Hacettepe University Graduate School of Social Sciences

Department of English Linguistics

A COGNITIVE STUDY ON THE COMPARISON OF BASIC COLOUR TERMS IN TURKISH AND ENGLISH IDIOMS

Gökçen HASTÜRKOĞLU

PhD Dissertation

Ankara, 2017

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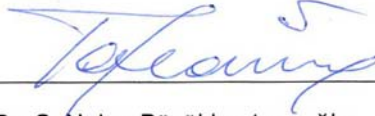
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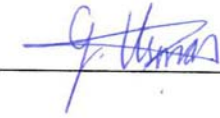
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ETİK BEYAN

Bu çalışmadaki bütün bilgi ve belgeleri akademik kurallar çerçevesinde elde ettiğimi, görsel, işitsel ve yazılı tüm bilgi ve sonuçları bilimsel ahlak kurallarına uygun olarak sunduğumu, kullandığım verilerde herhangi bir tahrifat yapmadığımı, yararlandığım kaynaklara bilimsel normlara uygun olarak atıfta bulunduğumu, tezimin kaynak gösterilen durumlar dışında özgün olduğunu, Prof. Dr. Işıl ÖZYILDIRIM danışmanlığında tarafımdan üretildiğini ve Hacettepe Üniversitesi Sosyal Bilimler Enstitüsü Tez Yazım Yönergesine göre yazıldığını beyan ederim.

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ABSTRACT

HASTÜRKOĞLU, Gökçen. *A Cognitive Study on the Comparison of Basic Colour Terms in Turkish and English Idioms*, PhD Thesis, Ankara, 2017.

Despite the common acceptance of metaphorical language as one of the components of rhetoric since the ancient times, it has been regarded as the undeniable constituent of culture since the second half of the twentieth century. Its complex cognitive structure and its direct relation with culture have attracted the attention of many researchers. As one of the sub-category of metaphors, colours are indispensable tools of any culture and they have been studied within the framework of cognitive linguistics. This study mainly aims to investigate and compare the cognitive motivations of collocational realizations of basic colour terms in Turkish and English through a descriptive and cognitive analysis. It intends to find out the distribution and frequency of basic colour term idioms, to specify and compare the conceptual metaphors/ metonymies underlying them, their meta-domains and sub-domains, the positive, negative, or neutral qualities attributed to these idioms and interpret the findings in terms of socio-cultural and socio-cognitive structures in the minds and linguistic practices of people of Turkish and English cultures. In order to do so, a study based on specialized dictionaries on idioms is carried out and the analysis is conducted within the framework of Lakoff and Johnson's Conceptual Metaphor Theory. Because of the non-existence of such a cross-cultural cognitive work on colour terms in Turkish, this study is intended to be a step towards filling this gap and be beneficial for those interested in cultural and cognitive studies, translation studies, and second- language teaching and learning.

Key Words

Basic colour terms, idiomatic expressions, conceptual metaphor/metonymy, cultural conceptualization, colour connotations

ÖZET

HASTÜRKOĞLU, Gökçen. *Türkçe ve İngilizce Deyimlerde Temel Renk Terimlerinin Karşılaştırılması Üzerine Bilişsel Bir Çalışma*, Doktora Tezi, Ankara, 2017.

Eski çağlardan beri metaforik dil retoriğin içinde kabul edilmesine rağmen, yirminci yüzyılın ikinci yarısından itibaren metaforun kültürün vazgeçilmez bir unsuru olduğu düşüncesi kabul görmüştür. Karmaşık bilişsel yapısı ve kültürle doğrudan ilişkisi birçok araştırmacının dikkatini çekmiştir. Metaforların alt kategorilerinden biri olan renkler ise kültürün vazgeçilmez içeriklerinden biridir ve bilişsel dilbilim kapsamında incelenmektedir. Bu çalışma, esas olarak, betimleyici ve bilişsel analiz yoluyla Türkçe ve İngilizce'deki renk terimlerinin eşdizimli ifadelerinin incelenmesi ve karşılaştırılmasını amaçlamaktadır. Bu çalışmada detaylı bir şekilde Türkçe ve İngilizce temel renk terimleriyle oluşturulmuş deyimlerin dağılımlarını ve sıklıklarını belirlemek, bu deyimlerin kavramsal metaphor/metonimlerini, alt ve üst kavram alanlarını tespit etmek, bu deyimlerin olumlu, olumsuz ya da nötr olarak niteliklerini bulmak ve bu tüm bulguları Türkçe ve İngilizce konuşan bireylerin dillerindeki ve zihinlerindeki sosyo-kültürel ve sosyo-bilişsel yapılanmaları açısından yorumlamak hedeflenmektedir. Bu amaçla deyimleri içeren özel sözlüklere dayalı bir veri çalışması yapılmış ve analiz Lakoff ve Johnson'ın Kavramsal Metafor Kuramı çerçevesinde yürütülmüştür. Daha önce özellikle Türkçe için renk deyimlerine ilişkin karşılaştırmalı kültürel ve bilişsel bir çalışma yapılmamış olmasından dolayı, bu çalışmanın literatürdeki bu boşluğu kapatması ve kültürel, bilişsel çalışmalar yapan, çeviribilimle ilgilenen ve ikinci yabancı dil eğitimi ve öğrenimi ilgili araştırmalar yapanlar için yararlı olması beklenmektedir.

Anahtar Sözcükler

Temel renk terimleri, deyimler, kavramsal metafor/metonim, kültürel kavramsallaştırma, renklerin yan anlamları

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CHAPTER 1

INTRODUCTION

1.1. BACKGROUND TO THE STUDY

Although metaphorical language was supposed to be one of the components of stylistic language or figures of speech by the classical theorists such as Aristotle, this view was challenged and thoroughly criticized in the second half of the twentieth century especially by the scholars of cognitive sciences. Since then, metaphor has been regarded as the indispensable ingredient of human beings' everyday lives; in other words, metaphor has been accepted as one of the most commonly used tools in peoples' communication mainly after the seminal work of the famous cognitive linguists Lakoff and Johnson, *Metaphors We Live By* (1980). Through this work, the metaphorical nature of the human mind was foregrounded and the interrelated concepts such as cultural conceptualization, embodiment, conceptual metaphor, and conceptual metonymy have widely been discussed in order to reveal human conceptual system.

The term embodiment or embodied cognition holds that "the human mind and conceptual organisation are a function of the way in which our species-specific bodies interact with the environment we inhabit. In other words, the nature of concepts and the way they are structured and organised is constrained by the nature of our embodied experience" (Evans, 2007, p. 66). Relatedly enough, with their ground-breaking Conceptual Metaphor Theory (CMT), Lakoff and Johnson proposed that the conceptual systems of human beings have the central role in shaping their everyday realities, as their concepts structure their perception, their thoughts, and their relationship with other people and the world (Lakoff and Johnson, 1980, p. 3). They also emphasized that the conceptual system is widely metaphorical and it has a tendency to conceptualize the

abstract things through the concrete ones.

As one of the sub-categories of metaphorical language, colours can be regarded as the most prominent ontological aspects of human conceptual system and culture which make colour terms tools for studies within a very wide framework such as anthropology, linguistics, translation, cognitive and cultural studies. The number of colour studies has increased a lot after the work of Berlin & Kay, *Basic Color Terms: Their Universality and Evolution* (1969), which is mainly on colour naming. Berlin and Kay supported a universalist view on colour naming by challenging the previous theory of linguistic relativity called Sapir-Whorf Hypothesis holding that an individual's thoughts and actions are determined by the language he/ she speaks. By rejecting this relativist notion, Berlin & Kay emphasized that eleven basic colour terms can be found in a hierarchy in the languages of the world which are white, black, red, green, yellow, blue, brown, purple, pink, orange, and gray (p. 70).

The comparative studies on colour terms have revealed that although all the human beings see and perceive the colours in the world in the same way, their associations or conceptualizations may change from one culture to another even within the culture, while some may be commonly-shared.

Within this framework, this study, in general, searched for the relation between the colours and human cognition, and the reflection of this relation onto language via colour term idioms. The overall aim was to investigate the cognitive motivations of idioms constructed with the basic colour terms in Turkish and English by adopting CMT and reveal the similarities and differences between the conceptualizations of these two genetically unrelated languages.

1.2. PROBLEM OF THE STUDY

Revealing the similarities and differences between the connotations of a cultural schema is very significant in the sense that as each culture has its own way of conceptualizing experience and thought; in other words, as the same abstract concept is conceptualized differently by different individuals even within the

same culture, there arise misunderstandings in communication and it confuses people who try to learn a second language and also creates difficulty for the ones teaching a second language. What is more, these mismatches among cultures even create problems for translators whose main aim is to achieve cognitive equivalence between source and target languages rather than finding out the linguistic equivalences in the target language. Also, determining the commonalities and dissimilarities between the cultural conceptualizations is crucial for researchers working in anthropological and cultural fields. Thus, studying on idioms which are one of the most significant cultural elements of a community bears utmost importance for determining and comparing cultural conceptualizations.

Therefore, in order to raise awareness on the necessity of determining the underlying conceptual metaphor of idiomatic expressions, this PhD thesis tried to demonstrate the collocational realizations of basic colour terms in Turkish and English which has great significance for not only people interested in cognitive linguistics, but also in literature, cultural studies, anthropology, second language teaching and learning, and translation.

Furthermore, the relevant literature review revealed that although the roles of the colours in conceptualizations of human beings have received a growing attention in recent years that can be witnessed through a number of comparative studies on the collocational expressions of colour terms between languages belonging to different language families such as Persian and English, Chinese and English, Italian and English, Spanish and English, etc., and also through the monolingual studies attempting to describe the connotations of colour terms monolingually mainly in English and other languages of the world, Turkish lacks cross-linguistic studies comparing the idiomatic expressions constructed with colour terms, despite the abundance of idioms constructed with colour terms in Turkish.

1.3. THE AIM OF THE STUDY

The overarching aim of this PhD thesis was to provide a systematic description of Turkish and English idiomatic expressions with basic colour terms and to analyze them within the framework of the cognitive theory of conceptual metaphor and metonymy, hence to illustrate the cognitive motivations behind these expressions, draw conclusions in the socio-cultural and socio-cognitive structures of individuals of Turkish and English speaking cultures by adopting a cross-linguistic and cross-cultural perspective.

As stated in 1.2. this study aims to fill the gap in the literature by analyzing the idiomatic expressions of basic colour terms in Turkish and by revealing the similarities and dissimilarities between their underlying conceptual metaphors in Turkish and English which are two of the genetically unrelated languages sharing different linguistic, cultural, historical and social background.

1.4. RESEARCH QUESTIONS

In order to achieve the general aim mentioned above, the following research questions will be answered in this study:

1) What is the distribution and frequency of basic colour term idioms in general and the distribution and frequency of metonymical idioms and simile-based idioms with basic colour terms in Turkish and English?

2) What are the cognitive motivations of the idiomatic expressions with basic colour terms in Turkish and English based on the Conceptual Metaphor Theory?

   a) What are the conceptual metaphors/ metonymies underlying the idioms with basic colour terms in Turkish and English?

   b) What are the meta-domains and sub-domains of the idiomatic expressions with basic colour terms in Turkish and English?

3) To what extent are the sub-domains and meta-domains of idioms with basic

colour terms in Turkish and English identical/ different when taking into account the similarities/differences in the conceptual mappings of the idioms? Which conceptual metaphors/metonymies are common or culture-specific?

4) Are there any similarities or differences between English and Turkish in terms of the positive, negative, or neutral qualities attributed to the basic colour terms used in the idiomatic expressions of both languages?

5) How can the answers of the above research questions be interpreted in terms of socio-cultural and socio-cognitive structures in the minds and linguistic practices of people in the Turkish and English cultures?

1.5. BOUNDARIES OF THE STUDY

The objective of the study was to analyze and compare the underlying conceptual metaphors and metonymies of the idioms constructed with basic colour terms in Turkish and English; therefore, proverbs were not included in the research which can be the subject of other cognitive studies to further investigate the issue in question.

Another decision taken for the analysis of the data was the colour terms to be included in the analysis. For the sake of conducting a comprehensive comparative study, all the basic colours determined in Berlin & Kay's work - white, black, red, blue, brown, green, grey, orange, pink, purple, yellow were focused on in both languages. Furthermore, it is essential to stress the fact that three colour terms in Turkish which are 'ak' as the synonym of 'beyaz' (white), 'kara' as the synonym of 'siyah' (black), and 'al' as the synonym of 'kırmızı' (red) were also included in this study.

The idiomatic expressions whose naturally occurring examples could not be found when they were searched in "Google" were decided to be excluded from the study, as it is crucial to know the contextual information of the expression especially in a foreign culture in order to determine the conceptual metaphors or metonymies of the expressions in question. Thus, examples provided in the

dictionaries were not taken into consideration.

Furthermore, the other excluded group of idioms was the one which includes more than one basic colour term such as *ak dediğine kara demek, ak koyun kara koyun, alı alına moru moruna, to be a black and white issue, black and blue*, etc.

1.6. ORGANISATION OF THE STUDY

This PhD thesis was divided into five main chapters. The present chapter set the stage for introducing the general background for the study and an entry to the main problem of the study. This chapter also discussed the purposes and research questions to be addressed, as well as the boundaries and organization of the study.

Chapter 2 provided an overview of theoretical framework which is composed of five sections the first of which presented an overview of cognitive linguistics by mainly dealing with CMT. The second section provided information on idioms in general and also cognitive view of idioms. The third section introduced the notion of cultural cognition by dealing with cultural conceptualizations and universality and cultural specificity of metaphors. The fourth section dealt with the colour universals by touching upon the debate on colour naming and Berlin and Kay's basic colour terms. Lastly, the fifth section presented a brief picture on the related literature review about the comparative and monolingual cognitive studies investigating colours in the world and in Turkey.

Chapter 3 introduced the methodology adopted for the conduct of the present study which included information on data collection and data analysis techniques.

Chapter 4 of the present study consisted of two parts: the first of which revealed the results obtained from the descriptive analysis of idioms with basic colour terms in Turkish and English, while the second demonstrated the results gained through the cognitive analysis of the Turkish and English data and included

discussion on the findings.

Chapter 5 included the conclusion and highlighted the significance and summary of the present study and the implications for future research.

CHAPTER 2

THEORETICAL FRAMEWORK AND RELATED STUDIES

2.1. AN OVERVIEW OF COGNITIVE LINGUISTICS

In this section, a general and brief overview of Cognitive Linguistics and Cognitive Semantics which is studied under Cognitive Linguistics will be provided with a special focus on CMT in order to make the reader be more familiar with the main tenets and the theoretical background of this research.

2.1.1. Main Tenets of Cognitive Linguistics

Cognitive Linguistics began to develop as a new approach to the study of languages in the eighties as a reaction to formal approaches to language, such as Generative Grammar which claims that "(1) language is an innate and autonomous cognitive faculty; (2) to know a language is to know its grammar, which consists of a finite number of combinatory rules; (3) syntax (form) is the main focus of linguistic analysis (and thus semantics (meaning) is largely overlooked)" (Ferez, 2008, p.11). This formative movement which tended to investigate language in terms of phonology, morphology, syntax, semantics, etc., separately was rejected by the cognitive linguists who agreed that there must be a holistic approach towars the study of language.

In the nature of Cognitive Linguistics, there lies two key commitments which are the generalization commitment and the cognitive commitment. The generalization commitment holds that there are common structuring principles in all aspects of language such as phonology, syntax, semantics and pragmatics and one of the functions of linguistics is to identify these common and general principles (Evans & Green, 2006, p. 28). Cognitive commitment, in a related manner, supports that "language and linguistic organisation should

reflect general cognitive principles rather than cognitive principles that are specific to language" (p. 41). These two commitments reprove the holistic approach of this field.

As a philosophical stance, Cognitive Linguistics adopts experientialism which is a world view supporting that all the human beings have access to the world through their bodily experiments (Malmkjaer, 2010, p. 61). The experientialist approach of cognitive linguistics can also be observed from the important starting points of cognitive linguistic thinking. They were the empirical studies of the nature of conceptual categories conducted by the anthropologists Berlin and Kay (1969) through which they determined the basic colour terms in the languages of the world and the psychologist Rosch who extended the study of Berlin and Kay to other types of categories including geometrical shapes, furniture, vehicle, etc. (Ungerer & Schmidt, 2006, pp. 611-612). These universalist approaches to language were agreed to lay the foundations of Cognitive Linguistic studies.

For experientialists, the external world is not fully independent from our perceptions and our everyday interactions which gives birth to the central idea in cognitive linguistics: embodiment which is elaborated deeply in 2.1.2.

2.1.2. Embodiment

According to the experientialist point of view, mind cannot be studied in isolation from the body, or human embodiment which is contrary to the view supported by rationalists who are on the side of the dual nature of mind and body developed by the French philosopher Descartes in the seventeenth century (Evans & Green, 2006, p. 44). In a general sense, embodiment "collapses the duality of mind and body, then, essentially by infusing body with mind" (Strathern, 1996, p. 181). Furthermore, it can be stated that embodiment puts a heavy burden on the body in cognition, as also emphasized by Yu: "the body being in the mind, the body grounding the mind, the body extending the mind, the body enacting the mind, the body informing the mind, the body schematizing

the mind, the body shaping the mind" (2009, p. 27).

In Embodiment and Cognitive Science, Gibbs (2006, p. 9) outlined the 'embodiment premise' as follows:

> People's subjective, felt experiences of their bodies in action provide part of the fundamental grounding for language and thought. Cognition is what occurs when the body engages the physical, cultural world and must be studied in terms of the dynamical interactions between people and the environment. Human language and thought emerge from recurring patterns of embodied activity that constrain ongoing intelligent behaviour. We must not assume cognition to be purely internal, symbolic, computational, and disembodied, but seek out the gross and detailed ways that language and thought are inextricably shaped by embodied action.

As Gibbs also suggested, while embodiment is related to the physical and biological body, the embodied "is always some set of meanings, values, tendencies, orientations, that derived from the sociocultural realm" (Strathern, 1996, p. 197); therefore, it is not just the physical. As some cognitive linguists and cognitive scientists would call it, it is socioculturally-situated embodiment (qtd. in Yu, 2009, p. 28).

Relatedly enough, Geeraerts pointed out (2006, p. 5):

> First, we are embodied beings, not pure minds. Our organic nature influences our experience of the world, and this experience is reflected in the language we use. … Second, … we are not just biological entities: we also have a cultural and social identity, and our language may reveal that identity, i.e. languages may embody the historical and cultural experience of groups of speakers (and individuals).

Moreover, Gibbs argued that "all cognition is embodied in cultural situations" (1999, p. 156). Such statements have been proved with the help of the findings of the studies on cognitive linguistics which have shown that the mind is embodied in the culture of a specific linguistic community. The thoughts, perceptions, and feelings of someone are largely effected by the sociocultural experiences of him/ her.

2.1.3. Cognitive Semantics

As a branch of Cognitive Linguistics, Cognitive Semantics studies language, especially in terms of "the semantic and conceptual structure underlying it, as a window into the mind and culture" (Yu, 2009, p. 28).

A number of principles that characterized the cognitive semantic approach were described by Evans & Green (2006, p. 157):

a. Conceptual structure is embodied: "Cognitive semanticists set out to explore the nature of human interaction with and awareness of the external world, and to build a theory of conceptual structure that is consonant with the ways in which we experience the world" (p. 157). In short, our conceptual system arises from our bodily experiences.

b. Semantic structure is conceptual structure: The meanings conventionally associated with words and other linguistic units such as bound morphemes, constructions, etc. are equated with concepts (p. 157).

c. Meaning representation is encyclopedic: "Words do not represent neatly packaged bundles of meaning (the dictionary view), but serve as 'points of access' to vast repositories of knowledge relating to a particular concept or conceptual domain" (p. 160). In order to grasp the meaning of an utterance, the encyclopedic knowledge relating to the specific situation is consulted.

d. Meaning construction is conceptualisation: Meaning is not fixed but a matter of construal and conventionalisation. "Meaning is a process rather than a discrete 'thing' that can be 'packaged' by language. Meaning construction draws upon encyclopaedic knowledge, as we saw above, and involves inferencing strategies that relate to different aspects of conceptual structure, organisation and packaging" (qtd. in Evans & Green, 2006, p. 162).

Associated with the main idea that conceptual structure is largely based on the bodily experience, many studies within the framework of cognitive semantics have focused on investigating conceptual metaphors and metonymies, that can be traced back to the Lakoff and Johnson's seminal book *Metaphors We Live By* (1980).

2.1.4. Conceptual Metaphor Theory

With the advent of cognitive perspectives of metaphors in 1980s, the long standing idea supporting that metaphors are one of the components of stylistic language was abandoned. Since then, more and more researchers have focused on the metaphors as a tool in humans' communication.

The cognitive linguistic view of metaphor consists of a variety of components interacting with each other which are source and target domains (or frames), experiential basis, linguistic expressions, mappings, entailments, and blends, and cultural models (Kövecses, 2005, p. 5). Specifically, conceptual metaphors, expressed in the formula A IS B, consist of a source and a target domain. As Kövecses (2010, p. 27) put forward:

> Source domains include the human body, animals, plants, buildings, machines, games and sports, heat and cold, light and darkness, movement and many others. Target domains can be put into categories such as psychological and mental states and events (emotion, morality), social groups and processes (economy, human relationships) personal experiences and events (time, life, death).

Therefore, it can be inferred that the source is generally a more physical domain whereas the target a more abstract one. In *Metaphors We Live By*, Lakoff and Johnson revealed the metaphorical structure of human mind and stressed that meaning making is a process of structuring abstract concepts in terms of more concrete concepts (1980, p. 109). They emphasized that "Our concepts structure what we perceive, how we get around in the world, and how we relate to other people. Our conceptual system; thus, plays a central role in defining our everyday realities" (p. 3). They provided many examples one of which is the conceptual metaphor ARGUMENT IS WAR. In the statements like 'He attacked every weak point in my argument', 'Your claims are indefensible', and 'I demolished his argument', the source domain WAR has entities such as position, combatant, allies, etc., while the target domain has entities such as opinion, debate participant, agreement, etc., and people are directed to talk and think about the target domain ARGUMENT in terms of the source domain WAR (p. 4). On the other hand, they mentioned the possibility that there may be

different cultures in which arguments are not thought in terms of war, but viewed as a dance (p. 5); therefore, in such cultures, instead of ARGUMENT IS WAR, the underlying conceptual metaphor is ARGUMENT IS DANCE (p. 5). As the experiences and perceptions of individuals in different cultures vary, their conceptualizations or their relating abstract things with the concrete ones change accordingly.

In *Metaphor in Cognitive Linguistics* the importance of culture in the studies on metaphor is emphasized by asserting that in such studies there is the requirement of "an explicit acknowledgment of culture and its important, perhaps defining role in shaping embodiment and, consequently metaphorical thought" (Gibbs & Steen, 1997, p. 153). Relatedly, Lakoff and Johnson discussed the relationship between culture and metaphor as follows: "The most fundamental values in a culture will be coherent with the metaphorical structure of the most fundamental concepts in culture" (1980, p. 22). Relatedly enough, they also point out that the experiences are:

> … never merely a matter of having a body of a certain sort; rather, every experience takes place within a vast background of cultural presuppositions. … Cultural assumptions, values, and attitudes are not a conceptual overlay which we may or may not place upon experience as we choose. It would be more correct to say that all experience is cultural through and through, that we experience our "world" in such a way that our culture is already present in the very experience itself (p. 57).

As it was also asserted by Gibbs (1999, p. 155) "embodied metaphor arises not from within the body alone, and is then represented in the minds of individuals, but emerges from bodily interactions that are to a large extent defined by the cultural world", the conceptual metaphors and metonymies emerge from the bodily experiences and they are shaped by culture.

2.2. IDIOMS

2.2.1. Description of Idioms

Contrary to the literal language which bears denotative meaning or which is "context-free, semantic meaning" (Gibbs, 2002, p. 475) or, as Israel (2002, p. 424) put it, "the literal meaning of a word is the meaning inherent in its letters: it is the 'plain' meaning of a text, opposed to 'figurative' senses requiring a richer mode of interpretation", non-literal language bears connotative meaning and it is described as the utterance which may appropriately receive a number of different and partially conflicting readings" (Black, 1993, p. 25).

As this study investigated the idioms in order to reveal the conceptual mappings of English and Turkish speakers in terms of the use of basic colour terms, it will be beneficial to begin by providing definitions and some basic features of idioms which is considered as the broadest category of the non-literal language. It is because of the fact that the category of idiom is a complex one as it includes:

> metaphors (eg spill the beans), metonymies (eg throw up one's hands), pairs of words (eg cats and dogs), idioms with it (eg live it up), similes (eg as easy as pie), sayings (eg a bird inthe hand is worth two in the bush), phrasal verbs (e g come up, as in 'Christmas is coming up'), grammatical idioms (e g let alone), and others (Kövesces and Szabó, 1996, p. 326).

Therefore, such a complex linguistic expression deserves to be investigated separately.

In the traditional view, idioms are defined as expressions whose whole meaning "cannot be predicted from the meanings of the constituent parts" (ibid.). Barkema provided another description: "Idioms are expressions which contain at least two lexical items and the meaning of an idiom is not the combinatorial result of the meanings of the lexical items in the expression" (1996, p. 127). The detailed version of this description comes from Fernando and Flavell (1981) who provided the five properties of idiom:

> (1) the meaning of an idiom is not the result of the compositional function of its constituents;
> (2) an idiom is a unit that either has a homonymous literal counterpart or at

       least individual constituents that are literal, though the expression as a
       whole would not be interpreted literally;

(3) idioms are transformationally deficient in one way or another;

(4) idioms constitute set expressions in a given language;

(5) idioms are institutionalised. (p. 47)

With the help of these definitions, the features of idioms were set out which distinguish them from other instances of linguistic expressions. These are proverbiality, ambiguity, conventionality, compositionality, flexibility, collocability, figuration, and affect.

Proverbiality: Because of their resemblance to a phenomenon, idioms are used to describe and explain a recurrent situation (Kara, 2015, p. 7).

Ambiguity: An idiomatic expression has both a literal meaning and non-literal meaning. For instance; the idiom saçı ağarmak has a literal meaning of someone's hair whitened, while it has a figurative meaning of ageing.

Conventionality: As Nunberg, Sag and Wasow (1994, p. 492) defined, conventionality is "the relation among a linguistic regularity, a situation of use and a population that has implicitly agreed to conform to that regularity". Thus, the implicit meaning must be taken into account in order to grasp the whole meaning.

Compositionality: "The extent to which the meaning is the combinatorial result of the basic or derived senses of the lexical items in the construction and the syntactic relations in the constituent that contains these lexical items" (qtd. in Philip, 2003, p. 70).

Flexibility and Frozenness: These are the lexical and syntactic transformation idioms may undergo. When an idiom has still the same meaning after undergoing some lexical and syntactic operations, it is called flexible; however though, a frozen idiom cannot undergo such transformations. Gibbs and Gonzales provided some examples in order to make the issue explicit. Idioms such as cry over spilled milk, take under one's wings, go against the grain are highly frozen idioms, while idioms like lay down the law, turn over a new leaf, make up one's mind are very flexible idioms (1985, p. 247).

Collocability: "The degree to which it is possible to substitute a lexical item from an open class in a construction with alternatives from the same class: thus a noun is substituted by other nouns, a verb by other verbs, etc." (Philip, 2003, p. 70).

Figuration: Idiomatic expressions are considered to employ some metaphoric and metonymic relations underlying the conceptual structuring (Kara, 2015, p. 9).

Affect: Idiomatic phrases have particular affect as they cannot be regarded as instances of neutral language use (Kara, 2015, p. 9).

Together with these features, idioms can be regarded as the elements of non-literal language contributing to the cultural enrichment of a specific language. Thus, they are regarded as highly culture-specific elements. The similar comments have also been made within the framework of translation studies, as the literal translation of idiomatic expressions is thought to be impossible as they are "usually highly specialized in meaning and closely tied to distinctive cultural features and attitudes" (Liu, 2012, p. 2359). Therefore, without the knowledge of the target language norms and cultural characteristics, an acceptable translation of an idiomatic expression cannot be provided.

2.2.2. Idioms in Cognitive Linguistics

Despite the previous notion that when learning and using a new idiom, the speaker has to form an arbitrary link between the idiom and its nonliteral meaning which is related to the non-compositional view of idioms, it has been believed with the advent of cognitive linguistics that there is a systematic conceptual motivation underlying the meaning of most idioms which are based on conceptual metaphors and metonymies (Kovecses and Szabo, 1996, p. 326). This motivation for the occurrence of idioms can be regarded as a cognitive mechanism that links domains of knowledge to idiomatic meanings (p. 330).

Mentioning Gibbs and O'Brian, Kövesces (2010a, p. 211) wrote:

> In order to provide evidence for the role of conceptual metaphor in the comprehension of idioms, Gibbs and O'Brian (1990:147) gave their participants idiom (e.g. hit the ceiling) and non-idiomatic expressions (e.g. hit the wall) and wanted them to report the visual imagery that each phrase elicited. Gibbs and O'Brian concluded that the consistency of the idiom images is due to the 'constraining influence of conceptual metaphors' according to which the underlying nature of our thought process is metaphorical; this means that we use metaphor to make sense of our experience.

It can be inferred that, in order to achieve a successful communication by grasping the meaning or gist of an idiomatic expression, to accomplish cognitive equivalanece while translating, or to teach or learn a second language effectively, the underlying conceptual metaphor or metonymy should be revealed.

Idioms can be investigated within the framework of cognitive linguistics by categorizing them into two different types: metaphor-based idioms, metonymy-based idioms, and also simile-based idioms, which are also the tools for this PhD thesis.

2.2.2.1. Metaphor-Based Idioms

The metaphor-based idioms, in other words conceptual metaphors, are created through the mapping of two domains of knowledge, one is the source domain which is a well-delineated and familiar physical domain, and the other one of the target domain that is a less well-delineated, less familiar, and abstract domain (Kövecses and Szabo, 1996, p. 331). Lakoff and Johnson formulate it as follows:

> In a metaphor, there are two domains: the target domain, which is constituted by the immediate subject matter, and the source domain, in which important metaphorical reasoning takes place and that provides the source concepts used in that reasoning. Metaphorical language has literal meaning in the source domain. In addition, a metaphoric mapping is multiple, that is, two or more elements are mapped to two or more other elements. Image-schemata structure is preserved in the mapping – interiors of containers map to interiors, exteriors map to exteriors; sources of motion to sources, goals to goals, and so on. (1980, p. 265)

For instance, in the metaphorical expression of to spit fire, the domain of fire is used to understand the domain of anger, which means that anger is comprehended through the concept of fire. Thus, the conceptual metaphor underlying this idiom is ANGER IS FIRE. Moreover, in the sentence 'The fire between them finally went out', there is the conceptual metaphor of LOVE IS FIRE; in "The painting set fire to the composer's imagination", the conceptual metaphor underlying this idiom is IMAGINATION IS FIRE, in "The killing sparked off nots", it is CONFLICT is FIRE, in the case of burning the candle at both ends, it is ENERGY IS FUEL FOR THE FIRE, etc. (Kövecses and Szabo 1996, pp. 331-332). All of these conceptual metaphors can be regarded as some of the samples of fire-metaphors and they demonstrate that many idioms are conceptually motivated and they arise from the conceptual metaphors. Thus, Kövecses and Szabo made further comments about the metaphor-based idioms:

> (1) the conceptual metaphors really exist, that is, they have psychological validity, and (2) that many of the idioms we have seen so far are not isolated linguistic expressions, but come from a source domain used to understand and talk about a target domain To a large degree, to do the first involves being able to do the second (p. 333).

2.2.2.2. Metonymy-Based Idioms

Conceptual metonymy is considered as the other cognitive mechanism motivating idioms. Metonymy means referring one thing in order to refer to another which is related to it. One of the definitions provided that "Metonymy is a cognitive process in which one conceptual entity, the vehicle, provides mental access to another conceptual entity, the target, within the same idealized cognitive model" (Radden and Kövecses, 1999, p. 21). One of the best known examples is "The ham sandwich is waiting for his check" in which ham sandwich refers to the customer who ordered this sandwich (Lakoff and Johnson, 1980, p. 35).

Contrary to a metaphor, there is only one domain or one mapping in metonymy. Although in both cases one concept is being used to refer to another, they differ

in terms of processes. While metaphor is understanding one thing in terms of another, metonymy has a referential function and it uses one thing to stand for another (Chielens, 2006, p. 9). Lakoff and Johnson clearly explained the difference between the two by stating that:

> [O]ne must determine how the expression is used. Do the two domains form a single, complex subject matter in use with a single mapping? If so, you have metonymy. Or, can the domains be separate in use, with a number of mappings and with one of the domains forming the subject matter (the target domain), while the other domain (the source) is the basis of significant inference and a number of linguistic expressions? If this is the case, then you have metaphor (1980, p. 267).

Another important point on metonymy is that they emerge from three types of relationships: WHOLE FOR PART (target-in-source) and PART FOR WHOLE (source-in-target) and PART FOR PART (Barcelona, 2011; Kövecses and Radden, 1999).

The example for the part-for whole metonymy which is also called synecdoche is: "We need a couple of strong bodies for our team" in which there is the conceptual metonymy of STRONG BODIES STAND FOR STRONG PEOPLE. Similarly, in "There are a lot of good heads in the university", good heads refer to intelligent people. Here the point is not just to use a part which is head to stand for a whole that is a person but rather "to pick out a particular characteristic of the person, namely intelligence, which is associated with the head" (Lakoff and Johnson, 1980, p. 36).

On the other hand, there is PART FOR PART metonymy in "She likes reading Shakespeare" in which the AUTHOR'S NAME refers to the WORK (Wei, 2010, p. 18).

As Lakoff and Johnson (1980) put it, metonymic concepts are systematic like metaphoric ones, which exist in the culture. The instances of certain metonymic concepts in terms of which human beings organize their thoughts and actions are: THE PART FOR THE WHOLE as in "Get your butt over here!", PRODUCER FOR PRODUCT as in "He bought a Ford", OBJECT USED FOR USER as in "The buses are on strike", CONTROLLER FOR CONTROLLED as in "Napoleon lost at Waterloo", INSTITUTION FOR PEOPLE RESPONSIBLE as

in "I don't approve of the government's actions", THE PLACE FOR THE INSTITUTION as in "The White House isn't saying anything", THE PLACE FOR THE EVENT as in "Pearl Harbor still has an effect on our foreign policy" (pp. 38-39).

All in all, despite the differences between the kinds of processes in metaphor and metonymy, metonymy is not only related to the language itself just like metaphors, but mainly human beings' thoughts and actions.

2.2.2.3. Simile-Based Idioms

Simile-based idioms are another group of idioms which also bear a systematic cognitive motivation in their interpretation. They are generally defined as idiomatic expressions that use conjunctions in order to compare two concepts. Their main function is "to intensify certain features already attributed to entities. The features of less known entities are usually compared to the features of better known entities" (Stamenkovic, 2010, p. 187). Despite the fact that they are the product of the same human cognitive processes as in metaphors and metonymies, they have been studied less than metaphors and metonymies within the framework of cognitive linguistics.

The cognitive operations of simile-based idioms range from a one-to-one correspondence metaphoric mapping to complex patterns of conceptual interaction. For example, "John is a pig" can mean "John eats like a pig" or "John sweats like a pig"; therefore, a metaphorical expression need different cognitive operations for their interpretation which demonstrates the need for situational cognitive models in the analysis of simile-based idioms (Masegosa, 2010, p. 8).

As Stemenkovic put, the cognitive motivations for the creations of simile-based idioms are just like metaphors. In terms of their sources, they can be divided into four main categories. The first one is that they can be relatively objective by describing the physical properties such as shape, colour, and size; for instance, as slow as a snale or as fat as a pig. The second group is the simile-based

idioms which are relatively objective and culture-influenced such as as greedy as a pig, as free as a bird both of which are partially based on relatively objective features. The third type is culture-influenced whose features were motivated by cultural products such as as cunning as a fox, as silly as a goose. Lastly, there are simile-based idioms which are motivated by other mechanisms such as irony, metonymy, alliteration and assonance. The instances of this group are as dead as dodo, as frisky as a ferret (2010, pp. 188-189).

2.3. CULTURAL COGNITION

In order to describe cognition, Anderson (2003, p. 91) stated that:

> For over fifty years in philosophy, and for perhaps fifteen in Artificial Intelligence and related disciplines, there has been a re-thinking of the nature of cognition. Instead of emphasizing formal operations on abstract symbols, this new approach focuses attention on the fact that most realworld thinking occurs in very particular (and often very complex) environments, is employed for very practical ends, and exploits the possibility of interaction with and manipulation of external props. It thereby foregrounds the fact that cognition is a highly embodied or situated activity – emphasis intentionally on all three – and suggests that thinking beings ought therefore be considered first and foremost as acting beings.

This quotation clearly defines the relationship between the bodily experience and cognition, and as it is touched upon in the embodiment thesis, the cognition is mediated by the human beings' bodily experiences, thoughts, and actions.

Another aspect is that the cognition has a direct relationship with culture. There are many scholars who have been interested in the relationship between culture and cognition. As Sperber and Hirschfeld put forward (1999, p. cxv): "The study of culture is of relevance to cognitive sciences for two major reasons. The first is that the very existence of culture, for an essential part, is both an effect and a manifestation of human cognitive abilities. The second reason is that the human societies of today culturally frame every aspect of human life, and, in particular, of cognitive activity", which emphasizes the two dimensions of the relationship between culture and cognition.

According to Sharifian (2008), cultural cognition is "heterogeneously distributed across the minds in a cultural group" and it "extends across the dimensions of time and space" (p. 4) which means that it passes across generations. However though, as it is heterogeneously distributed, each member of a cultural group may not necessarily share every aspect of their cultural cognition (p. 5).

2.3.1. Cultural Conceptualization

The inseperability of language and culture is foregrounded by Brown (1994) who stated that "A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture" (p. 113). The relationship between language and culture was also explored by Nida (1998) who held the view that "Language and culture are two language items symbolic systems. Everything we say in language has meanings, designative or sociative, denotative or connotative. Every language form we use has meanings, carries meanings that are not in the same sense because it is associated with culture and culture is more extensive than language" (p. 29). As language is directly associated with culture and as it is believed that the language human beings speak shapes their thought, it is not surprising that people belonging to two different cultures may have different ideas or thought over a concept.

Related to the cultural cognition of a cultural group, cultural conceptualizations are the ways in which people across different cultural groups construe various aspects of the world and their experiences (Sharifian, 2003). As for Sharifian (2007, p. 34) cultural conceptualizations are "culturally constructed ways of conceptualizing experiences which emerge from the interaction between members of a cultural group and are constantly negotiated and renegotiated across time and space". Thus, a cultural conceptualization of an individual emerge from the interactions between individual members of a cultural group and this makes them think, experience, act in a similar way.

Furthermore, as Sharifian put it, different levels and units of language, such as discourse markers, speech acts, idioms, metaphors, metonymies, etc., can be regarded as the aspects of cultural conceptualizations (2003, p. 198). Among those linguistic structures, metaphors and metonymies are effective tools to be investigated for revealing the cultural conceptualizations. In order to demonstrate the similarities and differences between the cultural conceptualizations of two or more speech communities, the comparative analysis of the metaphorical language can be conducted within the framework of cognitive linguistics.

2.3.2. Universality and Culture-Specificity of Metaphors

The ending words of Kövecses (2005) in *Metaphor in Culture: Universality and Variation* were that "the issue of universality and variation in metaphor in the world's languages and cultures and within individual languages and cultures is perhaps one of the most complex and challenging problems in the study of metaphor and in the understanding of the cultures" (p. 294). Determining the commonalities and differences between languages is one of the issues investigated by the scholars and researchers of cognitive linguistics, anthropology, and cultural studies which helps to reveal the similarities and variations in historical, political, social, cultural, and cognitive structures of different language speakers.

Universal metaphors are meant to be the ones that can be found in every language. However though, as Kövecses put it, it is extremely difficult to study 4000−6000 languages spoken around the world in order to determine whether a metaphor is universal or not (2010b, 198). Therefore, instead of the linguistic metaphors, researchers have been investigating conceptual metaphors. For instance, Kövecses (2000a) gathered evidence from native speakers and pointed out that there is the conceptual metaphor of AN ANGRY PERSON IS A PRESSURIZED CONTAINER in English, Japanese, Chinese, Hungarian, Wolof, Zulu, Polish, and others. Yu's work (1995, 1998) indicated that the conceptual metaphor HAPPINESS IS UP can be found not only in English but

also in Chinese. Last but not least, Sweetser (1990) revealed that the KNOWING IS SEEING conceptual metaphor can be found in many European languages and thus can be regarded as universal or near-universal metaphors. Kövecses questioned this situation and asked how it can be possible for languages belonging to different language families to have the same conceptual metaphors. Firstly, he suggested that it can only happen by chance. Secondly, he proposed that languages may have borrowed the metaphors from each other. Thirdly, he asserted that there may have a universal basis for such coincidence. In order to exemplify, he analyzed HAPPINESS IS UP conceptual metaphor by revealing that it can be found in Mandarin Chinese (by referring to the work of Yu), Hungarian, and English. He further insisted that it is impossible for these three languages to effect each other in their history and borrow this conceptual metaphor from each other. He provided that the answer lies in universal bodily experience, as human beings tend to be physically up, smile, jump up, rather than be down and inactive. Thus, such universal experiences related to happiness produce universal or near-universal conceptual metaphors (2010b, pp. 199-200).

Moreover, Kövecses approved the Grady's distinction between primary and complex metaphors through which it was emphasized that "emergence and nature of conceptual metaphors are often grounded in more experiential metaphorical patterns, called primary or primitive metaphors, which express recurrent correlation in our embodied experiences" (qtd in. Lima, 2006, p. 110). For instance, THEORIES ARE BUILDINGS is formed by the primary metaphors ORGANIZATION IS PHYSICAL STRUCTURE and PERSISTING IS REMAINING ERECT (ibid.). Other instances can be MORE IS UP, PURPOSES ARE DESTINATIONS, and INTIMACY IS CLOSENESS and it can be put forward that the primary metaphors are potentially universal, while complex experiential domains are more likely to be culture-specific (Kövecses, 2010b, p. 201).

2.4. COLOUR UNIVERSALS AND LINGUISTIC RELATIVITY

Universality and culture-specificity of colour terms have been an important issue debated within a very wide framework. Even though all human beings with normal colour vision share the same physiological basis of colour vision and despite the estimation that such human beings can potentially distinguish 2.3 million colours (Mollon, 1999, p. 4743), there exists a great diversity among languages in the categorization of colours.

The categorization of colour or colour language and colour cognition have been an effective tool in the debate on relativism and universalism. It has been pointed out that research within the colour framework can be divided into two phases: The first phase lasted until about 1970 during which relativism was the dominant view, whereas in the second phase, universalism became dominant. The proponents of Whorfianism, in other words relativism, maintain that "the language we speak influences the way we think and perceive, and differences in grammar and vocabulary across languages reveal differences in cognition" (Davies and Corbett, 1997, p. 493). Thus, it is a natural fact that different languages may use different colour terms for the same concept.

In the second phase, on the other hand, the prevailing belief in colour shifted from cultural relativism towards colour universals and it is believed that Berlin and Kay's (1969) theory of color universals was one of the main causes of relativism losing popularity (Davies and Corbett, 1997, p. 494). Berlin and Kay's aim consisted of two conceptual dimensions: the first one was to determine the basic colour categories, and the second one was to define colour categories in terms of their foci (best examples) (Özgen and Davies, 1998, p. 921).

According to Berlin and Kay (1969), there is not much variation in the best examples of colour terms across languages. After the collection of data from studies of native speakers of 20 different languages including samples of all major linguistic families, they suggested in their seminal work, *Basic Colour Terms: Their Universality and Evolution*, that all the languages can vary in terms of the basic colour terms they have and they revealed that all the languages

they studied have between two and eleven basic colour terms (pp. 494-495). Furthermore, Berlin and Kay (1969) defined basic colour terms according to the following criteria:

> (1) the term is monolexemic — that is, its meaning is not predictable from the meaning of its parts; hence not light blue; (2) Its significance is not included in that of other color terms; hence not scarlet which is included in red. (3) Its application must not be restricted to a narrow class of objects; hence, not blonde. (4) It must be psychologically salient for informants, as evidenced, for instance by having high frequency in elicited lists. (qtd. in Al-rasheed, Al-Mohimeed, and Davies, 2013, p. 398)

The basic colour terms which have these criteria above are thought to be existing in a hierarchy in the world languages which is presented below in Figure 1:
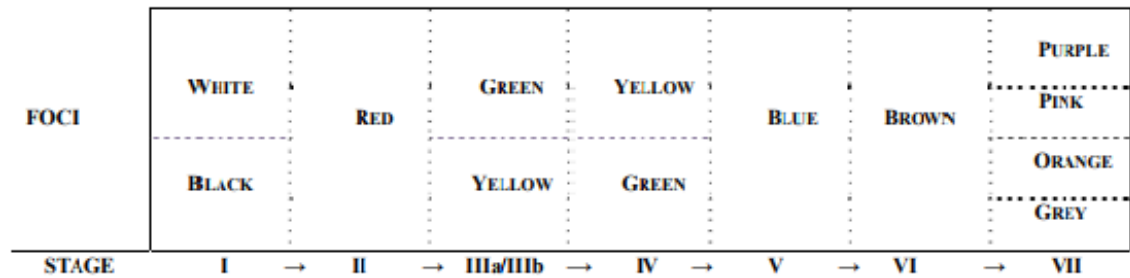
Figure 1. Berlin and Kay's Hierarchy for Basic Colour Terms

Figure 1 demonstrating the hierarchy for basic colour terms implicates that if a language should only have two basic colour terms in its vocabulary, those will be white and black. If a language should have three basic colour terms in its vocabulary, they will be white, black and red. If there are four, it will be white, black, red and green or yellow, and so forth.

Because of the fact that there are eleven basic colour terms, the number of possible basic colour term vocabularies is 2048 (Steinvall, 2002, p. 19). However, Berlin and Kay revealed that there are only twenty-two possible combinations (p. 18):

1) white – black
2) white – black – red
3) white – black – red – green
4) white – black – red – yellow
5) white – black – red – green – yellow

6) white – black – red – green – yellow – blue
7) white – black – red – green – yellow – blue – brown
8) white – black – red – green – yellow – blue – brown – pink
9) white – black – red – green – yellow – blue – brown – purple
10) white – black – red – green – yellow – blue – brown – orange
11) white – black – red – green – yellow – blue – brown – grey
12) white – black – red – green – yellow – blue – brown – pink – purple
13) white – black – red – green – yellow – blue – brown – pink – orange
14) white – black – red – green – yellow – blue – brown – pink – grey
15) white – black – red – green – yellow – blue – brown – purple – orange
16) white – black – red – green – yellow – blue – brown – purple – grey
17) white – black – red – green – yellow – blue – brown – orange – grey
18) white – black – red – green – yellow – blue – brown – pink – purple – orange
19) white – black – red – green – yellow – blue – brown – pink – purple – grey
20) white – black – red – green – yellow – blue – brown – pink – orange – grey
21) white – black – red – green – yellow – blue – brown – purple – orange – grey
22) white – black – red – green – yellow – blue – brown – pink – purple – orange - grey

The categorization of colours is very important in order to understand the cognitive structures of people belonging to a specific culture. Steinvall (2002, p. 38) summarised the main points of categorisation in cognitive linguistics:

- Categorisation is a mental phenomenon through which we organise our understanding of the world.
- Categorisation is grounded in our bodily experience of the world.
- Categorisation creates cognitive categories or concepts which are typically complex structures.
- Concepts can be viewed as forming networks of any complexity in which the nodes can represent prototypes, extensions and schemas of any order.
- Cognitive categories are dynamic and under constant elaboration through our interaction with the real world.
- The repeated activation of certain categories or structures will entrench these and make them more salient from a cognitive point of view.

Thus, colour categories have taken the attention of many researchers which helps revealing the similarities and variations between the cognitive mappings of different language speakers in the world.

Moving from this brief theoretical background, as a thematic and representative group of metaphorical language, colours can be regarded as the most prominent aspects of culture and colour terms have been studied within the

fields of linguistics, cognitive, cultural, and translation studies. In this study, idioms which are constructed around basic colour terms were elaborated in order to shed light on the similarities and dissimilarities of collocational realizations of the basic colour terms in Turkish and English idioms by providing the socio-cultural motivation behind these conceptualizations.

2.5. A BRIEF REVIEW OF RELATED LITERATURE

2.5.1. Studies on Colour Terms Abroad

Prior to reporting the comparative colour studies conducted within the framework of cognitive linguistics, it should be mentioned that there are studies testing Berlin and Kay's theory of colour univerals, one of which is "Turkish Colour Terms: Tests of Berlin and Kay's Theory of Colour Univerals and Linguistic Relativity" (1998). In this study, Özgen and Davies investigated whether Turkish is an exception to the Berlin and Kay's 11 colour universals, as it has two colour terms for blue: mavi (blue) and lacivert (dark blue). They prepared a colour term list task and a colour naming task for 80 children and 153 adults. They provided that although measures of salience derived from these two tasks revealed that Turkish has 12 basic colour terms, the denotations of these terms found in the dictionaries and Turkish-speaking consultants suggested that Turkish has 11 universal colour categories and lacivert "dark blue" "lies between the foci of the universal blue and purple". Furthermore, it was also provided that lacivert is a kind of blue and thus violating Berlin and Kay's basicness criteria (p. 919).

Such studies were also conducted for other world languages such as Arabic (2013), Ndebele (2007), Setswana (1995), Russian (1994), etc., and they investigated whether these languages also have 11 basic colour terms or not, all of which are very important for cultural, linguistic, and cognitive reasons.

As for the comparative studies, there are a number of comparative and contrastive studies exploring the collocational expressions of basic colour terms

within a cognitive point of view in the literature abroad. One of the most influential work is *Collocation and Connotation: A Corpus-Based Investigation of Color Words in English and Italian* conducted by Philip (2003). Throughout her work, she emphasized that connotations of colours are not universal and the associated meanings of colours change greatly among different cultures. She provided a large amount of theoretical information on the meanings attributed to colour since the ancient times and colour meaning in different disciplines such as aesthetics, philosophy and science. In order to gather the corpus, Philip preferred to use Bank of English to collect metaphors in English and CORIS for metaphors in Italian. She revealed the frequencies of the basic colour terms in English and Italian comparing the data with that of Berlin and Kay's. Then, she touched upon the translation equivalence of the metaphorical expressions in bilingual dictionaries.

Following this work, Philip (2006) published an article based on her dissertation which is "Connotative Meaning in English and Italian Colour-Word Metaphors" which serves as a brief summary of her previous research. Philip's work *Colouring Meaning* (2011) is made up of all her studies on the subject of colour and should be used as a reference work by researchers studying on the connotations of colour metaphors.

"A Comparative Study of Color Metaphors in English and Chinese" by He (2011) is an article which aimed to put forward the similarities and differences between the conceptual metaphors of colour expressions including only five colours- black, white, red, yellow, blue- in Chinese and English. The metaphorical expressions of colour terms were selected randomly; thus, not all the metaphorical expressions were included in the study. He demonstrated that while two languages differ in terms of the conceptualization of the five colour domains, they also share some conceptual metaphors.

"Basic Colors and Their Metaphorical Expressions in English and Persian: Lakoff's Conceptual Metaphor Theory in Focus" (2011) is another comparative study in which the purpose was to investigate the connotations of basic colours in English and Persian and lay out their differences in their metaphorical

mappings in two different languages. Researchers compiled metaphoric expressions of colours from different dictionaries and conducted the analysis of some of the expressions which are regarded as influential examples to demonstrate cultural variations between English and Persian society. As a result, they both revealed the commonalities and differences between the conceptualizations of colours in English and Persian.

Another important study related to the subject is "Colours We Live By?: Red and Green Metaphors in English and Spanish" (2007) which focused on the analysis of colour metaphors in order to deepen into the literal and metaphorical meanings of expressions only with green and red colours. The data was gathered from BNC (British National Corpus) for English and CREA (Corpus de Referencia del Español Actual) for Spanish consisting lexical items, idioms and collocations which demonstrated both the similarities and differences in the associations of colours in English and Spanish.

As the complete version of "A Comparative Study of Color Metaphors in English and Chinese", a Master's thesis conducted in Ocean University of China in 2011, is unavailable in the internet, only the abstract section could be reached. In the abstract of the thesis, it is revealed that the study has focused on demonstrating the similarities and dissimilarities in the metaphors of basic colour terms between English and Chinese by collecting data from two corpus: BNC and the Center for Chinese Linguistics PKU. The researcher shared the result by indicating the fact that the possible reasons for the similarities of colour metaphor in the two languages are perceptual and cultural experience, while the reasons for dissimilarities are different environment, philosophy and religion.

Another significant work is the dissertation written by Steinvall (2002), "English Colour Terms in Context" for which Steinvall collected English colour terms from the Bank of English dealing with the semantics of English colour terms within the framework of cognitive linguistics. After providing some statistical data on the usage of colour terms in English, Steinvall categorized colour terms as nouns, adjectives and adverbs and also dealt with the morphological structures of the colour terms.

Taking inspiration from the work of Steinvall, "Basic Colour Terms in English: An Examination of their Use and Meaning in English Expressions" (2007) is another important dissertation conducted in Ghent University. The aim of this study was to demonstrate why certain colour terms are used in expressions and what meanings can be expressed by them. Although the researcher included examples of metaphorical expressions of colour terms in Dutch, his study cannot be called bilingual work; as there were only several examples provided in some chapters to compare with the English expressions. He stated in his work that his aim is not to fully discuss the Dutch data and compare these expressions to the English ones. Where relevant, the Dutch expressions are mentioned as extra information (p. 2). He collected his data from several dictionaries especially from online Oxford English Dictionary. Like the other researchers, he based his study on Berlin & Kay's and classified his data according to the semantic categories. He indicated that the meaning of many of the expressions can be derived from cultural background about colours and their associations.

In terms of the studies conducted monolinguallly in regard to the subject, "A Corpus Analysis of Color-Term Conceptual Metaphors in Persian Proverbs" (2013) is an important work whose aims were to analyze proverbs in Persian in terms of the conceptual metaphor of colour terms and find out the commonest colours used in the proverbs and the most frequent conceptualizations those colours are associated with. The researcher revealed that the distribution of color terms among Persian proverbs is varied.

2.5.2. Studies on Colour Terms in Turkey

Although there are important studies conducted in Turkish within the framework of cognitive linguistics by mainly adopting Conceptual Metaphor Theory (Aksan 2006a, 2006b, 2011; Aksan and Kantar 2007, 2008, 2013; Aksan and Aksan 2009, 2012; Özçalışkan 2007, 2009; Öz 2011; Hastürkoğlu and Alan 2014; Akkök 2015), it was observed while reviewing the literature that the number of cross-cultural studies conducted on the analysis of basic colour terms is low in

Turkey. "Fransızca ve Türkçe Renk İsimlerini İçeren Deyimlerin Karşılaştırmalı İncelenmesi" (A Comparative Analysis of the French and Turkish Idioms with Colour Names) by Topçu (2001) is a study providing a very limited data and trying to give a general perspective for the connotation of all the basic colours in Turkish and French. However though, while presenting the similarities and variations in Turkish and French colour idioms, the researcher did not adopt Conceptual Metaphor Theory and did not deal with the issue within a cognitive basis.

It should also be emphasized that there are monolingual studies conducted on colour terms in Turkish which are "Kara ve Siyah Renk Adlarının Türkçedeki Kavram ve Anlam Boyutu Üzerine" (2004), "Kavram ve Anlam Boyutunda Al, Kırmızı ve Kızıl" (2005a), "Kavram ve Anlam Boyutunda Türkçede Ak ve Beyaz" (2005b), "Kavram ve Anlam Boyutunda Sarı ve Tonları" (2006), "Boz ve Kır Renk Adlarının Kavram, Anlam ve Biçim Boyutu" (2008), "Renk Adlarının Türkçede Özel Ad Yapımında Kullanımı" (2013), and "Tarihten Bugüne Yeşil Renk Adının Biçim, Anlam ve Kavram Alanı" (2014) by Bayraktar in all of which it was aimed to evaluate the value of the colour name for Turkish by finding out the frequency of use. Various dictionaries were referred to for compiling lexical items derived with the specific colour name which included names of animals and plants, medical and chemical terms, names of food and objects, nouns and adjectives related to nature, expressions related to human appearance, figurative expressions, names in Onomastics, proverbs and idioms. Then, they were classified to determine the conceptual and semantic fields of the colour name.

The related literature review demonstrated the fact that there is a gap in the literature in terms of the comparative studies conducted within the framework of cognitive linguistics on colour terms which would compare the similarities and differences between Turkish and other languages in the world.

CHAPTER 3

METHODOLOGY

3.1. RESEARCH DESIGN

In order to shed light on the commonalities and variations between the cognitive motivations of Turkish and English basic colour term idioms, a cross-linguistic study was conducted in this PhD thesis. For achieving the objectives of the study, the method of this study was composed of two main parts: the method of data collection and the method of qualitative and quantitative data analysis.

For this research, a methodology was designed which addressed the following research questions:

1) What is the distribution and frequency of basic colour term idioms in general and the distribution and frequency of metonymical idioms and simile-based idioms with basic colour terms in Turkish and English?

2) What are the cognitive motivations of the idiomatic expressions with basic colour terms in Turkish and English based on the CMT?

   a) What are the underlying conceptual metaphors/ metonymies in the idioms with basic colour terms in Turkish and English?

   b) What are the meta-domains and sub-domains of the idiomatic expressions with basic colour terms in Turkish and English?

3) To what extent are the sub-domains and meta-domains of idioms with basic colour terms in Turkish and English identical/ different when taking into account the similarities/differences in the conceptual mappings of the idioms? Which conceptual metaphors/metonymies are common or culture-specific?

4) Are there any similarities or differences between English and Turkish in

terms of the positive, negative, or neutral qualities attributed to the basic colour terms used in the idiomatic expressions of both languages?

5) How can the answers of the above research questions be interpreted in terms of socio-cultural and socio-cognitive structures in the minds and linguistic practices of people in the Turkish and English cultures?

3.2. DATA COLLECTION

In line with the goals of this study, the first part of the methodology section was to gather idiomatic expressions with basic colour terms in English and Turkish from the dictionaries in order to analyze and compare the underlying conceptual metaphors/ metonymies of these idioms and interpret the cultural connotations of these expressions. For the sake of ensuring more accurate results, the data were collected from a large number of dictionaries which made the study a dictionary-based one. Instead of generalized ones, the data of the study were gathered from a number of specialized dictionaries of idioms and metaphors which can be found online or printed.

Because of the challenging and demanding nature of scanning dictionaries manually in order to find idioms with basic colour terms, the dictionaries that are available as e-books were selected especially for English. Therefore, for the English data, *Cambridge International Dictionary of Idioms*, *Thesaurus of Traditional English Metaphors, Oxford Dictionary of Idioms, Collins CoBuild Dictionary of Idioms, Metaphorically Speaking: A Dictionary of 3800 Picturesque Idiomatic Expressions, McGraw-Hill's Dictionary of American Idioms and Phrasal Verbs, Dictionary of Idioms and Their Origins* were used.

For Turkish data, the only online specialized dictionary is the *Dictionary of Proverbs and Idioms of Turkish Language Association* (TDK); therefore, in order to conduct a comprehensive study and collect representative amount of data, a number of printed dictionaries on idioms which were compiled by Yalçın (1985), Yörük and Yörük (1997), Sezgin (1999), Aksoy (1984), and the work of Hatice Eminoğlu *Türkçede Renkler Sözlüğü* (*Dictionary of Colours in Turkish*) (2014)

were scanned and included in Turkish data.

One of the limitations of this study was that, the idioms which include more than one basic colour term were excluded from the database such as *ak dediğine kara demek, ak koyun kara koyun, alı alına moru moruna, to be a black and white issue, black and blue*, etc. That is because of the fact that it is very difficult to categorize these idioms as they should be investigated in terms of two basic colour terms separately. Therefore, the final list to be analyzed included 180 idiomatic expressions in Turkish and 265 in English.

For the idioms in the selected data, it was attempted to find out their usage in daily communication as it is crucial to know the contextual information of the expression in a foreign culture in order to determine the conceptual metaphors or metonymies of the expressions in question. Among the idioms, the ones whose naturally occurring examples could not be found when they were searched in "Google" were eliminated from the analysis.

After finalizing the list of selected idioms in both languages, for the sake of creating tables for each basic colour term, the meanings of the idioms provided in the dictionaries were written for English and Turkish. Furthermore, for the Turkish tables, the translation of the metaphorical meanings of the expressions and the literal translation of the idioms were provided.

3.3. DATA ANALYSIS

3.3.1. Quantitative and Descriptive Analysis

The methods implemented for the analysis of the collected data were both qualitative and quantitative for the sake of making the study a more comprehensive, reliable, and objective one.

The quantitative and descriptive data analysis began after the preparation of the final list of the idioms of both languages. The idioms were investigated for the number of the used basic colour terms and the results were illustrated in a table

in order to show the similarities and differences between the conceptualizations in English and Turkish. In addition, the ratio of use of basic colour terms was also presented in percentages. It was considered that revealing the distribution of each basic colour term used in the idioms in Turkish and English and the demonstration of the data in relation to the frequency of use of basic colour terms would help for further discussions.

3.3.2. Qualitative and Cognitive Analysis

The collected data were also analyzed in terms of cognitive perspectives. The cognitive analysis of the data focused mainly on identifying the main metaphor/ metonymy around which each idiom revolved within the framework of the CMT. The identified conceptual metaphors/metonymies were initially illustrated in tables which were constructed for each language and each basic colour term. In addition to this, there was also a column in each table which demonstrated the meta- and sub-domains.

Following the analysis of each idiom in terms of meta- and sub-domains, the metonymical relationships, especially body-part ones, were investigated. What is more, the simile-based idioms were also investigated within this framework. Finally, the idioms were investigated in order to determine the positive, negative, or neutral attributes ascribed to basic colour terms in both languages. Revealing the positive, negative, or neutral connotations of idioms, especially the English ones, was mainly based on the intuitions of the researcher. It was only the naturally occurring example of an idiom through which its quality was determined. That is why it should be taken into consideration that there may be other contexts that the colour term idioms can be used in.

3.3.3. Procedure

In order to conduct the cognitive analysis of the idioms, a table including four columns was designed for Turkish and English separately and for each basic colour term. As illustrated in Table 1, the final list of idioms selected from the

dictionaries was included in the first column of the table. In the second column, the metaphorical meaning (MM), the literal meaning (LM) for the Turkish idioms (translation of the meaning), the naturally occurring example and the web source it was taken from was demonstrated. In the following column, both meta- and sub-domains were determined by using the categorization of Lakoff and Johnson for the meta-domains presented in *Philosophy in the Flesh* (1999) which are listed as time, the mind, events-causes, self, and morality and also emotion as provided by Kövecses (2005). Lastly, the conceptual metaphors/ metonymies underlying these idioms were determined within the framework of CMT which basically emphasizes the fact that the everyday lives of human beings are full of metaphors and human conceptualization happens "in terms of our collective biological capacities and our physical and social experiences as beings functioning in our environment" (Lakoff, 1987, pp. 266-267). This provides insights about the fact that people who share similar experiences and who belong to the same cultural group would have similar or same conceptualizations.

The sample tables of the cognitive analysis of Turkish and English idiomatic expressions were provided below:

Table 1. Sample Table of the Cognitive Analysis of Turkish Idioms

Expression	**Meaning and Example**	**Target Domains (Meta and Sub)**	**Conceptual Metaphor/ Metonymy**
ak yüzlü	MM: temiz, namuslu, doğru MM: honest, virtuous LM: someone with white face Ex: "…bilge devlet adamı, diplomasi kahramanı, ak yüzlü, ak yürekli, Toroslar'ın yiğit evladı, güzel insan…" http://www.konyayenigun.com/haber/95593/Ciftci_Mevlana_diyari_Konyaya_hizmet_etmekicin_aday_adayiyim.html	**Morality** Fairness, Honesty	WHITE FACE STANDS FOR HONESTY

Table 2. Sample Table of the Cognitive Analysis of English Idioms

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
a black sheep	MM: a disreputable member of an otherwise reputable group Ex: "… then there's the bus-riding Danny (Ben Mendelsohn), who's mentally, emotionally, and physically disheveled, the black sheep of the family…" http://www.vulture.com/2015/03/bloodline-recap-season-1-episode-1.html	**Morality** Immorality, Disgracefulness	DISGRACEFULNESS IS BLACK

According to Lakoff and Johnson, the meta-domains they listed would have to be included in every human being's mind; in other words, "they occur in the cognitive unconscious of present-day speakers" (p. 135). They also added that time, the mind, events-causes, self, and morality are all abstract ideas which are largely metaphorical and have underlying conceptual metaphors (ibid.).

To investigate individually, 'time' is a concept conceptualized metaphorically and metonymically. For instance, "That's all behind us now" and "Let's put that in back of us" are examples for the time orientation metaphor (p. 140), while "The time will come when there are no more typewriters" is an instance of the moving time metaphor (p. 143). They also asserted that these time metaphors are not limited to English, but they are common in the world's languages (p. 149).

Secondly, 'events-structure' (events-causes) concepts such as events, causes, changes, states, actions, and purposes are also conceptualized metaphorically (p. 166). For example, "I'm in love" and "She's out of her depression" are instances of the location event-structure metaphor (p. 174), while verbs like bring, throw, drive, pull, push, propel, and move demonstrate the existence of the mappings Causes Are Forces and Causation Is Forced Movement (p. 178).

Thirdly, Lakoff and Johnson emphasized the fact that it is impossible to think and talk about 'the mind' without metaphors (p. 223). The statements like "My mind was racing" and "My mind wandered for a moment" are two examples for Thinking is Moving Metaphor (p. 224). Also "I see what you're saying," can be an example of Thinking is Perceiving Metaphor (p. 226).

Fourthly, the study of 'the self' is related to "the structure of our inner lives, who we really are, and how these questions arise every day in important ways" (p. 252). The examples such as "I lifted my arm" and "I can wiggle my ears" can be regarded as Self Control Is The Forced Movement Of An Object metaphor, while the statement "You're pushing yourself too hard" is an instance of Causing the Self to Act is The Forced Movement of an Object Metaphor (p. 256). On the other hand, "I keep going back and forth between the scientist and the priest in me" is an example of the Multiple Selves metaphor (p. 264).

The meta-domain of 'morality' is also considered as common in the world's languages. All the moral concepts such as justice, fairness, compassion, virtue, tolerance, freedom, and rights (p. 273) are conceptualized metaphorically and metonymically as exemplified in the statements like "He's an upstanding citizen" and "She's on the up and up" in which there is Being Moral Is Being Upright metaphor and "That was a low thing to do" and "He's underhanded" in which there is Being Immoral Is Being Low metaphor (p. 280).

As the sixth meta-domain, Kövecses (2005) added the meta-domain of 'emotion' considering it as very common in the languages of the world and heavily cultural (p. 35). He provided some statements such as "I am feeling up as an example of Happiness is Up metaphor and "He is bursting with joy as an instance of Happiness is a Fluid in a Container metaphor (p. 36).

Briefly, this categorization of meta-domains which were written in bold letters in the tables would help revealing the commonalities between Turkish and English rather than the differences, as the variations would be revealed through the sub-domains.

Following the meta-domains, the sub-domains are found out in order to

elaborate the issue in a more detailed way. Together with the sub-types presented in *Philosophy in the Flesh,* for the emotion types, the typology which Baş (2015) adopted in her dissertation was benefited. The typology used in her dissertation titled "Conceptualization of Emotion Through Body Part Idioms in Turkish: A Cognitive Linguistic Study" was constructed by the emotion typology of Ortony, Clore and Collins (1988). This typology was taken as the basis by Baş in determining the emotion types of the idioms and it was developed for Turkish culture. Table 3 outlines the sub-domains of emotion employed in this study:

Table 3. Sub-Domains of Emotion Used in This Study

Emotion Type	Related Emotions
ADMIRATION	admiration, appreciation, awe, esteem, respect, etc.
AFFECTIVITY	affectivity, being affected, emotional arousal, sensitive, etc.
ANGER	anger, annoyance, exasperation, fury, incensed, indignation, irritation, livid, offended, outrage, rage, etc.
COURAGE	courage, self-confidence
DESIRE	desire, wish, passion, intense willingness, impatient want, enthusiasm, etc.
DISAPPOINTMENT	dashed-hopes, despair, disappointment, frustration, heartbroken, etc.
DISLIKING/HATE	aversion, detest, disgust, dislike, hate, loathe, repelled-by, revulsion, etc.
DISTRESS	depressed, distressed, bored, boredom, anguished, feeling uncomfortable, etc.
APATHY	pitiless, senseless, emotionless, insensitive, cruel, unemotional, etc.
EXCITEMENT	excitement, exhilaration, flurry, commotion, thrilling, exciting, etc.

Table 3. (Continuation) Sub-Domains of Emotion Used in This Study

Emotion Type	Related Emotions
FEAR	apprehensive, anxious, cowering, dread, fear, fright, nervous, petrified, scared, terrified, timid, worried, etc.
GRATITUTE	appreciation, gratitude, feeling indebted, thankful, etc.
HAPPINESS	contented, cheerful, delighted, ecstatic, elated, euphoric, feeling good, glad, happy, joyful, jubilant, pleasantly surprised, pleased, etc.
HOPE	anticipation, anticipatory, expectancy, hope, hopeful, looking forward to, etc.
JEALOUSY	envy, jealousy, resentment, etc.
LIKING/LOVE	adore, affection, attracted-to, like, love, etc.
LONGING	yearning, longing, wish, nostalgia, aspiration, etc.
PITY	compassion, pity, sad-for, sorry for, sympathy, etc.
PRIDE	self-esteem, conceit, pride, vanity, self-assurance
REGRET	regret, penitent, remorse, selfanger, etc.
RELIEF	relief, relaxation, comfort
REPROACH	appalled, contempt, despise, disdain, indignation, reproach, etc.
RESPECT	respect, esteem, honor reverence, courtesy, regard, value, venerable, etc.
SADNESS	displeased, dissatisfied, distraught, feeling bad, grief, homesick, lonely, lovesick, miserable, sad, shock, uneasy, unhappy, upset, etc.
SATISFACTION	gratification, hopes-realized, satisfaction, etc.
SHAME	embarrassment, feeling guilty, mortified, self-blame, selfcondemnation, self-reproach, shame, (psychologically) uncomfortable, uneasy, etc.
SURPRISE	surprise, shock, amazement, astonishment, etc.
SUSPICION	suspicion, distrust, doubt, misgiving, unease, etc.

Furthermore, the PhD thesis of Yalçındağ (2015) entitled "Searching For the Content and Scope of Morality With a Framework of Moral Foundations Theory" was benefited in order to determine the sub-domains of morality. Table 4 outlines the sub-types of morality concepts adopted in this study:

Table 4. Sub-Domains of Morality Used in This Study

Morality Type	Related Morality Concepts
CARE	feeling sorry/ pity/ mercy for people, compassion, being helpful, self-sacrifice, respecting others, etc.
FAIRNESS	equality, fairness, honesty, trustworthiness, self-respect, etc.
LOYALTY	taking a joint action, good communication, trustworthiness, etc.
AUTHORITY	order, power, respect, obedience, etc.
SANCTITY and PURITY	purity, (religion-based), goodness, etc.
LIBERTY	freedom of speech/thought, individualism, independence, society, etc.
IMMORALITY	malevolence, self-seeking, gossiping, arrogance, fraud, selfishness, harmfulness, etc.

The analysis of each basic colour term was conducted for Turkish and English separately and then, the comparison of these two languages was presented. In the comparison part, the sub-domains of the metaphorical expressions constructed with one of the basic colour terms were discussed initially by focusing on the similarities and differences between Turkish and English which was followed by the demonstration of the distribution of meta-domains and their interpretation. Then, the distribution and analysis of each meta-domain were illustrated through their sub-domains in order to grasp the issue in a deeper framework. After this, the comparison of the metonymy-based expressions was conducted by mainly focusing on the body-part metonymies. This was followed by the demonstration and comparison of the distribution of the simile-based idioms constructed with a basic colour term in each language. Finally, in order to find out the commonality or culture-specificity of both languages in terms of the positive, negative, or neutral attributes ascribed to each basic colour term, the naturally occurring examples were taken into consideration and the metaphorical propositions underlying cultural schemas of the idioms were elicited and compared through tables.

While analyzing and comparing the idioms in terms of their positive, negative, or neutral attributes, the researcher found out that some attributes could be categorized either as positive or negative depending on the context they were found in. Therefore, the category of positive/negative was added in the tables. *Beyaz yalan* or *white lie* can be considered as an example for the idioms included in the category of positive/ negative, as its attribute may change in accordance with the context.

CHAPTER 4

FINDINGS AND RESULTS

4.1. DESCRIPTIVE DATA ANALYSIS

To investigate the data from descriptive point of view, the final list of Turkish idioms (n=180) and English idioms (n=265) were analyzed in terms of the number of use of the basic colour terms. The frequency and percentage of the basic colour terms were also investigated and illustrated in tables.

4.1.1. Total Number of Basic Colour Terms in Turkish and English Idioms

This part demonstrates the distribution of the total number of the idioms with basic colour terms in Turkish and English.

Table 5. Total Number of the Idioms with Basic Colour Terms in Turkish and English

Rank	Total Number	Basic Colour Terms
1	123	Black
2	100	White
3	64	Red
4	41	Blue
5	38	Yellow
6	36	Green
7	12	Pink
8	11	Brown
9	8	Grey
10	5	Purple
11	0	Orange

As it was illustrated in Table 5, among the basic colour terms determined by Berlin and Kay, the total number of idioms with the colour black is the highest

(n=123) in Turkish and English, which is followed by the idioms with white (n=100), red (n=64), blue (n=41), yellow (n=38), green (n=36), pink (n=12), brown (n=11), grey (n=8), purple (n=5), and orange (n=0) respectively.

This ranking conforms to Berlin and Kay's theory in which they asserted that basic colour terms exist in languages hierarchically which means that the languages in the world do not use the colours equally in their idioms and some are used more than the others.

Table 5 is also similar with the statements of Berlin and Kay (1969) in the sense that the first three most common colours in Turkish and English are black, white, and red, as it is the case in the other world languages (p. 18).

4.1.2. Comparison of the Number of Basic Colour Terms in Turkish and English Idioms

This part demonstrates the similarities and differences between the number of the idioms with basic colour terms in each language separately. Comparing both languages from the point of view of distribution of basic colour terms revealed that there are both commonalities and differences in Turkish and English in terms of the frequency of use of the basic colour terms in the idioms as illustrated in Table 6 and Table 7.

Table 6. Frequencies of the Basic Colour Terms in Turkish (n=180) and English (n=265)

Basic Colour Term in Turkish	Frequency	Basic Colour Term in English	Frequency
Black	41.66%	**White**	19.76%
White	27.22%	**Black**	18.60%
Red	11.11%	**Red**	17.05%
Yellow	10.54%	**Blue**	14.34%
Green	3.88%	**Green**	11.24%
Pink	2.76%	**Yellow**	7.36%
Blue	2.22%	**Brown**	4.26%
Purple	0.55%	**Grey**	3.10%
Grey	0%	**Pink**	2.71%
Brown	0%	**Purple**	1.55%
Orange	0%	**Orange**	0%

Table 6 reconforms to Berlin and Kay's proposal in terms of the the first three most common colours in the world languages -white, black, and red- which is also observed in Turkish and English.

As illustrated in Table 6, there are three commonalities in Turkish and English in terms of the rankings in accordance with the frequency of the basic colour terms used in the idioms. These are red which ranks the third and green which is the fifth and orange which is non-existant in both languages.

Furthermore, the frequency of the use of the colour pink, yellow, purple in Turkish and English idioms is very close to each other with the rate of 2.76% in Turkish and 2.71% in English for the colour pink, 10.54% in Turkish and 7.36% in English for yellow, 0.55% in Turkish and 1.55% in English for purple.

Nevertheless, when it comes to the differences, the greatest difference can be observed in the frequencies of the colour black which is 41.66% in Turkish and 18.60% in English. Despite the common associations of the colour black that are death, evil, mourning, magic, bad luck, mystery, etc., between the two languages, Turkish people tend to use this colour much more in their idioms when compared to English speakers. Another interpretation may result from the black and white dichotomy. While white commonly represents purity, peace, morality and cleanliness and there is not as much difference as in the case of the colour black in Turkish and English languages, this may be interpreted as Turkish speakers prone to be more pessimistic in their daily lives and use the colour black more when compared to the colour white and English speakers.

Moreover, the variation between the frequencies of the use of the blue in Turkish and English is interesting which are 2.22% and 14.34% respectively. Although the speakers of both languages see the colour blue in the same way and describe it as the colour of sea, water, and sky, English speakers tend to use this colour more in their idioms and add more emotive associations to this colour such as sadness as described in Oxford Dictionaries online and use the colour blue in their idioms for such emotive conceptualizations.

Another noteworthy difference is that although the colour green is ranked the fifth in both languages, the frequency of its use varies between the two language with 3.88% in Turkish and 11.24% in English. This is interesting because of the fact that although green means more than being the colour of nature and freshness to Turkish culture, as it is also the colour used in the holy places in Islamic religion (Mazlum, 2011, p. 134), it is used less in Turkish idioms than in English idioms.

Furthermore, Table 7 illustrates calculation of the difference between the percentages of each colour term in Turkish and English.

Table 7. Difference Between the Percentages of the Basic Colour Terms in Turkish and English

Basic Colour Term	Difference
Black	23.6%
Blue	12.12%
White	7.46%
Green	7.36%
Red	5.94%
Brown	4.2%
Yellow	3.18%
Grey	3.1%
Purple	1%
Pink	0.05%
Orange	0%

It is clear in Table 7 that the highest percentage of difference is observed in the black colour idioms, which is the same with the result of Table 6. Nevertheless, the second highest difference is observed in the colour blue, as the number of the idioms constructed with blue is very low in Turkish when compared to English. Also the colour white ranks the third, as the number of the white colour idioms is similar in these languages.

In terms of the lowest percentage of difference, it must be taken into consideration that the colour with the lowest percentage of difference indicates imilarity at the same time. As it can also be observed in Table 6, while pink is the first colour which have the lowest percentage of difference, purple is the second colour and grey is the third colour with the lowest percentage of difference. Among the basic colour terms, orange is never conceptualized in Turkish and English.

The quantitative and descriptive data analysis demonstrated that despite the similarities in the number of use of some basic colour terms, the differences are more than the commonalities which could be observed through Table 6 and Table 7.

4.2. COGNITIVE DATA ANALYSIS

4.2.1. Analysis of the Colour White

4.2.1.1. Analysis of the Cognitive Motivations of White Colour Idioms in Turkish

Turkish has two words for white -the lightest colour- which are 'beyaz' of Arabic borrowing and 'ak' is of Turkish origin. The online dictionary of Turkish Language Association defines beyaz as ak (white), kara, siyah karşıtı (opposite of black), beyaz ırktan olan kimse (a person of white race), and beyaz zehir (white poison) (Beyaz, n.d.). Similarly, ak is defined as "kar, süt vb.nin rengi, beyaz, kara ve siyah karşıtı (the colour of snow, milk, etc. and opposite of black)", and connotatively it is described in the online dictionary of Turkish Language Association as "temiz (clean), dürüst (honest), sıkıntısız, and rahat (untroubled, comfortable)" (Ak, n.d.).

Before ak and beyaz, the term 'ürüng' was used by the old Turks for the colour white. It is supposed that ak was initially used by Oghuzs, because ak was not used in Qutadgu Bilig, a Karakhanid work from the 11th century (Ögel, 1991, pp. 378-379).

Ak or beyaz which is regarded as the mother of all colours in the world has frequently been used in Turkish culture, mythology, and history. In the first place, the colour white was mainly associated with strength, greatness and fairness in Shamanism which is one of the oldest beliefs of Turkish people. In Shamanism, the God of benevolence and prosperity was called Ülgen and during the Shaman prays, Ülgen was named as "Beyaz (Parlak) Hakan (White or Bright Hakan) (qtd. in Toker, 2009, p. 100). Furthermore, a white sacrificial animal was sacrificed for Ülgen, as brightness, blessing, and prosperity depended on Ülgen in Turkish mythology (Nerimanoğlu, 1996, pp. 68-69). Another important point is that the conical hats of Shamanists were made of the skin of white lambs, as Shamanists believed that the good souls had a liking for the colour white (qtd in. Toker, 2009, p. 100).

What is more, white was used as a symbol in the political life in Turkish history. White clothes were preferred by the statesmen especially during war time as a sign of superiority (Ögel, 1991, p. 377). It is known that the commanders and high ranking officers wore white clothes in order to be distinguished from soldiers (Mazlum, 2011, p. 130). In addition to this, white was also associated with legitimacy in Turkish history. The ones who headed the state legally were called as 'Ak-han' (White Khan) meaning 'Legitimate Ruler'; while the 'Illegitimate Ruler' who headed the state illegally and by brutal force was called 'Kara-Han' (Black-Khan) (Ögel, 1991, pp. 381-382).

Although ak and beyaz are described as synonymous in the online dictionary of Turkish Language Association, today beyaz is being used more frequently in the daily lives of Turkish people and ak seems to refer to more immaterial or moral things; thus, their conceptualizations by people belonging to Turkish culture differ significantly as well as their frequency of use in Turkish which can be observed in Table 8.

Table 8. Conceptual Metaphors/ Metonymies of White Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
ak akçe	MM: nakit para MM: cash LM: white money Ex: "Bankalar 8 milyarlık yükü anlattı, Babacan'ak akçe' yanıtı verdi." http://www.hurriyet.com.tr/bankalar-8-milyarlik-yuku-anlatti-babacan-ak-akce-yaniti-verdi-19532553	**Events-Causes** Money	CASH IS WHITE
ak gözlü	MM: gözlerinin rengi açık olan ve nazarının hemen değdiğine inanılan (kimse) MM: blue-eyed person who is likely to bring a curse LM: someone with white eyes Ex: "Ataarimiz neden ak gozlu insanlardan korkun demis?" http://www.kizlarsoruyor.com/toplum-sosyal-iliskiler/q2914840-arkadaslar-neden-ak-gozlu-insanlardan-korkcakmisiniz	**Events-causes** Evil	WHITE EYE STANDS FOR EVIL
ak gün	MM: mesut ve mutlu gün MM: a happy day LM: white day Ex: "Kara gün yaşamaktan ak gün yaşayamadım." http://www.antoloji.com/kara-gun-yasamaktan-ak-gun-yasayamadim-2-siiri/	**Emotion** Happiness	HAPPINESS IS WHITE

ak pak	MM: 1) bembeyaz, temiz, parlak,
	    2) saçı sakalı ağarmış
	MM: 1) very clean
	    2) old person
	LM: white clean
	Ex: "Ben senin en çok ellerini sevdim
	Bir pınar serinliğinde, küçücük ve ak pak"
	http://www.siir.gen.tr/siir/u/umit_yasar_oguzcan/sevi_siiri.htm
		Events-causes
		Cleanliness, Physical Appearance, Oldness, Time, Age, Life
			CLEANLINESS IS WHITE;
			
			OLDNESS IS WHITE

Table 8. (Continuation) Conceptual Metaphors/ Metonymies of White Colour
Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
ak sakaldan yok sakala gelmek	MM: çok yaşlanıp iyice kuvvetten düşmek MM: to become very old and lose strength LM: someone's coming to no beard after white beard Ex: "Fazla yaşamaz artık. Ak sakaldan yok sakala geldi ihtiyar." http://www.tualimforum.com/deyimler-ve-aciklamalari/90154-ak-sakaldan-yok-sakala-gelmek-deyiminin-anlami-ve-aciklamasi.html	**Events-causes** Oldness, Time, Life, Age	WHITE BEARD STANDS FOR OLDNESS
ak sakallı	MM: yaşlı MM: old LM: white-bearded Ex: "Kahve falında ak sakallı dede görmek; yakında kulağınıza gelecek bir haber karşısında üzüleceğinize yorumlanır." http://www.falyorumlari.com/kahve-falinda-ak-sakalli-dede-gormek/	**Events-causes** Oldness,Time, Life, Age	WHITE BEARD STANDS FOR OLDNESS, WHITE BEARD STANDS FOR WISEDOM
ak süt	MM: namuslu kadının helal sütü MM: honest LM: white milk Ex: "Anasının ak sütü kadar helal" denilecek şampiyona; son düdük çalındıktan sonra. Kollarını açıp nereye koşacaklarını bilmez bir şekilde sevinen futbolculara bakıldığında" http://www.birgun.net/haber-detay/sampiyon-14392.html	**Morality** Fairness, Honesty	HONESTY IS WHITE
ak süt emmiş	MM: asil, soylu, faziletli, doğru, ahlâklı MM: as straight as a die LM: Someone who drank white milk Ex: "Ak süt emmiş ve ak sakallı bir adamdan gebe kalmış bir kadın yaşardı…" https://books.google.com.tr/books?id=-UjYBgAAQBAJ&pg=PT73&lpg=PT73&dq=%22ak+s%C3%BCt+emmi%C5%9F%22&source=bl&ots=yw5nCoZRWs&sig=HD4Gy7lE8Ssp9t11-kP7VWtKKWk&hl=tr&sa=X&ved=0ahUKEwjvk82P4K7JAhWFVHIKHfqdAC0Q6AEITDAI#v=onepage&q=%22ak%20s%C3%BCt%20emmi%C5%9F%22&f=false	**Morality** Fairness, Honesty, Being Virtuous	HONESTY IS WHITE

Table 8. (Continuation) Conceptual Metaphors/ Metonymies of White Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
ak topuk beyaz gerdan	MM: çok güzel kadın MM: very beautiful woman LM: white ankle and white throat Ex: "Kahve Yemenden gelir, Bülbül çimenden gelir, Ak topuk beyaz gerdan, Her gün hamamdan gelir. "http://www.manilerimiz.com/mobil/Kahve-Yemenden-gelir-Bulbul-cimenden-gelir-Ak-topuk-beyaz-gerdan-Her-gun-hamamdan-gelir-mani-161.html	**Events-causes** Beauty, Physical Appearance	WHITE ANKLE AND WHITE THROAT STAND FOR BEAUTY
ak yazı	MM: baht, şans MM: Fortune, luck LM: White writing Ex: "Kader beyaz kağıda sütle yazılmış ak yazı; Elindeyse beyazdan; gel de sıyır beyazı." https://guncelik.wordpress.com/tag/2933410/	**Events-causes** Fortune, Luck	GOOD LUCK IS WHITE
ak yüzlü	MM: temiz, namuslu, doğru MM: honest, virtuous LM: someone with white face Ex: "…bilge devlet adamı, diplomasi kahramanı, ak yüzlü, ak yürekli, Toroslar'ın yiğit evladı, güzel insan…" http://www.konyayenigun.com/haber/95593/Ciftci_Mevlana_diyari_Konyaya_hizmet_etmekicin_aday_adayiyim.html	**Morality** Fairness, Honesty	WHITE FACE STANDS FOR HONESTY
alnı açık yüzü ak	MM: çekinecek hiçbir durumu veya ayıbı olmayan MM: conducting any dishonest behaviour LM: someone's forehead being clear, face being white Ex: İşte alnı açık yüzü ak meydandayım; çıksınlar karşıma." http://www.haziryanit.com/5700/alni-acik-yuzu-ak-nedir#ixzz3qpbvetri	**Morality** Fairness, Honesty	WHITE FACE STANDS FOR HONESTY

Table 8. (Continuation) Conceptual Metaphors/ Metonymies of White Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
alnının akıyla	MM: ayıplanacak bir duruma düşmeden, şerefiyle başarı göstermiş olarak MM: with pride, honorably LM: with the white of someone's forehead Ex: "Kim ne söylerse söylesin, partimiz 7 Haziran seçimlerinden başarıyla alnının akıyla çıkmıştır…" http://www.aa.com.tr/tr/politika/partimiz-secimlerden-alninin-akiyla-cikmistir/38915	**Emotion** Pride	WHITE FOREHEAD STANDS FOR PRIDE
ananın ak sütü gibi	MM: anamın sütü bana nasıl helal ise bu da sana öyle helal olsun anlamında kullanılan bir söz MM: honestly deserving something without any suspicion LM: like the white milk of someone's mother) Ex: "Sosyal medyada taraftarlar, 'Aldığı para anasının ak sütü gibi helal olsun' yorumları yapıyor." http://www.haberturk.com/spor/futbol/haber/1001002-anasinin-ak-sutu-gibi-helal-olsun	**Morality** Fairness, Honesty	HONESTY IS WHITE
beyaz bayrak	MM: atletizm yarışlarında hakemlerce gösterilen, sporcunun kurallara uygun bir biçimde atladığını veya koştuğunu belirten kısa saplı bayrak MM: white flag LM: white flag Ex: "Adını online alışverişte sık sık duyduğumuz Amazon, telefon sektöründe beyaz bayrak çekti!" http://ahmetgrdl.com/mobil/amazon-beyaz-bayrak-cekti/	**Events-causes** War, Peace	WHITE FLAG STANDS FOR PEACE
beyaz çekmek	MM: eroin çekmek MM: use heroin LM: to pull the white Ex: 13 sene önce, beyaz çekti öldü necati, geçti onca sene yaslar dinmedi. " http://www.turkcebilgi.com/ekinoks	**Events-causes** Drug, heroin	WHITE STANDS FOR HEROIN

Table 8. (Continuation) Conceptual Metaphors/ Metonymies of White Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
beyaz kömür	MM: akarsulardan elde edilen elektrik gücü MM: electrical power produced from stream LM: white coal Ex: "Çok sayıda barajın yapımı ile beyaz kömür denilen bu kaynak, 400 milyar kwh'lik bir potansiyele sahiptir." http://hbogm.meb.gov.tr/MTAO/1EnerjiUretimiIletimiVeDagitimi/unite2.pdf)	**Events-causes** Energy, electrical energy	WHITE COAL STANDS FOR ELECTRICAL ENERGY
beyaz oy	MM: bir oylamada kabul anlamı taşıyan oy MM: positive vote LM: white vote Ex: "Demokratik Toplum Partisi Genel Başkanı Ahmet Türk ile kısa bir sohbet yaptık. 'DTP, neden beyaz oy kullandı?' diye sordum." http://www.sabah.com.tr/yazarlar/ilicak/2007/08/21/beyaz_oy	**Events-causes** Agreement	WHITE VOTE STANDS FOR AGREEMENT
beyaz ölüm	MM: aşırı ölçüde alınan eroinin yol açtığı ölüm MM: death because of excessive amount of heroin LM: White death Ex: "Beyaz ölüm tırmanıyor!" http://www.hurriyet.com.tr/beyaz-olum-tirmaniyor-39067640	**Events-causes** Drug, heroin	WHITE STANDS FOR HEROIN
beyaz sayfa açmak	MM: bir konuda geçmişi unutarak geleceğe umutla bakmak MM: to turn over a new leaf LM: to turn a white page Ex:"… Emre Çolak, gece hayatından elini ayağını çekip Hamzaoğlu ile kariyerinde adeta beyaz sayfa açtı." http://spor.internethaber.com/emre-colak-kariyerinde-adeta-beyaz-sayfa-acti-1455019h.htm	**Emotion** Hope	HOPE IS WHITE

Table 8. **(Continuation)** Conceptual Metaphors/ Metonymies of White Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
beyaz Türkçe	MM: açık ve anlaşılır Türkçe MM: pure Turkish LM: white Turkish Ex: "Bu Türkçe halis Türkçe hatta beyaz Türkçe'dir." http://turkdili.gen.tr/files/hozcan-turkceninsirri.swf	**Events-causes** Purity	PURITY IS WHITE
beyaz yakalı	MM: Üretim sürecinde bedensel gücüyle çalışmayıp düşünsel etkinlikte bulunan, maaş veya ücret karşılığında çalışan memur, teknik personel MM: white collar, a worker or officer engaging in non-manual work, technical personnel LM: with white collar Ex: "Beyaz yakalı yüksek maaş alan işçilerin, İş sözleşmesinde fazla çalışma ücreti maaşın içindedir ibaresi var ise çalışanın, yıllık 270 saatten fazla çalışmaları ücret dahilinde olacaktır." http://www.milliyet.com.tr/mavi-ve-beyaz-yaka-ayrimciligi-ve-fazla-calisma-ucreti/av-suat-yurdseven/gundem/gundemyazardetay/30.05.2015/2066995/default.htm	**Events-causes** Non-manual Work	WHITE COLLAR STANDS FOR PERSON PERFORMING NON-MANUAL WORK
beyaz yalan	MM: Karşısındakini üzmemek veya zarar vermemek için söylenen masumca yalan MM: white lie LM: white lie Ex: "Beyaz yalan söyledi, anlattıkları kısmen gerçek, lafı dolandırdı, masal okudu, deriz." http://www.aymavisi.org/psikoloji/Kandirma%20Ve%20Dogruyu%20Soyleme.html	**Morality** Fairness, Harmlessness	HARMLESSNESS IS WHITE
beyaza çekmek	MM: yazıyı temize çekmek MM: to make a fair copy LM: to pull to the white Ex: "Ne taphaneden alelâcele çıkarak münasip Abidenin Çanakkale'nin en çok şehit yiyecek düşünüyor, ne giyecek derdi bir yerde her iki mektubu beyaza çekti." (http://www.cumhuriyetarsivi.com/katalog/192/sayfa/1930/6/15/2.xhtml)	**Events-causes** Cleanliness	WHITE STANDS FOR A CLEAN PAGE

Table 8. (Continuation) Conceptual Metaphors/ Metonymies of White Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
beyaza çıkarmak	MM: temize çıkarmak MM: to be purified LM: to take out to white Ex: "Metin yüzümüzü beyaza çıkarttı. Bulgaristan'ın kötü koşulları, yaşam zorlukları içinde böyle bir başarıyı göstermesi Türk'ler için manevi gurur oldu." http://webarsiv.hurriyet.com.tr/2000/05/06/204140.asp	**Events-causes** Purification	WHITE STANDS FOR PURIFICATION
beyazlara bürünmek	MM: her yan karlarla kaplı olmak; beyaz elbiseler giymek MM: to be covered with snow, to wear white LM: to wrap up in whites "Dağın yaklaşık 3 bin metresine kadar bölümü beyaza büründü. İlçedeki hava sıcaklığı da hissedilir derecede azaldı." http://www.sabah.com.tr/yasam/2015/10/04/agri-dagi-beyazlara-burundu	**Events-causes** White Clothes, Snow	WHITE STANDS FOR WEARING WHITE CLOTHES, WHITE STANDS FOR SNOW
beyaz zehir	MM: eroin,kokain gibi toz durumunda olan uyuşturucu madde MM: drugs such as heroin, cocaine LM: white poison Ex: "Terör örgütleri 'beyaz zehir'den besleniyor." http://www.trthaber.com/haber/gundem/teror-orgutleri-beyaz-zehirden-besleniyor-303842.html	**Events-causes** Drug, heroin	WHITE STANDS FOR HEROIN
gözünü ağartmak	MM: gözlerini belertmek, öfkeyle, akı görünecek şekilde gözlerini açmak, çok kızmak MM: to wide open the eye, with anger LM: to whiten one's eye Ex: "Konur'un koca gövdesi ve koca atıyla arkadan gelmesi gerektiğini gözlerini ağartarak tembihledi Porsuk." https://books.google.com.tr/books?id=3y_bAgAAQBAJ&pg=PT148&lpg=PT148&dq=g%C3%B6z%C3%BCn%C3%BC+a%C4%9Fartt%C4%B1&source=bl&ots=hUh-TXcen5&sig=uBclGpqgVlbKFgNqfu4-uWeQqRk&hl=tr&sa=X&ved=0ahUKEwizr8aT7MfLAhWIvnIKHXe1D984ChDoAQhMMAk#v=onepage&q=g%C3%B6z%C3%BCn%C3%BC%20a%C4%9Fartt%C4%B1&f=false	**Emotion** Anger	WHITE EYE STANDS FOR ANGER

Table 8. (Continuation) Conceptual Metaphors/ Metonymies of White Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
gün ağartmak	MM: tan yeri aydınlanmak MM: dawn LM: the day becoming white Ex: "Yine günü ağarttık, sabahı ettik." http://blogunudedirtme.blogspot.com.tr/2011/02/yine-gunu-agarttk-sabah-ettik.html	**Events-causes** Light, Brightness	LIGHT IS WHITE
kar beyaz	MM: bembeyaz, çok beyaz MM: very white LM: snow-white Ex: "Kızlar şöyle kaynatılmış gibi kar beyaz çamaşırlar için ne yapıyorsunuz?" ww.kadinlarkulubu.com/archive/index.php/t-140782.html	**Events-causes** Cleanliness	CLEANLINESS IS WHITE
ortalık ağarmak	MM: sabah olmaya başlamak MM: dawn LM: surroundings becoming white Ex: "İzmit çıkışında ortalık ağardı ve il sınırında İstanbul ekibinin karşıladığı konvoy, TEM'in Çamlıca turnikelerine ulaştı." http://www.hurriyet.com.tr/suikast-korkusu-39111500	**Events-causes** Light, Brightness	LIGHT IS WHITE
saç ağartmak	MM: saç sakal ağartmak, o işte uzun zaman çalışmış, emek vermiş olmak MM: to work on and struggle for sth) LM: to whiten somebody's hair Ex: "Hak yemedik hak dağıttık, zulme karşı saç ağarttık." http://www.cadoglu.com/	**Events-causes** Oldness, Time, Life, Age	WHITE HAIR STANDS FOR OLDNESS, WHITE HAIR STANDS FOR BEING EXPERIENCED
saçı (saçları) değirmende ağartmamak	MM: deneyimli olmak MM: to be experienced LM: not to whiten hair in the mill Ex: "…sıfır almaya beynimiz yetmiyor,bu saçı sakalı değirmende ağarttık bi hattan anlamıyoz ya." http://mbclubtr.com/e-class/17936-bu-w124-300e-nasil-2.html	**Events-causes** Being Experienced	WHITE HAIR STANDS FOR BEING EXPERIENCED

Table 8. (Continuation) Conceptual Metaphors/ Metonymies of White Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
saçı başı ağarmak	MM: yaşlanmak MM: to become old LM: somebody's hair and face become white Ex: "Bir kimsenin müslüman olarak saçını başını ağartması daha büyük nimettir." http://www.dinimizislam.com/detay.asp?Aid=1495	**Events-causes** Oldness, Time, Life, Age	WHITE HAIR AND WHITE FACE STAND FOR OLDNESS
saçına ak düşmek	MM: saçı ağarmaya başlamak, yaşlanmak MM: to turn grey LM: white falling someone's hair Ex: "43 yaşındaki ünlü sanatçı, ak düşen saçlarını siyaha boyattığını söyledi." http://www.bolunet.com/haber/magazin-haberleri/unlu-rockcinin-sacina-ak-dustu	**Events-causes** Time, Life, Age	WHITE HAIR STANDS FOR OLDNESS
şakakları ağarmak (beyazlanmak)	MM: yaşlanmak MM: to become old LM: someone's temples becoming white Ex: "Güveye bir baktım ve aklımdan: «Sen bok böceği elli yaşından büyüksündür...» geçti. Sakalını kestirdi, şakakları ağardı..." http://adebiportal.kz/ma-l-n-beyimbet-kom-nist-rau-an-.page/	**Events-causes** Time, Life, Age	WHITE TEMPORAL STANDS FOR OLDNESS
sakalı değirmende ağartmak	MM: yıllar pek çok deneyim kazandırmış olmak MM: to be experienced LM: not to whiten beard in the mill Ex: "…sıfır almaya beynimiz yetmiyor,bu saçı sakalı değirmende ağarttık bi hattan anlamıyoz ya." http://mbclubtr.com/e-class/17936-bu-w124-300e-nasil-2.html	**Events-causes** Being Experienced	WHITE BEARD STANDS FOR BEING EXPERIENCED
sakalına ak düşmek	MM: sakalı ağarmaya başlamak, yaşlanmak MM: to become old LM: white falling someone's beard Ex: "Prandelli maç başlarken genç ve dinçti. Adamın saçına sakalına ak düştü, beli büküldü." https://twitter.com/aziz_ustell/status/503996615078969344	**Events-causes** Time, Life, Age	WHITE BEARD STANDS FOR OLDNESS

Table 8. (Continuation) Conceptual Metaphors/ Metonymies of White Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
süt beyaz	MM: bembeyaz, çok beyaz MM: very white LM: milk-white Ex: "Onu en saf ve sade duygularla sevdiğinizi, her anınızda onu yanınızda hissettiğinizi göstermek için süt beyaz güllerin masum güzelliğini tercih edin." http://gulyapragi.com/sut-beyaz-gul-yapragi-22.html	**Events-causes** Physical Appearance, Cleanliness	CLEANLINESS IS WHITE
sütten çıkmış ak kaşık gibi olmak	MM: temiz, saf olmak MM: lily-white LM: to be like white spoon getting out of milk Ex: "Hiçbir zaman sütten çıkmış ak kaşık olmayan, olması da mümkün bulunmayan Batı, Engizisyonu uyutup, onun bir alternatifi değil, doğrudan taşeronu olan Modernizm'le yoluna devam etti." http://www.yenisafak.com/yazarlar/omerlekesiz/bati-sutten-cikmis-ak-kasik-degil-2023187	**Morality** Fairness, Innocence	INNOCENCE IS WHITE
tan ağarmak (atmak, sökmek)	MM: gün doğmaya başlamak, şafak sökmek MM: dawn LM: the dawn become whitened Ex: "Zor zor işlermiş, zar bir bir gelmiş, tan ağarırken ten ister seni" http://sarki.alternatifim.com/data.asp?ID=33284&sarki=Elma%20De%F0il%20Ayva&sarkici=Mirkelam	**Events-causes** Light, Brightness	LIGHT IS WHITE
tanyeri ağarmak	MM: sabah olmaya başlamak, ufku belli belirsiz bir aydınlık kaplamak MM: dawn LM: the dawn place become whitened Ex: "Tanyeri ağarırken çiğ taneleri üzerinden şavkını paylaştırdığı zamanlardan sesleniyorum sana…" http://yasaminbutunrenkleri.blogcu.com/tanyeri-agarirken/2959099	**Events-causes** Light, Brightness	LIGHT IS WHITE

Table 8. **(Continuation)** Conceptual Metaphors/ Metonymies of White Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
yüz akı	MM: övünç kaynağı MM: pride LM: white of the face Ex: "Yüz akı bir nesil için çalışmalarına devam eden "Yüzakı Bir Gönül Derneği" yaz tatilini değerlendirmek amacıyla çocuklar için Kur'ân ve hâfızlık aşkı meydana getirmeye yönelik bir tatil ve eğitim programı düzenleniyor." http://www.islamveihsan.com/yuzaki-yaz-kursu-ogrencilerini-bekliyor.html	**Emotion** Pride	WHITE FACE STANDS FOR PRIDE
yüzü ak	MM: suçu ve utanılacak bir durumu olmayan (kimse) MM: a person who has no guilt or shame LM: someone's face being white Ex: "Evet benim yüzüm ak. Verilemeyecek hiç hesabım yok şükür. " http://www.hurriyet.com.tr/evet-hincal-bey-yuzum-ak-ve-her-zaman-sokaktayim-122043	**Morality** Innocence	WHITE FACE STANDS FOR INNOCENCE
yüzü kireç gibi ağarmak	MM: yüzünde renk kalmamak, rengi solmak MM: to become pale LM: someone's face being white like lime Ex: "Yatağının başucunda aynaya paralel duruyor ayna yüzeyinden sızan ışığı anlamlandırmaya çalışıyordu ki birdenbire yüzü korkuyla kireç gibi ağardı." http://mehpareogt.blogcu.com/aynali-yalinin-cinleri/2503823	**Emotion** Fear	WHITE FACE STANDS FOR PALENESS, WHITE FACE STANDS FOR FEAR
(bir işte) saç sakal ağartmak	MM: o işte uzun zaman çalışmış, emek vermiş olmak. MM: to work on and struggle for something LM: to whiten somebody's hair and mustache Ex: "İman ve itaat uğrunda saç-sakalın ağarmasından daha büyük nimet var mıdır?" http://www.mollahusrev.com/islam-yolunda-saci-sakali-agartmak/	**Events-causes** Being Experienced	WHITE HAIR AND WHITE BEARD STAND FOR BEING EXPERIENCED

Table 8. (Continuation) Conceptual Metaphors/ Metonymies of White Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
(bir işten) yüz (yüzünün) akıyla çıkmak	MM: bir işi kendi saygınlığını yitirmeden eksiksiz ve başarılı olarak yapıp bitirmek MM: acquit oneself well LM: to finish a work with someone's white face Ex: "Yusuf Namoğlu: Bülent maçtan yüzünün akıyla çıktı" http://www.fotospor.com/haber-yusuf-namoglu-bulent-mactan-yuzunun-akiyla-cikti-174017	**Emotion** Pride	WHITE FACE STANDS FOR PRIDE
(birinin) yüzünü ağartmak	MM: beğenilir iş yapmak, iş ve davranışlarıyla yakınlarının övünmesine sebep olmak MM: to make proud LM: to whiten somebody's face Ex: "Alınan sonuç Türkiye'nin uluslararası platformda yüzünü ağartmıştır. Başarı kolay gelmemiş iyi yetiştirilmiş uzmanlar ve teknolojiyle ulaşılmıştır' dedi." http://www.hurriyet.com.tr/aksu-alinan-sonuc-turkiyenen-yuzunu-agartti-38515166	**Emotion** Pride	WHITE FACE STANDS FOR PRIDE
bembeyaz kesilmek (olmak)	MM: beklemediği bir durum karşısında beti benzi atmak MM: become pale as extremely shocked or scared LM: to become very white Ex: "Yüzü bembeyaz oldu, karanlıkta bir ölü görmüş gibi bembeyaz, öyle değil mi?" https://books.google.com.tr/books?id=jEvEuZdY0bwC&pg=PA375&lpg=PA375&dq=Y%C3%BCz%C3%BC+bembeyaz+oldu,+karanl%C4%B1kta+bir+%C3%B6l%C3%BC+g%C3%B6rm%C3%BC%C5%9F+gibi+bembeyaz,+%C3%B6yle+de%C4%9Fil+mi&source=bl&ots=orJvO-ntlk&sig=lfb_Xc9jCEAku4XaUHCprO90L0g&hl=tr&sa=X&ved=0ahUKEwiZ1eKgnN_QAhVMWhoKHa2zACoQ6AEIGTAA#v=onepage&q=Y%C3%BCz%C3%BC%20bembeyaz%20oldu%2C%20karanl%C4%B1kta%20bir%20%C3%B6l%C3%BC%20g%C3%B6rm%C3%BC%C5%9F%20gibi%20bembeyaz%2C%20%C3%B6yle%20de%C4%9Fil%20mi&f=false	**Emotion** Being Shocked, Fear	FEAR IS WHITE

One of the crucial interpretations of Table 8 can be the use of 'ak' more often instead of its synonym 'beyaz' in Turkish idioms. It has been observed that out of 49 idioms only 16 idioms are made up of beyaz (32.65%) which are, *beyaz bayrak, beyaz çekmek, beyaz kömür, beyaz oy, beyaz sayfa açmak, beyaz Türkçe, beyaz yakalı, beyaz yalan, beyaz çekmek, beyaza çıkarmak, beyazlara bürünmek, beyaz zehir, beyaz ölüm, kar beyaz, süt beyaz*, and *bembeyaz kesilmek*, while 32 idioms contain ak (65.30%). There is also an idiom, *ak topuk beyaz gerdan,* which consists of both ak and beyaz. This may be because of the fact that ak is of Turkish origin used since the time of Oghuzs (Ögel, 1991, pp. 378-379) and it is mostly used for describing the moral and immaterial things, while beyaz is of Arabic origin as described in online dictionary of Turkish Language Association (Beyaz, n.d.) and is used generally for describing the colour of objects; therefore, in the construction of the idioms 'ak' is more frequently used in Turkish culture than 'beyaz'.

Table 8 also proved the fact that in parallel with the definitions of beyaz and ak provided in the online dictionary of Turkish Language Association, white colour idioms are used by Turkish speakers in order to refer to the target domains of events-causes, morality, and emotion as meta-concepts and light, happiness, anger, cleanliness, oldness, beauty, honesty, innocence, good luck, heroin, electrical energy, agreement, pride, hope, purity, cash, paleness, being experienced, physical appearance, evil, harmlessness, fear, non-manual work, purification, fortune, and peace as sub-concepts all of which will be discussed in detail in 4.2.3.1. by providing examples from the idiomatic expressions from Table 8.

4.2.1.2. The Analysis of the Cognitive Motivations of White Colour Idioms in English

In a literal sense, white is described in Collins English Dictionary online as "consisting of all the colours of the spectrum or produced by certain mixtures of three additive primary colors such as red, green, and blue" (White, n.d.); in Merriam-Webster Dictionary online as "having the color of fresh snow or milk,

light or pale in colour, of or relating to a race of people who have light-colored skin and who come originally from Europe" (White, n.d.); and in Cambridge Dictionary online as "used in the names of various food and drink products, many of which are not pure white but slightly cream, yellow, grey, or transparent" (White, n.d.). Furthermore, in a figurative sense, the colour white is defined as "having a pale face because you are not well, or you are feeling shocked" (ibid.), and in Collins English Dictionary online as "bloodless or pale, as from pain, emotion, etc.; (of hair, a beard, etc.) silvery or grey, usually from age, and benevolent or without malicious intent, honourable or generous, morally unblemished, (of times, seasons, etc.) auspicious; favourable" (White, n.d.).

According to Merriam-Webster Dictionary online, the color "white" evolved from Old English "hwīt"; akin to Old High German "hwīz" (white) and to Slavic "světŭ" (light), Sanskrit "śveta" (white or bright) (White, n.d.) which proves its associations with brightness. Thus, in the first place, it is associated with brightness as the meaning of the word "white" suggests. It is also known that the Anglo-Saxons were the first to use the word "white" as a surname for a person who had light hair (qtd. in Yu, 2014, p. 64).

The colour white also symbolizes purity, the sacred or divine in English speaking cultures. For instance, it is known that newly baptized Christians wore white robes, and the souls of the just were depicted in white clothing in religious paintings (ibid.).

In terms of clothing, white is also the colour which is worn by brides in wedding days symbolizing beauty and innocence.

There are many other connotations of the colour white in English that can be inferred through the analysis of the idioms as presented in Table 9 demonstrating the embodiment of individuals of English culture.

Table 9. Conceptual Metaphors/Metonymies of White Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
a son of the white hen	MM: a lucky one Ex: "He was a 'son of the white hen', they told me; that is, a socially favoured individual, who was given this job for the simple reason that there was hardly any serious work for him to do." http://www.authorama.com/old-calabria-35.html	**Events-causes** Luck	BEING LUCKY IS WHITE
a white elephant	MM: an expensive and useless luxury Ex: "I think that X-Band Radar could be an interesting test program for smaller X-Band Radars that would go into Europe, but the minute you send those X-Band Radars into Europe that would create a whole new provocative political issue. So I think that a person who called that a white elephant or a useless project was probably mostly correct." https://www.rt.com/op-edge/247137-us-missile-defense-project-fail/	**Events-causes** Unnecessary, Useless	USELESSNESS IS WHITE
a white knight	MM: a party voluntarily coming to the assistance of another party at considerable cost to itself Ex: "The West needs more than a 'White Knight' if it wants to succeed." (http://www.independent.co.uk/voices/comment/war-with-isis-the-west-needs-more-than-a-white-knight-9946580.html)	**Morality** Care, Helpfulness	HELPFULNESS IS WHITE
a white lie	MM: a false statement uttered in a good cause Ex: "Everyone tells a white lie on occasion, it's just a question of why. Some white lies save relationships, some ease a hectic situation, and others buy us time." http://www.marcandangel.com/2007/10/04/the-15-most-common-white-lies-and-why/	**Morality** Fairness, Harmlessness	HARMLESSNESS IS WHITE
a whited sepulchre	MM: a hypocrite; someone who is ostensibly virtuous but inwardly corrupt, literary Ex: "In a very few hours I arrived in a city that always makes me think of a whited sepulchre. Prejudice no doubt." http://www.sparknotes.com/nofear/lit/heart-of-darkness/part-1/page_6.html	**Morality** Immorality, Hypocrisy	HYPOCRISY IS WHITE

Table 9. (Continuation) Conceptual Metaphors/Metonymies of White Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
at white heat	MM: of intense passion Ex: "Six-part drama series about the interwoven lives of seven people whose relationships are forged in the white heat of the 60s through to the present day." http://www.bbc.co.uk/programmes/b01d b8vNG	**Emotion** Love, Passion	PASSION IS WHITE
big white chief	MM: a person in authority, humorous Ex: "Shahaka Big White chief of the Mandan people oil on Canvas." http://www.wikigallery.org/wiki/painting_ 203503/(after)-King,-Charles-Bird/Shahaka-Big-White-chief-of-the-Mandan-people	**Morality** Authority, Dominance	AUTHORITY IS WHITE
lily-white	MM: honest and incorruptible Ex: "I find it racist that the always right, lily white liberal thinks they can actually do something by just saying stuff to people." http://lilywhitemama.com/a-piece-of-the-puzzle/	**Morality** Fairness, Honesty	HONESTY IS WHITE
lint-white	MM: very white Ex: "She gazed blankly ahead, her face as white as lint." https://books.google.com.tr/books?id=ny m4w650lrIC&pg=PT71&lpg=PT71&dq=a s+white+as+lint&source=bl&ots=_0zK-XiCaJ&sig=in9jrQTPiR6rz0_HijfmfqlLk0 w&hl=tr&sa=X&ved=0ahUKEwjC_aKg7 YrKAhXLvBoKHVrxCg4Q6AEIQTAH#v= onepage&q=as%20white%20as%20lint &f=false	**Events-causes** Paleness, Light, Brightness, Physical Appearance	PALENESS IS WHITE
men in white coats	MM: psychiatrists or psychiatric workers (used to imply that someone is mad or mentally unbalanced) Ex: "And I'll be happy to see those nice young Men in their clean white coats and They're coming to take me away" http://dmdb.org/lyrics/take.me.away.html	**Events-Causes** Psychiatric Work	A WHITE COAT STANDS FOR PERSON ENGAGING IN PSYCHIATRIC WORK

Table 9. (Continuation) Conceptual Metaphors/Metonymies of White Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
pale/white as whey	MM: pale Ex: "When Else looked back at him her face was white as whey, and he knew that his must look the same. White and weary with the unending fear of that unending day." https://books.google.com.tr/books?id=2Rw7BAAAQBAJ&pg=PT113&lpg=PT113&dq=When+Else+looked+back+at+him+her+face+was+White+as+whey,+and+he+knew+that+his+must+look+the+same.+White+and+weary+with+the+unending+fear+of+that+unending+day.&source=bl&ots=r1BIhuRc0B&sig=alLTRmwWPdiW6WiF63jvw4xxhhE&hl=tr&sa=X&ved=0ahUKEwiS7-ef-sHJAhWpnXIKHShyDNkQ6AEIHjAA#v=onepage&q=When%20Else%20looked%20back%20at%20him%20her%20face%20was%20White%20as%20whey%2C%20and%20he%20knew%20that%20his%20must%20look%20the%20same.%20White%20and%20weary%20with%20the%20unending%20fear%20of%20that%20unending%20day.&f=false	**Events-causes** Paleness, Light, Brightness, Physical Appearance	PALENESS IS WHITE
pearly whites	MM: a person's teeth Ex: "Pearly Whites: 6 Ways On How To Whiten Teeth Without Seeing A Dentist" http://www.medicaldaily.com/pearly-whites-6-ways-how-whiten-teeth-without-seeing-dentist-279710	**Events-causes** Light, Brightness, Physical Appearance	LIGHT IS WHITE
to bleed white	MM: extort the last penny from someone Ex: "New bloodsucker appointed to bleed white the disabled." http://www.lalkar.org/article/2217/maximus-new-bloodsucker-appointed-to-bleed-white-the-disabled	**Events-causes** Extortion	EXTORTION IS WHITE
to look like a whitewashed wall	MM: pale-faced Ex: "Then Paul said to him, 'God will strike you, you whitewashed wall! You sit there to judge me according to the law, yet you yourself violate the law by commanding that I be struck!'" http://biblehub.com/acts/23-3.htm	**Events-causes** Paleness, Light, Brightness, Physical Appearance	PALENESS IS WHITE

Table 9. (Continuation) Conceptual Metaphors/Metonymies of White Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
to mark something with a white stone	MM: regard something as especially fortunate or happy. Ex: "I mark this day with a white stone. It was a moment that changed both of their lives - when Lewis Carroll met Alice Liddell, the model for his most famous character." http://www.bbc.co.uk/programmes/p02hhdqb	**Emotion** Happiness, Being Fortunate	BEING FORTUNATE IS WHITE HAPPINESS IS WHITE
to show the white feather	MM: to indicate cowardice Ex: "If you show white feather posing as 'independent' journalists and turn everything into a cynical farce – then we will get Fascism in full." http://en.novayagazeta.ru/politics/60848.html	**Emotion** Fear, Cowardice	FEAR IS WHITE
to stand in white sheets	MM: make public apology Ex: "In 1639 one English couple was convicted of fornication without ever being made to stand in white sheets before the congregation." https://books.google.com.tr/books?id=BbX1CwAAQBAJ&pg=PA71&lpg=PA71&dq=%22stand+in+white+sheets%22&source=bl&ots=rHNICtRj4M&sig=ODaEFRQ3FetsWeXmDvoNIGBABAU&hl=tr&sa=X&ved=0ahUKEwjN_fnsxOTQAhXBthQKHceFCFgQ6AEIGTAA#v=onepage&q=%22stand%20in%20white%20sheets%22&f=false	**Events-causes** Public apology	WHITE SHEETS STAND FOR MAKING PUBLIC APOLOGY
to turn white	MM: to express shock at unexpected news Ex: "Why does one's face turn pale white when one is frightened?" http://www.herebeanswers.com/2010/12/face-turns-pale-white-when-frightened.html	**Emotion** Fear, Being Shocked	FEAR IS WHITE

Table 9. (Continuation) Conceptual Metaphors/Metonymies of White Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
to white ant someone	MM: to surreptitiously seek to destroy a person Ex: "They began to think he was letting them down and then started to white ant him." (https://books.google.com.tr/books?id=6fYvAAAAQBAJ&pg=PT75&lpg=PT75&dq=They+began+to+think+he+was+letting+them+down+and+then+started+to+white+ant+him&source=bl&ots=wddZTlostg&sig=zjZ91Ox5Mfx3Rw6OERntsZ-FnmY&hl=tr&sa=X&ved=0ahUKEwjj5NHHy8nJAhVGMnIKHcV9BkMQ6AEIGjAA#v=onepage&q=They%20began%20to%20think%20he%20was%20letting%20them%20down%20and%20then%20started%20to%20white%20ant%20him&f=false)	**Events-causes** Evil, Destroying a Person	DESTROYING A PERSON IS WHITE
to whitewash	MM: to exonerate when this is not warranted by the facts Ex: "Police investigators deny attempt to whitewash Sheku Bayoh case with controversial medical claims." http://www.heraldscotland.com/news/13635668.Police_investigators_deny_attempt_to_whitewash_Sheku_Bayoh_case_with_controversial_medical_claims/	**Events-causes** Exaggeration	EXAGGERATION IS WHITE
white about the gills	MM: looking depressed or flushed with anger, drink or indignation, frightened, sickly Ex: "He looked white about the gills himself." https://books.google.com.tr/books?id=wT9DqUsU7KQC&pg=PT78&lpg=PT78&dq=%22white+about+the+gills%22&source=bl&ots=68PbL-30P5&sig=TPQfyjryENTkyosbdAxvldJavUQ&hl=tr&sa=X&ved=0CCgQ6AEwAjgKahUKEwjl4pKv0aHIAhUECSwKHeW2Aqg#v=onepage&q=%22white%20about%20the%20gills%22&f=false	**Events-causes** Being Sick	BEING SICK IS WHITE

Table 9. (Continuation) Conceptual Metaphors/Metonymies of White Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
white as a clout	MM: pale white Ex: "I turned as white as a clout, and said, 'God knows what I shall do; for my part, I know not what to do." http://www.online-literature.com/defoe/moll_flanders/57/	**Events-causes** Paleness, Light, Brightness, Physical Appearance	PALENESS IS WHITE
white as a doll	MM: bright Ex: "Teenage ice-princess. Her hair and skin are white as a doll. Wears a green windbreaker and a short skirt. " https://talk.turtlerockstudios.com/t/new-tier-hunters-ideas-aaron-snow-gerald-loki/45908	**Events-causes** Light, Brightness, Paleness, Physical Appearance	LIGHT IS WHITE
white as a dove	MM: bright Ex: "The dress is white as a dove and gold as..well..gold. My brother thinks it's black and blue." https://twitter.com/ricelova/status/571131980236111872	**Events-Causes** Light, Brightness, Paleness, Physical Appearance	LIGHT IS WHITE
white as a fish	MM: pale-faced Ex:" I'm white as a fish in the sun And hard as the butt of a gun." http://www.paroledechanson.net/greg-macpherson/windows#i-m-white-as-a-fish-in-the-sun	**Events-causes** Paleness, Light, Brightness, Physical Appearance	PALENESS IS WHITE
white as a flock of sheep	MM: very white Ex: "**…** your teeth as white as a flock of sheep, that has just been washed…" http://www.aneescam.org.uk/POETRYCORNER	**Events-causes** Light, Brightness, Paleness, Physical Appearance	LIGHT IS WHITE
white as a ghost	MM: extremely pale, as if frightened Ex: "Skin as white as a ghost! You wonder how she manages to look in a mirror without falling asleep." http://www.mspaintadventures.com/?s=6&p=004596	**Events-causes** Paleness, Light, Brightness, Physical Appearance	PALENESS IS WHITE

Table 9. (Continuation) Conceptual Metaphors/Metonymies of White Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
white as a hound's tooth	MM: very white Ex: "… which I once grew on a piece of fern land, White as a hound's tooth, reached the extraordinary weight of nearly fifty pounds a bushel." https://books.google.com.tr/books?id=34ZBW_XjLZcC&pg=PA206&lpg=PA206&dq=white+as+a+hound%E2%80%99s+tooth&source=bl&ots=K0jdil-3Qw&sig=J0WiEICW7PMRWNryeWeU2uvfyro&hl=tr&sa=X&ved=0CBkQ6AEwADgKahUKEwi5yYvl1qHIAhUCSBQKHdm2CiY#v=onepage&q=white%20as%20a%20hound%E2%80%99s%20tooth&f=false	**Events-causes** Light, Brightness, Paleness, Physical Appearance	LIGHT IS WHITE
white as a kerchief	MM: pale face Ex: "Antea's face became white as a kerchief." https://books.google.com.tr/books?id=eS4jNzgF5KoC&pg=PT362&lpg=PT362&dq=%22white+as+a+kerchief%22&source=bl&ots=NrIV6w79Li&sig=6F2mvKx5u_z_hqqa7tB9bY3WBNY&hl=tr&sa=X&ved=0CCQQ6AEwAmoVChMIo4j6lY6hyAIVTI4sCh2-2wFa#v=onepage&q=%22white%20as%20a%20kerchief%22&f=false	**Events-causes** Paleness, Light, Brightness, Physical Appearance	PALENESS IS WHITE
white as a pillow	MM: extremely pale Ex: "The fat guy was a dope, all sweating, with a clump of hair on his head, white as a pillow, and if any slaps were handed out, he would get them." http://www.carcanet.co.uk/cgi-bin/scribe?showdoc=727;doctype=review	**Events-causes** Paleness, Light, Brightness, Physical Appearance	PALENESS IS WHITE
white as a sheet	MM: extremely pale, as if frightened Ex: "You're as white as a sheet! What happened?" http://www.condenaststore.com/-sp/You-re-as-white-as-a-sheet-What-happened-Cartoon-Prints_i8639984_.htm	**Events-causes** Paleness, Light, Brightness, Physical Appearance	PALENESS IS WHITE

Table 9. (Continuation) Conceptual Metaphors/Metonymies of White Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
white as a spirit	MM: extremely pale Ex: "Cragan's face went as white as a spirit. His jaw hung open as the look of horror took over his expressions. " http://sunsetknights.net/Public/Compassion2.htm	**Events-causes** Paleness, Light, Brightness, Physical Appearance	PALENESS IS WHITE
white as a statue	MM: extremely pale Ex: "Sigruuf raised (this) stone for his sister's memory, Lanal, whose beautiful face was as sharp and white as a statue carved from living ivory." http://elderscrolls.wikia.com/wiki/Ice_Form	**Events-causes** Paleness, Light, Brightness, Physical Appearance	PALENESS IS WHITE
white as a witch	MM: extremely pale Ex: "'No, some girl with hair White as a witch,' she said." https://books.google.com.tr/books?id=Y6UMAwAAQBAJ&pg=PT157&dq=No,+some+girl+with+hair+White+as+a+witch,%E2%80%9D+she+said&hl=tr&sa=X&ved=0ahUKEwiwq8rr-sHJAhXFKnIKHVF4Ar4Q6AEIGzAA#v=onepage&q=No%2C%20some%20girl%20with%20hair%20White%20as%20a%20witch%2C%E2%80%9D%20she%20said&f=false	**Events-causes** Paleness, Light, Brightness, Physical Appearance	PALENESS IS WHITE
white as ivory	MM: bright Ex: "A beautiful horse that is white as ivory. Gentle and calm as the summer breeze." http://www.ageofwushu.com/static/201506/0624hyws/	**Events-causes** Light, Brightness, Paleness, Physical Appearance	LIGHT IS WHITE
white as milk	MM: clean, very white Ex: "In marble walls as white as milk, Lined with a skin as soft as silk, Within a fountain crystal clear," http://www3.amherst.edu/~rjyanco94/literature/mothergoose/rhymes/inmarblewallsaswhiteasmilk.html	**Events-causes** Cleanliness, Physical Appearance	CLEANLINESS IS WHITE

Table 9. (Continuation) Conceptual Metaphors/Metonymies of White Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
white as salt	MM: extremely pale Ex: "… but her face was deadly White, White as salt." https://books.google.com.tr/books?id=Nh5TAwAAQBAJ&pg=PT103&lpg=PT103&dq=face+white+as+salt&source=bl&ots=SrXraaXtHt&sig=qTLKTvxMMrXv4vMWvwLc1XA5Gu0&hl=tr&sa=X&ved=0ahUKEwiQ58X2mcrJAhXmEHIKHVzvDOcQ6AEIIjAB#v=onepage&q=face%20white%20as%20salt&f=false	**Events-causes** Paleness, Light, Brightness, Physical Appearance	PALENESS IS WHITE
white as silver	MM: bright Ex: "The material of making Silver Needle was changed into the buds of Fu Ding da bai cha trees. The buds are thick and straight, as white as silver." http://www.teavivre.com/info/fuding-silver-needle-white-tea/	**Events-causes** Light, Brightness, Paleness, Physical Appearance	LIGHT IS WHITE
white as the driven snow	MM: extremely pale, as if frightened Ex: "Come now, let's settle this," says the LORD. "Though your sins are like scarlet, I will make them as white as snow." https://www.google.com.tr/search?tbm=bks&hl=tr&q=Come+now%2C+let%E2%80%99s+settle+this%2C%E2%80%9D+says+the+LORD.+%E2%80%9CThough+your+sins+are+like+scarlet%2C+I+will+make+them+as+white+as+snow	**Events-causes** Paleness, Light, Brightness, Physical Appearance	PALENESS IS WHITE
white as whalebone	MM: this is an early simile, dating at least from the first part of the C14. For about three centuries it was addressed almost exclusively to women of outstanding beauty and/or moral excellence Ex: "A beauty white as whale's bone; A gem in gold that radiantly shone;…" http://d.lib.rochester.edu/camelot/text/fein-harley2253-volume-2-article-36	**Events-causes** Beauty, Physical Appearance	BEAUTY IS WHITE

Table 9. (Continuation) Conceptual Metaphors/Metonymies of White Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
white crow	MM: rarity Ex: "In December 1's editorial I quoted Abraham Kuyper, who already in the late 1800s described discipline as 'rare as a white crow'." http://standardbearer.rfpa.org/node/54185	**Events-causes** Rarity	RARITY IS WHITE
white flag	MM: token of surrender (the traditional way of asking for a truce) Ex: "Labour's centrists have held up the white flag of surrender. " http://blogs.new.spectator.co.uk/2015/09 /labours-centrists-hold-white-flag-surrender/	**Events-causes** Peace, Surrender, War	WHITE FLAG STANDS FOR PEACE
white hen's chick	MM: spoilt, petted child Ex: "Remarks that Mr Chunder had dropped from time to time plainly showed that he was not the 'white hen's chick' who would think twice before drugging a man " or even killing him if need be." http://www.forgottenbooks.com/readboo k_text/Moon_of_Valleys_1000178139/9 5	**Events-causes** Manner, Being Spoilt,	BEING SPOILT IS WHITE
white knuckle	MM: something to survive something threatening through strained endurance, that is to say, holding on tight Ex: "Described as 'an engineering masterpiece", the refurbished path provides 'an unexpected, white-knuckle walk across one of Ulster's most dramatic coastlines,' according to a statement by Tourism Northern Ireland." http://www.belfasttelegraph.co.uk/news/ northern-ireland/the-gobbins-whiteknuckle-path-reopens-on-northern-irelands-coast-31463482.html	**Events-causes** Endurance	ENDURANCE IS WHITE

Table 9. (Continuation) Conceptual Metaphors/Metonymies of White Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
white land	MM: land where no further developments will be allowed Ex: "To calculate the share of white land ownership in South Africa is simple, former Economic Freedom Fight member of parliament Andile Mngxitama tweeted last week." https://africacheck.org/spot_check/is-andile-mngxitamas-black-formula-to-calculate-white-land-ownership-in-sa-correct/	**Events-causes** Land no development is allowed	LAND WHERE NO DEVELOPMENT IS ALLOWED IS WHITE
white livered	MM: cowardly, spiritless Ex: "Fillmore jumped on a fence post, straddled a rail, and shouted at the Confederates, 'Surrender, you white-livered sons of guns!" https://books.google.com.tr/books?id=IXJ2tWDdPaIC&pg=PA127&dq=Fillmore+jumped+on+a+fence+post,+straddled+a+rail,+and+shouted+at+the+Confederates,+%E2%80%98Surrender,+you+white-livered+sons+of+guns&hl=tr&sa=X&ved=0ahUKEwjM4o6O-8HJAhVmJnIKHUvCANYQ6AEIHTAA#v=onepage&q=Fillmore%20jumped%20on%20a%20fence%20post%2C%20straddled%20a%20rail%2C%20and%20shouted%20at%20the%20Confederates%2C%20%E2%80%98Surrender%2C%20you%20white-livered%20sons%20of%20guns&f=false	**Emotion** Fear, Cowardice	WHITE LIVER STANDS FOR FEAR
white trash	MM: an offensive way of describing poor white people who are not educated Ex: "I'm reminded that I'm a poor white trash Buddhist." http://www.tricycle.com/feature/white-trash-buddhist	**Events-causes** Being uneducated and poor	WHITE TRASH STANDS FOR AN UNEDUCATED POOR PERSON
white-bread	MM: white-bread people or things are ordinary and boring, and often those that are typical of white, American people Ex: "I couldn't help it, to me, the gown looked like everything else here, as monotonously boring as a white bread with mayo sandwich. " http://you-books.com/book/J-P-Jackson/The-9th-Fortress	**Events-causes** Ordinary, Boring	WHITE-BREAD STANDS FOR AN ORDINARY AND BORING PERSON

Table 9. (Continuation) Conceptual Metaphors/Metonymies of White Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
white-collar	MM: a white-collar worker is someone who works in an office, doing mental rather than physical work Ex: "White collar workers will become the new poor as their jobs are replaced by computers, the Government's advisor on social mobility has warned." http://www.telegraph.co.uk/finance/jobs/10448086/White-collar-workers-to-become-new-poor-as-computers-take-over.html	**Events-causes** Non-manual Work	WHITE COLLAR STANDS FOR PERSON PERFORMING NON-MANUAL WORK
whiter than white	MM: (1) extremely white (2) morally beyond reproach (someone who is whiter than white is completely good and honest and never does anything bad.) Ex: "We'll have to be whiter than white, say Co-op's new board." http://www.independent.co.uk/news/business/news/we-will-have-to-be-whiter-than-white-say-co-ops-new-board-10485780.html	**Morality** Fairness, Honesty	HONESTY IS WHITE
with clean/white hands	MM: innocently, honestly, without guilt Ex: "The two who were different were much unlike each other. One of them, a slender young man with white hands, the son of a jeweler in Winesburg, talked continually of virginity." http://xroads.virginia.edu/~Hyper/ANDERSON/ch02.html	**Morality** Fairness, Innocence	A WHITE HAND STANDS FOR INNOCENCE

Table 9 demonstrated the fact that the white colour idioms are used by English speakers in order to refer to the meta-domains of events-causes, morality, and emotion. In terms of the sub-domains, it is associated with passion, luck, happiness, uselessness, fear, helpfulness, harmlessness, authority, extortion, paleness, involving in psychiatric work, light, making public apology, cleanliness, beauty, rarity, peace, being spoilt, endurance, land with no developments, being uneducated, ordinary, non-manual work, sickness, hypocrisy, and honesty.

In 4.2.1.3.1. the sub-domains and meta-domains of white colour idioms in English will be discussed in detail by providing examples from the idiomatic expressions in Table 9.

4.2.1.3. Comparison of the Cognitive Motivations of White Colour Idioms in Turkish and English

4.2.1.3.1. Comparisons of the Target Domains of White Colour Idioms in Turkish and English

The analysis of the conceptual metaphors underlying the white colour idioms in Turkish and English specifically revealed that Turkish and English which belong to two different language families have both similarities and differences in terms of the cognitive motivations of white colour idioms. Thus, this part will provide a detailed comparison of the target domains including both sub- and meta-domains.

4.2.1.3.1.1. Sub-Domains of White Colour Idioms in Turkish and English

This part aims to give a picture of sub-domains in a detailed way through the conceptual metaphors/ metonymies by dividing them into two groups: conceptual metaphors/ metonymies shared by two languages and conceptual metaphors/metonymies unique to each language

4.2.1.3.1.1.1. Similarities Between the Sub-Domains of White Colour Idioms in Turkish and English

The commonalities between the sub-domains of white colour idioms in Turkish and English are illustrated in Table 10:

Table 10. Similarities Between the Sub-Domains of White Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy	Number of Idioms in Turkish	Number of Idioms in English
LIGHT IS WHITE	4	7
HONESTY IS WHITE	5	2
FEAR IS WHITE	2	3
CLEANLINESS IS WHITE	3	1
INNOCENCE IS WHITE	2	1
BEAUTY IS WHITE	1	1
GOOD LUCK IS WHITE	1	1
EVIL IS WHITE	1	1
HAPPINESS IS WHITE	1	1
HARMLESSNESS IS WHITE	1	1
NON-MANUAL WORK IS WHITE	1	1
PEACE IS WHITE	1	1

As Table 10 presented, white colour most frequently refers to honesty and it is observed in *ak süt, ak süt emmiş, ak yüzlü, alnı açık yüzü ak,* and *anasının ak sütü* in Turkish. In three of these idiomatic expressions- *ananın ak sütü gibi*, *ak süt, ak süt emmiş* the colour white is collocated with "milk" of a mother who is considered as holy in Turkish culture, just like the case it is Christianity where the women figures who are regarded as holy are called "mother" such as Meryem Ana (Mother Mary). Being the fertile one, the mother is the creator of a human being and is the source of his/her nurture with breastmilk. In Turkish mythology, the holiness of the mother's milk is always foregrounded and the Sakha Yakut Turks believed that the goddess of motherhood, Ayzıt, gave life to her baby with her breastmilk (Samur, 2008, p. 7). Throughout Turkish history, the holiness and substantiality of the milk of the mother have been reiterated; thus, lead to the creation of idiomatic expressions including a mother's milk and emphasizing the holiness, purity, innocence which become culturally-specific.

In *alnı açık yüzü ak* and *ak yüzlü*, the colour white is collocated with 'face' as a body part representing the person. In these idioms the mapping between white

and face has generated the general conceptual metonymy WHITE FACE STANDS FOR MORALITY, or in terms of the sub-concept, there is WHITE FACE STANDS FOR HONESTY conceptual metonymy.

Although not as much as in Turkish, honesty is also a recurrent sub-domain which is embedded in the minds of English speakers together with the colour white as observed in the idioms *lily-white* and *whiter than white.* When *whiter than white* is used for an object like a piece of cloth, it means that the clothes are very white (after laundry, for instance). However, when it is used to refer to a person, it connotes being honest and incorrupt. In the second idiom a white lily is used metaphorically which is associated with purity, innocence and virtue. Its purity is believed to come from ancient times as it is considered to be "sprouted from the milk of Hera, the queen of the gods" (Lily, n.d.); thus attributed to honesty of a person. Despite the difference in the collocational construction and in the number of idioms referring to honesty in two languages, this target domain proves the definitions of white provided in English and Turkish dictionaries in which the colour white is associated with honesty.

What is more, the white colour most frequently refers to light by signifying the bright nature of things in English, as in the idioms *white as ivory, white as silver, white as a doll, white as a dove, white as a flock of sheep* and *white as a hound's tooth.* Except for *pearly whites*, all of them are simile-based idioms comparing the bright nature of the objects such as an ivory, a silver, and a dove with other abstract or concrete things they are used for. Furthermore, the source domain of a flock of sheep and a hound's tooth is mapped onto the target domain light as meta-concept and brightness as sub-concept in the similes *white as a flock of sheep* and *white as a hound's tooth* again in order to describe the bright appearance of the things they refer to. However, white is always associated with the day light in Turkish as observed in *gün ağarmak, ortalık ağarmak, tan ağarmak, tan yeri ağartmak.* This signification can be scientifically proved as white light is made up of all the colours of the rainbow and it contains all wavelengths (Colours of Light, n.d.) which makes white the colour of light.

There is always a dichotomy in white as cleanliness and black as dirt which is exemplified in Turkish and English idiomatic expressions. Although there is a difference between the frequency of observance (n=3 in Turkish, n=1 in English), cleanliness is conceptualized in two cultures through the colour white as observed in the idioms *ak pak, beyaza çekmek, kar beyaz,* and *süt beyaz* in Turkish and *white as milk* in English. The two expressions *süt beyaz* and *kar beyaz* are simile-based idioms including milk and snow to highlight the cleanliness of things they refer to. Other than creating OLDNESS IS WHITE conceptual metaphor, the idiom *ak pak* generates the CLEANLINESS IS WHITE conceptual metaphor which can be determined depending on the context.

Furthermore, the emotion of fear is conceptualized in Turkish and English, as it causes a change in the colour of the skin as observed in *bembeyaz kesilmek* and *yüzü kireç gibi olmak* in Turkish. However though, the association of white colour and fear or cowardice is more cultural in English as revealed in *to show white feather* and *white-livered*. The origin of the former expression comes from cocks. As pure-bred cock has no white feather, a cock with a white feather in its tail is underbred and is believed to perform poorly in terms of breeding and fighting cocks (Flavell and Flavell, 1992, p. 84). Therefore, showing a white feather is considered to be a sign of cowardice by individuals belonging to English culture. What is more, despite sharing the same target domain, *white livered* is an idiom which contains a metonymic relation between source and target domain generating WHITE LIVER STANDS FOR COWARDICE conceptual metonymy. This idiom is originated from the old belief that there is no blood in the livers of the coward people. According to Yu, "the choleric temperament depends on the body's producing large quantities of yellow bile" (2014, p. 65). It is also believed that it is the liver that controls the emotions of human beings and the poor functioning of this organ results in mental, emotional, and physical weakness (Lily-livered, n.d.) such as cowardice.

Although innocence is another sub-concept shared in two languages, the occurance of it in Turkish (n=2) is more than that of in English (n=1) which

proves the fact that white is the colour used commonly in order to refer to moral issues in Turkish. In the idiom *sütten çıkmış ak kaşık gibi olmak*, white is collocated with spoon and milk which can be interpreted as such that the white spoon taken from the milk is associated with purity and innocence. Although this expression refers to a person who is regarded as innocent, it is usually used ironically by Turkish people in order to point out that the person is not in fact pure or innocent. Also *yüzü ak* foregrounds the innocence of the person again through metonymic relationship generating the conceptual metonymy WHITE FACE STANDS FOR INNOCENCE. In English, the only idiomatic expression associated with innocence is *with white hands*, again referring to innocence of an individual.

As Table 10 demonstrated, despite the rare occurrence (n=1) in each language, colour white is associated with evil, happiness, beauty, luck, peace, non-manual work, harmlessness in two cultures. Among these idioms, some can be categorized as idioms which are shared by Turkish and English not only conceptually but also linguistically such as *beyaz bayrak-white flag, beyaz yakalı-white collar*, *beyaz yalan-white lie*, and *süt beyaz- white as milk.*

To put it more specifically, both languages commonly use the white colour metaphorically in order to represent peace through the idiom *beyaz bayrak* in Turkish and *white flag* in English, the conceptual metaphor of which is PEACE IS WHITE. 'Beyaz bayrak' can be regarded as the word for word translation of white flag. It is a commonly-shared expression signifying peace, ceasefire, or surrender which is thought to be a tradition originated with the reign of the Eastern Han dynasty (A.D 25-220) (Koerner, 2003).

The other idiomatic expression which is shared by both cultures linguistically and conceptually is *beyaz yakalı* in Turkish which is the translation of *white-collar* in English. The concept of white-collar worker was coined in 1930's by Upton Sinclair, an American writer as described in OED in order to make contrast with the laborious work (White-collar, n.d.) and since then it has been used in many countries standing for people who perform managerial and administrative work, thus generating the conceptual metonymy WHITE-

COLLAR STAND FOR PERSON PERFORMING NON-MANUAL WORK.

Furthermore, *beyaz yalan* in Turkish and *white lie* in English are the idioms whose linguistic compositions and meanings are the same and their cognitive mappings are shared by English and Turkish speakers as they both signify harmlessness.

Lastly, *süt beyaz* in Turkish and *milk-white* in English are metaphorical expressions which are both simile-based idioms constructed through the collocation of the colour white and milk. These simile-based idioms are motivated by the physical objective feature of milk which can be directly perceived by the senses.

4.2.1.3.1.1.2. Differences Between the Sub-Domains of White Colour Idioms in Turkish and English

The variations between the sub-domains of white colour idioms in Turkish and English are illustrated in Table 11:

Table 11. Differences Between the Sub-Domains of White Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy in Turkish	Number of Turkish Idioms	Conceptual Metaphor/Metonymy in English	Number of English Idioms
OLDNESS IS WHITE	5	PALENESS IS WHITE	14
PRIDE IS WHITE	4	ENDURANCE IS WHITE	1
BEING EXPERIENCED/ OLDNESS IS WHITE	4	UNEDUCATED POOR PERSON IS WHITE	1
HEROIN IS WHITE	3	ORDINARY AND BORING IS WHITE	1
PURITY/PURIFICATION IS WHITE	2	BEING SPOILT IS WHITE	1
CASH IS WHITE	1	USELESSNESS IS WHITE	1
NEW PAGE STANDS FOR WHITE	1	HELPFULLNESS IS WHITE	1

Table 11. (Continuation) Differences Between the Sub-Domains of White Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy in Turkish	Number of Turkish Idioms	Conceptual Metaphor/Metonymy in English	Number of English Idioms
ANGER IS WHITE	1	HYPOCRISY IS WHITE	1
WISEDOM/OLDNESS IS WHITE	1	PASSION IS WHITE	1
WHITE STANDS FOR WHITE CLOTHES	1	AUTHORITY IS WHITE	1
HOPE IS WHITE	1	EXTORSION IS WHITE	1
ELECTRICITY IS WHITE	1	PSYCHIATRIC WORK IS WHITE	1
AGREEMENT IS WHITE	1	PUBLIC APOLOGY IS WHITE	1
		RARITY IS WHITE	1
		EXAGGRATION IS WHITE	1
		FEELING SICK IS WHITE	1

Table 11 clearly demonstrated that English and Turkish also vary in the cultural embodiment of the colour white and the differences between the number of the conceptual metaphors/ metonymies underlying the Turkish white colour idioms (n=13) and English white colour idioms (n=16) are higher than the number of the similarities (n=12).

One of the most striking examples on the differences between the conceptualization of English and Turkish speaking individuals is paleness. While it is the most frequently observed differing domain in English from Turkish, this target domain is never used in Turkish in order to describe the pale colour of things. In English white is used to describe the physical appearance of things and refer to the paleness of the skin usually of face as seen in *white as a sheet, white as a ghost, white as the driven snow, white as a kerchief, look like a whitewashed wall, white as whey, white as a fish, white as salt, white as a pillow, white as a clout, white as a witch, white as a spirit, lint-white,* and *white as a statue.* However though, paleness is observed in the idioms *bembeyaz kesilmek* and *yüzü kireç gibi ağarmak* in Turkish, but they are categorized under

the domain of emotion, as they refer only to the colour of the skin which has become white usually because of fear.

The conceptualization of oldness is another striking difference in Turkish and English. While oldness is the most frequently observed target domain in Turkish associated with the colour white (n=10), this target domain is never conceptualized through the colour white in English despite the fact that the turning of hair, beard, and moustache into white as people get older is a physiological fact. As time passes, people physically, mentally and psychologically get old, and their hair, beard and moustache turn to white because of their age. The whiteness of their hair and beard is mapped for the whole person who is wise and experienced creating the conceptual metonymy WHITE BEARD STANDS FOR OLDNESS as exemplified in a*k sakaldan yok sakala gelmek*, *sakalına ak düşmek, ak sakallı.* As it has been illustrated in Table 8, the similar metonymic relationship can be observed in the idiom *saçına ak düşmek* generating WHITE HAIR STANDS FOR OLDNESS. Furthermore, the idiom *ak pak* is constructed with two similar words ak and pak, through reduplication process.

Although the colour white is associated with oldness in all of these Turkish idioms, the metaphorical interpretations of these expressions bear some differences. The idiom *ak sakaldan yok sakala gelmek* has a negative association such as powerlessness as a result of the old age, while *ak sakallı* which is an adjective used for old people has a positive connotation other than oldness that is wisdom. In the Minstrel Literature of Turkish culture, there are white-bearded dervishes and in Turkish epic literature there are old men called "ak sakallı" (white-bearded) who are wise and who lead and advise Turkish public inviting them to follow their wisdom (Yardımcı, 2011, p. 107). White-bearded men were also foregrounded in Turkish history in which it is known that there was the council of white-bearded men (Toker, 2009, p. 98). The last idiom *ak pak* has three connotations that gain meaning depending on the context; these are oldness, cleanliness and it also refers to people who are blond or white-skinned.

What is more, the embodiment of white in Turkish culture is different from the embodiment of white in English culture in that its association with being experienced in Turkish as in the idioms *saç ağartmak, saçı değirmende ağartmamak, sakalı değirmende ağartmamak, (bir işte) saç sakal ağartmak* is not observed in English. In these idioms, the wide knowledge of elderly people and their experiences in life are conceptualised through the source domains of white hair, white beard, and white temples. It is clear from the idiomatic expressions that when the verb 'ağarmak' is collocated with the body parts of hair, beard, and temples, it refers to a person who is old and experienced in something.

Pride is another target domain which is conceptualized by Turkish speakers as observed in the expressions of *alnının akıyla* generating WHITE FOREHEAD STANDS FOR PRIDE conceptual metonymy and likewise in *(bir işten) yüz (yüzünün) akıyla çıkmak, yüz akı and (birinin) yüzünü ağartmak* in which the white face symbolizes the concept of 'pride' in Turkish culture. These are the opposites of the conceptualization of English speaking people who have tendency to associate the colour white with an immoral concept, that is hypocrisy as in the example of *a whited sepulcher* which is a biblical expression and was used by Jesus "when he condemns the scribes and Pharisees for being outwardly orthodox and beyond reproach but inwardly corrupt, full of self-indulgence and greed" (Flavell & Flavell, 1992, p. 200). Thus, this idiom contradicts with the general idea that the colour white is equated with the positive and the moral.

Furthermore, purification is a recurring sub-domain mapped onto the colour white in Turkish as observed in the idioms *beyaz Türkçe* and *beyaza çıkartmak* both of which are associated with the pure nature of the colour white.

The other rarely observed (1 idiom for each target domain) culture-specific conceptualizations that can be regarded as culture specific for individuals speaking Turkish are cash, wisdom, electrical energy, agreement, hope, and white clothes, while they are uselessness, helpfulness, passion, authority, extortion, psychiatric work, public apology, exaggeration, rarity, being spoilt,

endurance, uneducated and poor person, ordinary and boring person for the people belonging to English culture.

4.2.1.3.1.2. Meta-Domains of White Colour Idioms in Turkish and English

In this part, the distribution and analysis of meta-domains underlying white colour idioms in Turkish and English are presented in detail by using the categorization of Lakoff and Johnson presented in *Philosophy in the Flesh* (1999) and Kövecses (2005) which are emotion, morality, and events-causes, mind, time, and self. According to Lakoff and Johnson, these concepts would have to be included in every human being's mind; in other words, "they occur in the cognitive unconscious of present-day speakers" (p. 135). Therefore, this part aims to provide a broader framework and reveal the similarities more than the differences between Turkish and English as meta-concepts can be regarded as common, as they are entrenched in the minds of individuals of each culture in the world. What is more, there will be an attempt to present the sub-concepts by categorizing them under the meta-concepts.
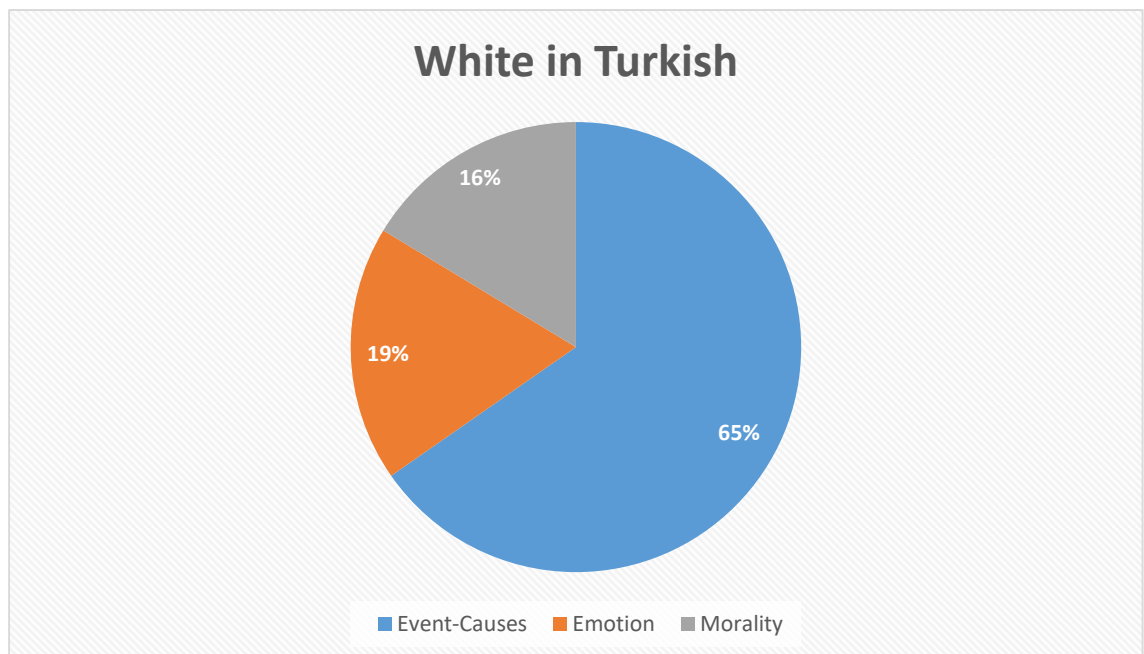
Figure 2. Distribution of Meta-Domains of White in Turkish Idioms
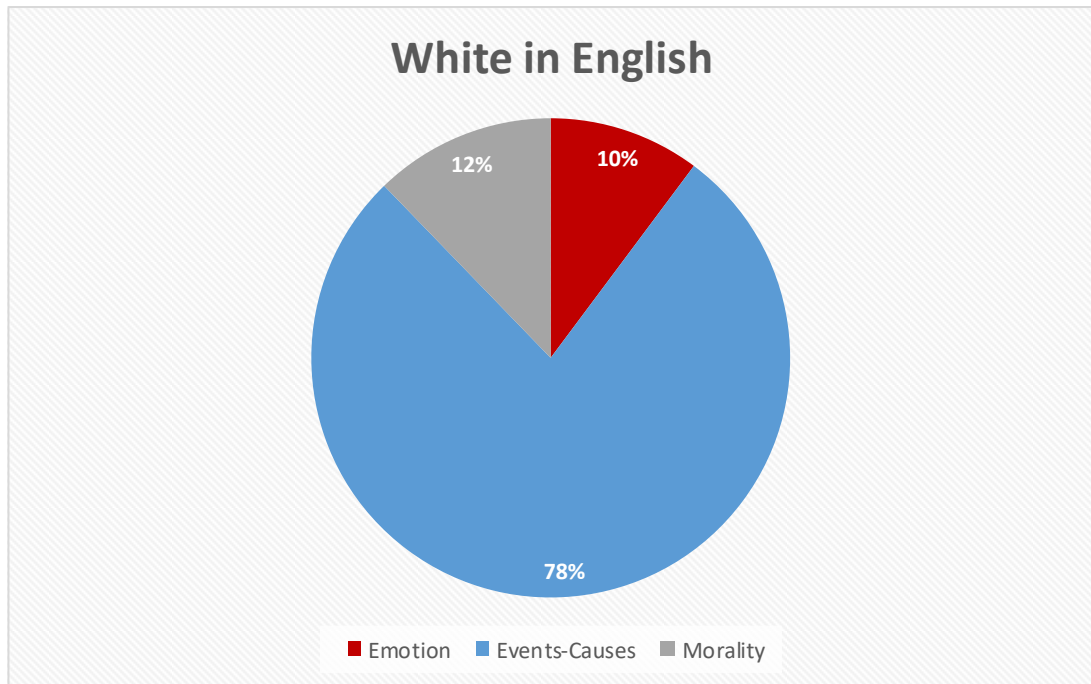
Figure 3. Distribution of Meta-Domains of White in English Idioms

As illustrated in Figure 2 and Figure 3, events and causes metaphors are the most frequently observed domain in both languages with the rate of 65% in Turkish and 78% in English. These rates prove what Lakoff and Johnson put forward in *Philosophy in The Flesh* (1999). They asserted that "We would be hard-pressed to find a newspaper story that was not concerned with causes, actions, changes, and states" (p. 155). Events and causes metaphors are regarded as the most pervasive type of metaphors in the world languages as they account for human beings' understanding of events and causes and the rates reveal the fact that Turkish and English are no exceptions. Events including states, actions, activities and causes are understood or conceptualized through metaphors in terms of more physical or "specialized" notions such as physical movement, space and force. Briefly, "Metaphor is, in a significant way, constitutive of all event-structure concepts" (ibid.) as observed in Turkish and English.

Nevertheless, Turkish and English differ in terms of the frequency of emotion. Although the meta-domain of emotion is observed with the rate of 19% in Turkish and it is the second most frequently observed target domain in this

language, it is observed with the rate of 10% in English being the least conceptualized target domain through the colour white among English speakers.

Lastly, two languages are also different in the sense of the frequency of metaphors for morality. While it is observed with the rate of 16% in Turkish, it is the second most frequently observed meta-domain which follows events and causes metaphors with the rate of 12% in English.

It can be inferred from the figures that although the number of events-causes metaphors is very high in both languages, the frequencies of metaphors for emotion and morality in Turkish and English are not that much and they are close to each other in two languages.

4.2.1.3.1.2.1. Distribution and Analysis of Events-causes Metaphors in White Colour Idioms

The events-causes metaphors, despite being the most frequently observed one in both languages, differ in terms of their types as also presented in Figure 4 and Figure 5:
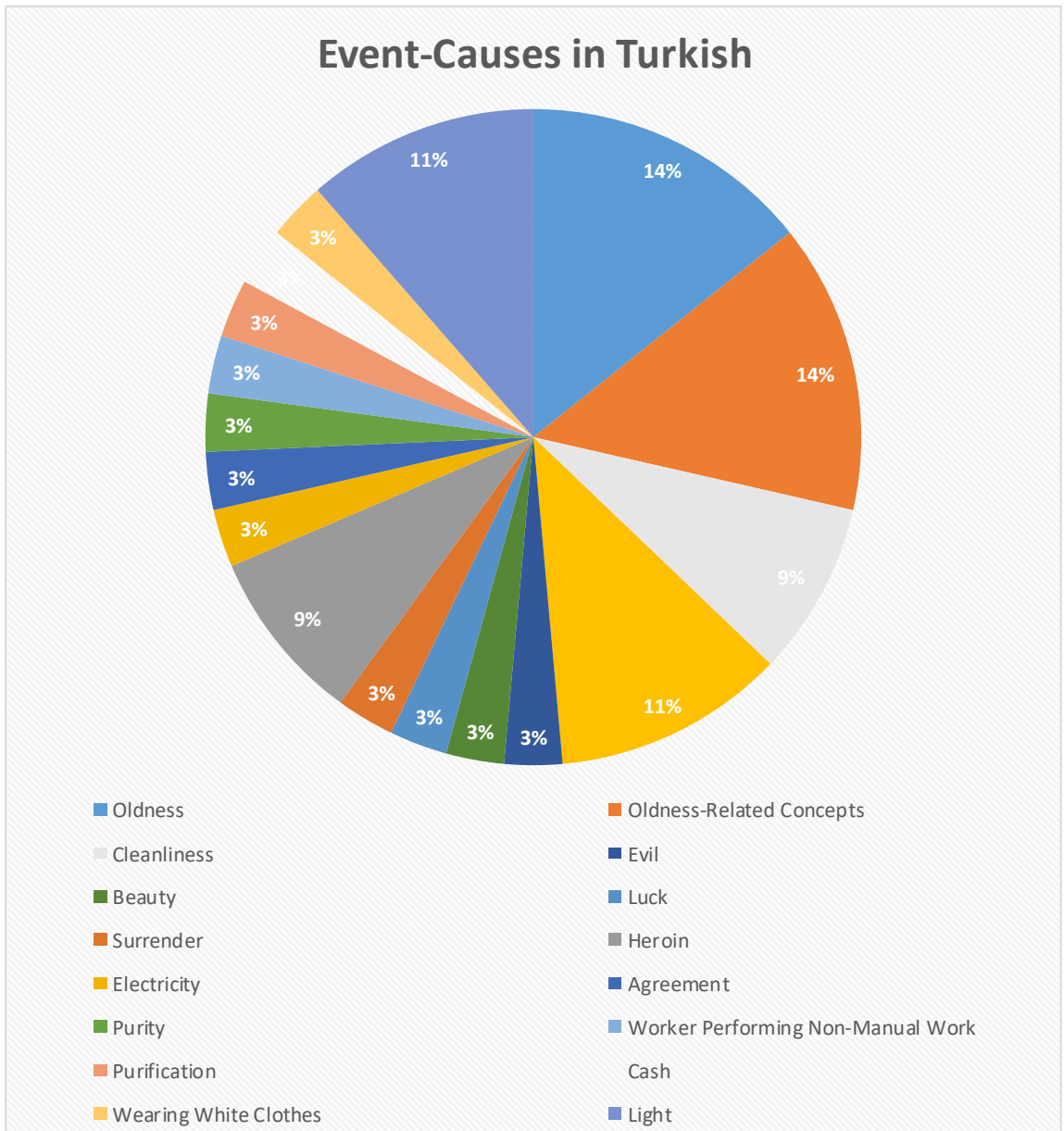
Figure 4. Distribution of Events-Causes Metaphors in Turkish
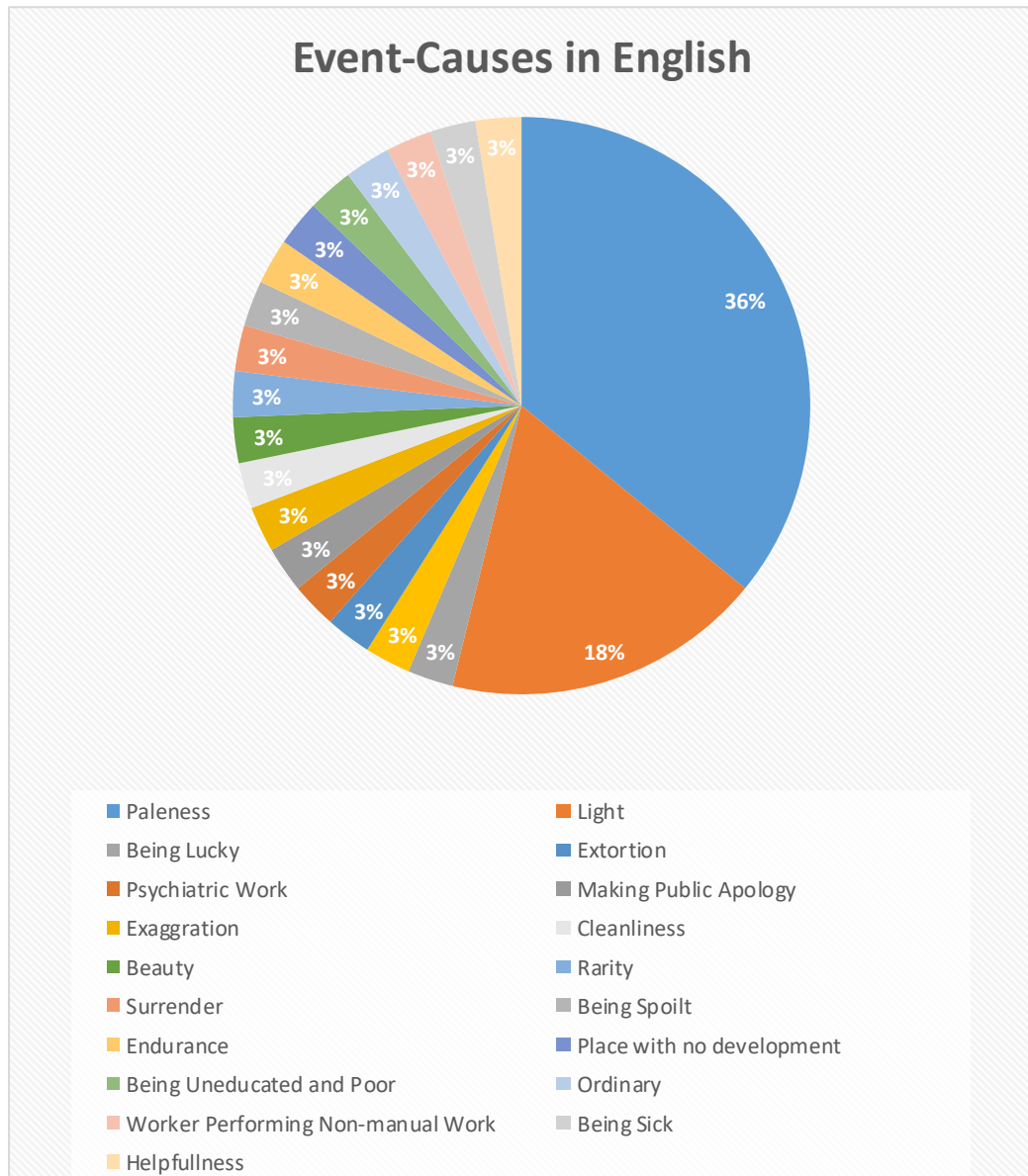
Figure 5. Distribution of Events-Causes Metaphors in English

Figure 4 and Figure 5 reproved the fact that although the rate of the conceptualization of Turkish and English speaking individuals in terms of events and causes metaphors is similar in the way that it is the events and causes metaphors which are used most with the colour white in Turkish and English, there still exists striking differences in terms of their types or sub-domains.

While the events and causes concepts conceptualized through the colour white in Turkish are oldness, electrical energy, surrender, purification, beauty, wearing white clothes, oldness-related concepts, evil, heroin, agreement, purity, and cash; they are paleness, psychiatric work, endurance, being uneducated and poor, surrender, extortion, making public apology, rarity, light, being spoilt, place with no development, beauty, being ordinary, and being sick in English. The details of these sub-domains were provided in 4.2.3.1.1. which presents the similarities and the differences between the sub-domains of white colour idioms in Turkish and English.

4.2.1.3.1.2.2. Distribution and Analysis of Metaphors for Emotion in White Colour Idioms

According to Kövecses, the underlying conceptualization of emotional experiences are heavily culture-dependent which are inaccessible by other people (2005, p. 35).

As for the emotion concepts, although the rate of the target domain of emotion conceptualized through the colour white does not differ as much as events-causes metaphors in Turkish and English (19% in Turkish, 10% in English), it again varies in terms of the type or sub-concepts of emotion it signifies as demonstrated in Figure 6 and Figure 7:

Figure 6. Distribution of Metaphors for Emotion in Turkish
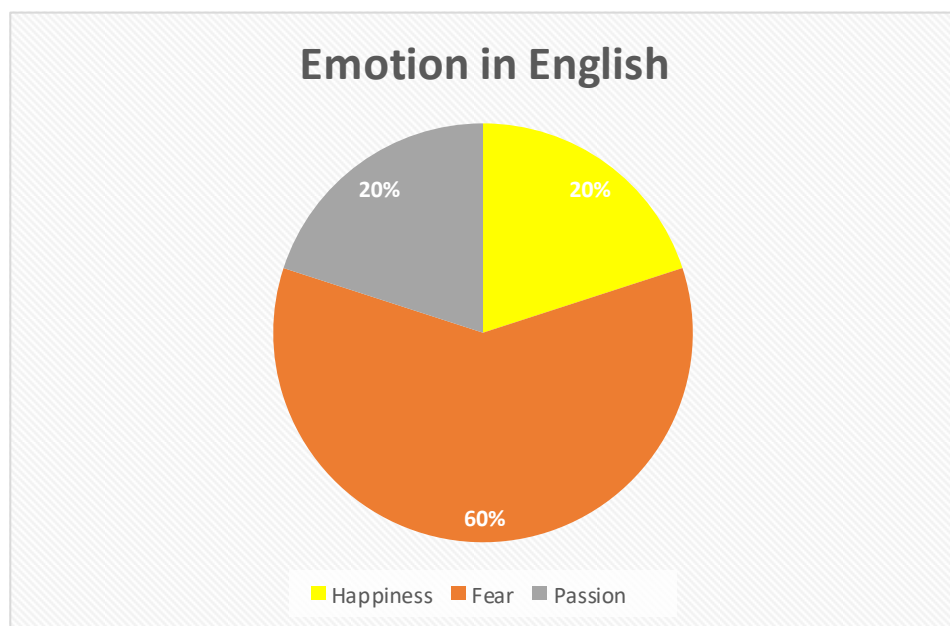
Figure 7. Distribution of Metaphors for Emotion in English

In terms of emotion, there is a difference between the type of emotion concept which is the most observed one in Turkish and English. Although pride is the most frequently conceptualized target domain in Turkish with the rate of 45%, this emotion type is not entrenched in the minds of English speakers with the colour white. In English, it is fear which is the most frequently observed sub-domain with the rate of 60%. The entrenchment of the colour white and the

emotion of fear association for English speakers was also proved by a corpus analysis conducted using the Corpus of American English and the Corpus of Historical American English. The results demonstrated that fear is the top one emotion associated with the colour white (Sandford, 2014, p. 73).

Similarly, the entrenchment of cowardice and white is not observed in Turkish, but in English, as in the idioms *white-livered* and *to show white feather* which can be explained again through a study in which correspondents categorize the emotion of cowardice as a subordinate emotion type of fear (Sandford, 2014, p. 76).

4.2.1.3.1.2.3. Distribution and Analysis of Metaphors for Morality in White Colour Idioms

In terms of the last meta-domain, morality, people speaking Turkish and English have both similar and different conceptualizations in terms of the colour white as illustrated in Figure 8 and Figure 9:
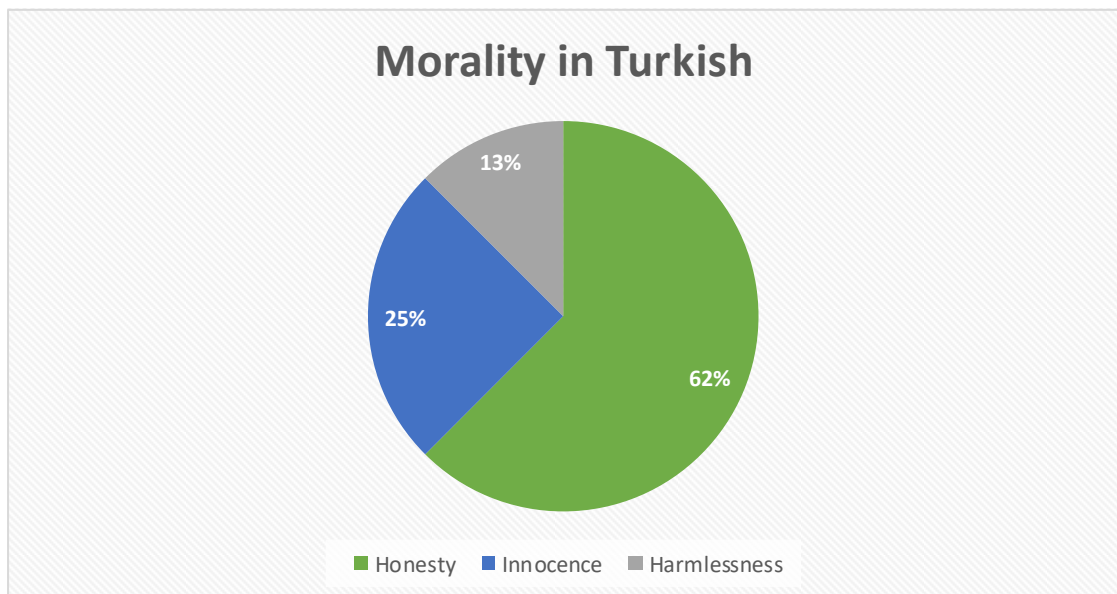
Figure 8. Distribution of Metaphors for Morality in Turkish
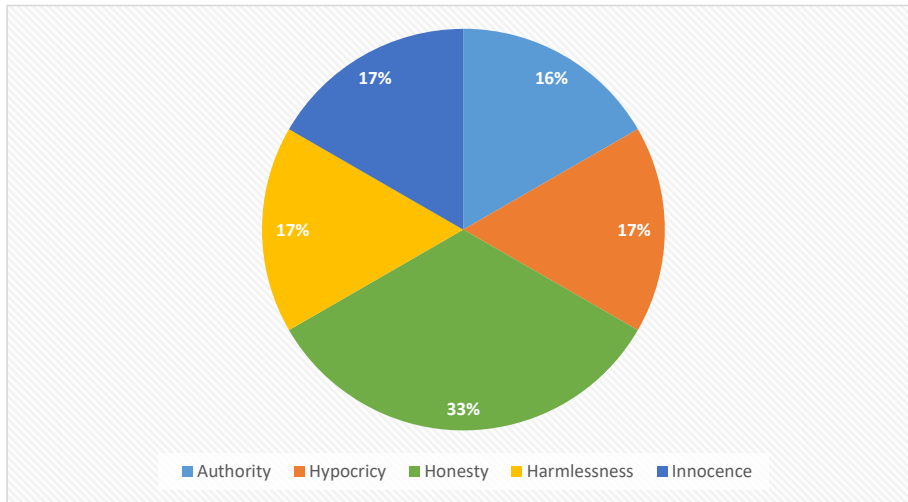
Figure 9. Distribution of Metaphors for Morality in English

It can be put forward that honesty, as one of the sub-concepts of morality, is the most frequently used target domain in both languages making white the colour of honesty in Turkish and English cultures. The idioms *ak süt, ak süt emmiş, ak yüzlü, alnı açık yüzü ak,* and *anasının ak sütü* in Turkish and *lily-white, whiter than white* and *with white hands* in English exemplify the association of the colour white with honesty in both cultures.

Harmlessness is another similarity between Turkish and English in terms of morality which again proves the positive associations of the colour white.

Although the last concept related to morality in Turkish conceptualized through the colour white is innocence which is again a positive concept, white in English is observed to be associated with authority and hypocricy that can not be regarded as positive; on the contrary, hypocricy is an immoral concept. Nevertheless, the colour white is never used for immorality in Turkish.

4.2.1.3.2. Comparison of the Metonymy-Based White Colour Idioms in Turkish
         and English

Among the general classification of metonymies into WHOLE FOR PART,
PART FOR WHOLE, and PART FOR PART, PART-WHOLE metonymy is the
most frequently observed one in Turkish constructed with the colour white. More
specifically, as a kind of PART-WHOLE metonymy, body-part relation is the
most commonly used metonymy by Turkish speaking people.

Table 12. Distribution of Body Part Terms in Turkish White Colour Idioms

Body Part Term	Number
Yüz - Face	7
Sakal - Beard (Only)	4
Saç - Hair (Only)	3
Göz - Eye	2
Topuk + Gerdan - Ankle + Throat	1
Saç - Hair + Sakal-Beard	1
Saç - Hair + Baş-Head	1
Şakak - Temporal	1
Alın - Forehead	1
Total	**21**

Quantitatively interpreted, it was illustrated that there are 29 idioms (59.18%) in
which there is a metonymic relationship between the target and the source
domain in Turkish and among these idioms only 8 of them do not have body-
part relation which are *beyaz bayrak, beyaz çekmek, beyaz kömür, beyaz oy,
beyaza çekmek, beyaza çıkarmak, beyaz yakalı*, and *beyazlara bürünmek*.
However though, the body-part idioms constitute the largest number among
these idiomatic expressions (72.41%) which are *ak gözlü, ak sakaldan yok
sakala gelmek, ak sakallı, ak topuk beyaz gerdan, ak yüzlü, alnı açık yüzü ak,
alnının akıyla, gözünü ağartmak, saç ağartmak, saçı değirmende ağartmamak,
saçı başı ağarmak, saçına ak düşmek, şakakları ağarmak, sakalı değirmende
ağartmak, sakalına ak düşmek, yüz akı, yüzü ak, yüzü kireç gibi ağarmak, (bir
işte) saç sakal ağartmak, (bir işten) yüz (yüzünün) akıyla çıkmak, (birinin)*

yüzünü ağartmak. This demonstrates that body-part terms are frequently collocated with the colour white in the conceptualisation of Turkish speakers.

In terms of the center of thoughts, feelings and actions, it is commonly believed that different languages have different locus in the body. For instance, the heart is believed to be the central faculty of cognition including emotional and intellectual activities in Chinese (Yu, 2008, 2009), while liver is observed to be the center of both emotional and mental activities in Indonesian (Siahaan, 2008). Depending on the body parts collocated with the colour white in this study, it can be claimed that yüz-face is the major bodily center in Turkish followed by saç-hair, sakal-beard, göz-eye, alın-forehead, şakak-temporal, baş-head, and topuk and gerdan-ankle and throat as illustrated in Table 12. It can be inferred that except for ankle and throat, all the body parts are located on the upper side of the body, specifically on the head and face. It is observed that the white forehead is associated with more abstract concept, honesty, while white temporal, beard, and hair signify oldness which is related to the physical appearance of a person.

Face, being at the top of the list, is very important for Turkish culture, as in 6 of these idioms white face is associated with moral concepts such as honesty, honour, and innocence as it is also stated by Ruhi and Işık Güler (2007, p. 688). According to them, yüz-face is closely related to "identity claims, socially valued attributes, evaluative judgments on moral values, and equity in sociality rights" as in the Turkish example. Furthermore, one of the idioms constructed with white face express a type of emotion, fear, as it is stated by Yu that face is an important external body part in the expression of emotions (2002, p. 344).

Sakal-beard is the body part term with the second highest number of frequency. The white colour idioms are associated with oldness, as hair of human beings turns white when they become old. Sakal-beard is used together with hair and head again conceptualizing oldness and being experienced and also signifying wisedom in Turkish. What is more, şakak-temporal which is whitened also symbolizes oldness.

Although the distribution of eye is not as frequent as the previous body-parts, it is an important body part in Turkish culture. Proving the conceptualization of EYE IS A CONTAINER FOR EMOTIONS, an eye becoming white signifies anger in Turkish. Also a person with white eye is associated with evil in this language. Thus, it can be interpreted that when the colour white is collocated with eye, the target domain turns out to be a negative concept.

In addition, located on the head and as the upper part of the face, forehead is regarded as the representative of the person. Therefore, being honoured is conceptualized as having a white forehead in Turkish.

Beauty, as one of the common associations of white, is observed in the white colour Turkish idiom where there is the collocation of white and the body part terms topuk- ankle and gerdan- throat referring to a beautiful woman.

On the other hand, the number of metaphorical expressions with the colour white in which there is metonymic relationship between source and target domains falls dramatically in English with the rate of 16.32% (n=8) as observed in *men in white coats, to stand in white sheets, white flag, white-livered, white trash, white-bread, white-collar* and *with white hands*. Among these metaphorical expressions the number of idioms with body-part metonymy is 2 (25%) which are *white-livered,* and *with white hands.* These relations can be observed in Table 13:

Table 13. Distribution of Body Part Terms in English White Colour Idioms

Body Part Term	Number
Liver	1
Hand	1
Total	**2**

Liver, one of the inner body parts of human beings, is collocated with the colour white in order to refer to another type of emotion, cowardice, which is not seen in Turkish. Thus, this can be regarded as culture-specific for English speaking world.

Lastly, morality is conceptualized through the collocation of the colour white and hand referring specifically to honesty in English. If something is done with white hands, it means it is conducted in an honest way.

4.2.1.3.3. Comparison of Simile-based White Colour Idioms in Turkish and English

Like metaphors and metonymies, similes are one of the products of human beings' cognitive processes and they deserve to be elaborated and compared in this study.

Table 14. Simile-based White Colour Idioms in Turkish and English

Simile-based White Colour Idioms in Turkish	Simile-based White Colour Idioms in English
yüzü kireç gibi ağarmak	*white as a sheet*
süt beyaz	*white as a ghost*
kar beyaz	*white as the driven snow*
	white as a kerchief
	look like a whitewashed wall
	white as whey
	white as a fish
	white as salt
	white as a pillow
	white as a clout
	white as a witch
	white as a spirit
	white as a statue
	pearly white
	white as milk
	white as ivory
	white as silver
	white as a doll
	white as a dove
	white as a flock of sheep
	white as a hound's tooth
	white as whalebone

In terms of the number of simile-based idioms, the difference between Turkish and English was clearly illustrated in Table 14. Although there are only 3 simile-based idioms in Turkish (6.12%), the number of simile-based idioms in English constructed with the colour white is 22 (43.13%) which demonstrates that English speaking individuals have tendency to structure their expressions by making analogies.

Another point is that when the motivation behind the creation of the simile-based idioms in Turkish and English is investigated, they can be categorized as relatively objective which are motivated by an objective feature of one concept the other of which is compared with. These are the features which are culturally perceived as the most prominent or the most obvious. The adjectives that are found in the simile-based idioms belonging to this group are usually those that describe physical properties such as colour, size- shape, etc. (Stamenkovic, p. 188). In most of the simile-based idioms in Turkish and English, the whiteness is logically connected to the concepts it is compared to such as snow, milk, a pillow, a dove, whey, salt, a kerchief, a clout, spirit, whalebone, etc. In such examples the primary links are quite easy to identify.

4.2.1.3.4. Comparison of Positive, Negative, and Neutral Attributes of White Colour Idioms in Turkish and English

Although categorizing the idiomatic expressions in terms of positive, negative or neutral connotations seems a subjective attempt, using the context in the naturally occurring examples included in Table 8 and Table 9 helps for this categorization and it becomes possible to compare two cultures in terms of the quality of their idioms constructed with the colour terms.

Table 15. Positive, Negative, and Neutral Attributes of White Colour Idioms in Turkish

Positive	Negative	Neutral
ak gün	*ak gözlü*	*ak akçe*
ak pak	*ak sakaldan yok sakala gelmek*	*beyaz kömür*
ak sakallı	*beyaz çekmek*	*beyaz yakalı*
ak süt	*gözünü ağartmak*	*beyaza çekmek*
ak süt emmiş	*bembeyaz kesilmek*	*beyazlara bürünmek*
ak topuk beyaz gerdan	*yüzü kireç gibi ağarmak*	*gün ağartmak*
ak yazı	*beyaz zehir*	*kar beyaz*
ak yüzlü	*beyaz ölüm*	*ortalık ağarmak*
anasının ak sütü gibi		*süt beyaz*
alnı açık yüzü ak		*tan ağarmak*
alnının akıyla		*tanyeri ağarmak*
beyaz bayrak		
beyaz oy		
beyaz sayfa açmak		
beyaz Türkçe		
beyaza çıkarmak		
saçı değirmende ağartmamak		
sakalı değirmende ağartmak		
sütten çıkmış ak kaşık		
yüz akı		
yüzü ak		
(bir işte) saç sakal ağartmak		
bir işten yüzünün akıyla çıkmak		
(birinin) yüzünü ağartmak		
Positive / Negative		
beyaz yalan		
saç ağartmak		
saçı başı ağarmak		
saçına ak düşmek		
şakakları ağarmak		
sakalına ak düşmek		

Table 16. Positive, Negative, and Neutral Attributes of White Colour Idioms in English

Positive	Negative	Neutral
a son of white hen	white elephant	big white chief
white knight	whited sepulchre	men in white coats
lily-white	to bleed white	to stand in white sheets
to mark sth with a white stone	lint-white	white crow
pearly whites	white as whey	white knuckle
white as a doll	to look like a white-washed wall	white land
white as a dove	to show white feather	white-collar
white as a flock of ship	to turn white	white as milk
white as a hound's tooth	to white ant somebody	
white as a statue	to whitewash	
white as ivory	white about the gills	
white as whale's bone	white as a clout	
white hen's chick	white as a fish	
whiter than white	white as a ghost	
with white hands	white as a kerchief	
white flag	white as a pillow	
white as silver	white as a sheet	
	white as spirit	
	white as a witch	
	white as salt	
	white as driven snow	
	white livered	
	white trash	
	white-bread	
Positive / Negative		
at white heat		
white lie		

As it can be observed in Table 15 and Table 16, in terms of the quality of the idioms the idioms of two languages differ from one another. While Turkish has 24 idioms (48.97%) with positive connotations proving the fact that the colour white is mainly associated with the positive as defined in Turkish dictionaries,

English has 17 idioms (33.3%) of white colour with positive associations.

Other information gathered from Table 15 and Table 16 is that Turkish has 11 (22.44%) white colour idioms with neutral connotations. On the other hand, the rate of the idioms constructed with the colour white categorized as neutral in English is 15.68%.

Table 15 and Table 16 also demonstrated that English speakers tend to use the colour white more often in their idioms in order to express the negative with the rate of 47.05% which is contradictory to the definitions and the associations of the colour white emphasized in English dictionaries, while the rate of the idioms of colour white categorized as negative in Turkish culture is 16.32%.

Lastly, there are 6 idioms in Turkish categorized as both positive and negative (12.24%), 5 of which are related to oldness, as the associations of the concept of oldness such as losing strength, gaining experience, becoming wiser, may change from person to person. On the other hand, there are 2 idioms considered as both positive and negative in English (3.92%).

These rates proves the fact that white colour idioms in Turkish and English also differ in terms of attributing their white colour idioms to positive, negative and neutral meanings.

4.2.2. Analysis of the Colour Black

4.2.2.1. Analysis of the Cognitive Motivations of Black Colour Idioms in Turkish

Turkish has two terms for black, the darkest colour, which are 'kara' of Turkish origin and 'siyah' is of Persian origin. The online dictionary of Turkish Language Association defines siyah as "kara (black), ak, beyaz karşıtı (the opposite of white), baskıda başka harflerden daha kalın görünen harf türü (a kind of letter which is thicker than the others in print)" (Siyah, n.d.); however, it does not offer any connotations for siyah. On the other hand, kara is defined in the same dictionary as "en koyu renk (the darkest colour), siyah (black), ak, beyaz karşıtı

(the opposite of white)" and connotatively kara is described as signifying esmer (the dark-skinned person), kötü (bad), uğursuz (evil), sıkıntılı (troubled), yüz kızartıcı durum (a shameful situation), leke (shame), iftira (slander)" (Kara, n.d.) all of which are negative and unfavourable.

'Kara' has been in use since Orhon inscriptions which are one of the first written documents in Turkish, while 'siyah' has been used after the arrival of the Turkish people in Anatolia and their acceptance of Islam (Bayraktar, 2004, p. 57). Therefore, 'kara' is older than siyah in terms of usage.

The colour black is regarded as the starting point of all the colours, as it is believed that at the beginning of the world there only existed the colour black and the other colours were seen after black (Yardımcı, 2011, p. 116). Just like the colour white, it is one of the colours used commonly in Turkish mythology and history. For instance, in Shamanism, the souls were categorized as "aru" (clean, pure) and "black" (evil) (qtd. in Yardımcı, 2011, p. 109). Black souls in Turkish can be considered as the negative connotations of the colour black. The God of Underground, Erlik, was one of these black souls in Turkish mythology. Erlik was a great black soul who resided in the palace made up of mud with his daughters called "dokuzu eşit karalar" (nine equal blacks) (qtd. in Toker, 2009, p. 101). What is more, in the Northern Asian Turkish mythology, it was believed that there were "Ak Demirciler" (White Hammersmiths) who took the iron down from the sky and taught people how to use it and "Kara Demirciler" (Black Hammersmiths) who represented bad souls (qtd. in Toker, 2009, pp. 101-102).

Within the framework of the political life, the colour black was associated with authority and power in Turkish history. The colour of the carpets and the prayer rugs which were used by the Turkish emperors during the ceremonies of the accession to the throne were black symbolizing the ultimate dominance and strength. Thus, especially in the 11th and 13th century, the colour black was used as a sign of monarchism (Küçük, 2010, p. 200).

Although 'kara' and 'siyah' are described as synonymous in Turkish dictionaries, they differ in terms of their connotational and collocational uses and their

frequency of use in the culture of Turkish speaking people which can be observed in Table 16 demonstrating the conceptual metaphors/ metonymies of black colour idioms in Turkish.

Table 17. Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
açlıktan gözü/gözleri kararmak	MM: çok acıkmak MM:become very hungry) LM: one's eye becoming black because of hunger Ex: "Açlıktan gözü karardı, zayıf bacakları taşıyamadı bedenini" http://www.antoloji.com/ben-sokak-cocuguyum-6-siiri/	**Events-causes** Hunger	BLACK EYE STANDS FOR HUNGER
ağzı kara	MM: kara haber vermekten hoşlanan, şom ağızlı MM: a person who likes giving bad news, a prophet of doom LM: his/her mouth being black Ex: "Ağzı karadır muhakkak Polise haber verir." http://www.cumhuriyetarsivi.com/katalog/192/sayfa/1941/5/29/3.xhtml	**Morality** Immorality, Person who likes giving bad news	BLACK MOUTH STANDS FOR PERSON ALWAYS GIVING BAD NEWS
alnına kara sürmek	MM: bir kimsenin haksız yere kötü tanınmasına yol açmak MM: to soil one's hands LM: to paint one's forehead black Ex: "… Oğlu İzzet Demirel, "Babamın alnına kara sürdüler, hesabını soracağım" dedi." http://www.yeniasir.com.tr/yerelpolitika/2014/12/19/babamin-alnina-kara-surduler	**Morality** Immorality, Creating bad reputation	BLACK FOREHEAD STANDS FOR BAD REPUTATION
alnının kara yazısı	MM: kötü kaderi, kötü talihi MM: bad luck, bad fortune LM: black writing of his/her forehead Ex: "Ayakaltında ezilmek, nalçalı topuklar altında paramparça yırtılmak, kilimin alnının kara yazısıydı." http://blog.milliyet.com.tr/turku-kilim-tutkunu-ressam-sair/Blog/?BlogNo=471372	**Events-causes** Bad Luck	BLACK FOREHEAD STANDS FOR BAD LUCK

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour
Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
aralarına kara kedi girmek	MM: iki dost birbirine gücenmek, iki dostun arasına soğukluk girmek MM: be at loggerheads LM: a black cat entering between them Ex: "Evleneceklerdi, aralarına kara kedi girdi!" http://www.numberoneturk.com.tr/haber/279087-evleneceklerdi-aralarina-kara-kedi-girdi.html	**Events-causes** Being at odds	BEING AT ODDS IS BLACK
aralarından kara kedi geçmek	MM: birbirinden soğumak, aralarına soğukluk girmek MM: be at loggerheads LM: a black cat passing through them Ex: "ANAP ve MHP'nin arası iyiyken aklama - paklama yaptılar. Sonra basının yazdığına göre aralarından kara kedi geçti." http://www.milliyet.com.tr/2000/06/21/siyaset/siy03.html	**Events-causes** Being at odds	BEING AT ODDS IS BLACK
ayaklarına kara su inmek	MM: çok yorulmak, güçsüz, dermansız kalmak MM: kick one's heels waiting for somebody LM: black water coming down one's feet Ex: "O sokak senin, bu dükkân benim dolaşmadık yer bırakmadı. Ayaklarına kara su inmişti." https://books.google.com.tr/books?id=HhyGBwAAQBAJ&pg=PT80&lpg=PT80&dq=%22AYAKLARIMA+kara+su+indi&source=bl&ots=gY1pw6_7XD&sig=NJGq68tgRXffuWxz9bxO0bXTVMs&hl=tr&sa=X&ved=0ahUKEwjyh73Z09bMAhXSPB4KHeT7B5s4ChDoAQhMMAo#v=onepage&q=%22AYAKLARIMA%20kara%20su%20indi&f=false	**Events-causes** Tiredness	BLACK WATER ON THE FEET STANDS FOR TIREDNESS

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
bağrı kara	MM: Bağrı yanık MM: heartsick LM: one's chest being black Ex: "Ne ister şu bağrı kara bu dünya Yese de doymaz ki yar canımı da." http://www.sarki-sozleri.net/semra-tunc-ft-resul-dindar-kara-dunya	**Emotion** Mourning	BLACK CHEST STANDS FOR MOURNING
bahtı kara olmak	MM: sürekli olarak talihi yaver gitmemek, mutsuz olmak. MM: be out of luck) LM: one's luck being black Ex: "Talihim yok bahtım kara, Böyle hayat batsın yere" http://sarki.alternatifim.com/data.asp?ID=4387&sarki=Talihim%20Yok%20Baht%FDm%20Kara&sarkici=K%FDra%E7	**Events-causes** Bad Luck	BAD LUCK IS BLACK
başına karalar bağlamak	MM: çok kederlenmek MM: wear mourning LM: to bind blacks to the head Ex: "Kadın kız doğurduğunda bu topraklarda hep utandı, yerin dibine girdi, başına karalar bağladı; oğlan doğurduğunda ise gönendi, el üstünde tutuldu." http://www.duzceyerelhaber.com/Ali-Turer/32490-Eril-kultur-cinsiyetci-egitim-ve-sonuclari	**Emotion** Mourning	BLACK HEAD STANDS FOR MOURNING
birine kara çalmak	MM: birine iftira etmek, kara sürmek MM: to slander LM: to add black to someone Ex: "MHP'li Çetin: AKP, bakanları aklayayım derken Yüce Meclis'e kara çaldı." https://www.cihan.com.tr/tr/mhpli-cetin-akp-bakanlari-aklayayim-derken-yuce-meclise-kara-caldi-1658127.htm	**Morality** Immorality, Slandering	SLANDERING IS BLACK

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour
Idioms in Turkish

Expression	Literal Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
dizlerine kara su inmek	MM: beklemekten veya yorgunluktan güçsüz kalmak MM: kick one's heels waiting for somebody LM: black water coming down one's knees Ex: "Çam Aşık' ın beklemekten tükendi, Gel gör dizlerime kara su indi" http://www.antoloji.com/seni-ozledim-133-siiri/	**Events-causes** Tiredness	BLACK WATER ON THE KNEE STANDS FOR TIREDNESS
gönlü kara	MM: başkalarının kötülüğünü isteyen (kimse) MM: malignant LM: one's heart being black Ex: "Her gönlü kara adam onun yüzünü simsiyah görürdü ama o, insanlrın gözbebeğiydi…" https://books.google.com.tr/books?id=bYStNZpzeacC&pg=PT226&lpg=PT226&dq=%22g%C3%B6nl%C3%BC+kara%22&source=bl&ots=fioKyVIHHn&sig=GyqrcBY0RkgtTYc1wZZHiqwtF90&hl=tr&sa=X&ved=0ahUKEwjSmNTXttXNAhVD7xQKHUZpBhM4FBDoAQgZMAA#v=onepage&q=%22g%C3%B6nl%C3%BC%20kara%22&f=false	**Morality** Immorality, Malignancy	BLACK HEART STANDS FOR MALIGNANCY
gönlü kararmak	MM: hiçbir şeyden tat almaz olmak, dünya zevklerine karşı isteği kalmamak MM: to feel pessimistic LM: someone's heart becoming black Ex: "Talihsiz yeni gelin, beyaz eşarbını başına koymadan ay yüzü yaşla ıslandı, gönlü karardı." https://books.google.com.tr/books?id=sCLcDQAAQBAJ&pg=PA265&lpg=PA265&dq=%22g%C3%B6nl%C3%BC+karard%C4%B1%22&source=bl&ots=zmYup3CuxT&sig=ZhZlTQBc9K47WD7d9AKJj9jv9jA&hl=tr&sa=X&ved=0ahUKEwjj6Jbszu7SAhUpS5oKHZwNAAYQ6AEIHDAB#v=onepage&q=%22g%C3%B6nl%C3%BC%20karard%C4%B1%22&f=false	**Emotion** Distress, Pessimism	BLACK HEART STANDS FOR DISTRESS

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
gözü kara	MM: korkusuz (kimse) MM: as bold as brass, red blooded) LM: one's eye being black Ex: "…kardeşine olan sevgisi sayesinde kendini tehlikeye atmaktan çekinmeyecek kadar gözü kara bir karakteri canlandıran…" http://noluyo.tv/haber/4433/ekranin-yeni-hirsli-ve-gozu-kara-sultani-oyku-karayel	**Emotion** Courage, Fearlessness	BLACK EYE STANDS FOR COURAGE
gözü kara çıkmak	MM: korkusuz olduğu anlaşılmak MM: as bold as brass, red blooded LM: one's eye appears to be black Ex: "Mavi arabanın sürücüsü daha gözü kara çıktı. Meydan savaşını kaybetmeye hiç niyeti yoktu." http://www.internethaber.com/iki-inatci-surucu-pes-dedirtti-231458h.htm	**Emotion** Courage, Fearlessness	BLACK EYE STANDS FOR COURAGE
gözü kararmak	MM: hırstan, sinirden ne yaptığını bilmemek MM: to lose one's temper and self-control LM: someone's eye blackened Ex: "bir de sinirden gözün karaması var o ayrı tabi onda gözler gerçek anlamda kararmıyor dünya inceden şekil değiştiriyor, zaman yavaşlıyor, sesler uzaktan geliyor, kulaklarda bir uğultu oluşuyor vs." https://eksisozluk.com/gozlerin-kararmasi--298310	**Emotion** Anger	BLACK EYE STANDS FOR ANGER
gözüne kara su inmek	MM: gelmesini çok istediği kimsenin uzun süre yolunu gözlemek. MM: miss sb and waiting for sb for a long time LM: black water coming down one's eyes Ex: "Hayâlî o boyu servinin yollarını gözlemekten sahra lalelerinin gözüne kara su indi." https://issuu.com/askigenelmudurlugu/docs/05-t__rk_sanatinda_ve_edebiyatinda_	**Emotion** Longing	BLACK WATER IN THE EYE STANDS FOR LONGING

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour
Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
içi kararmak	MM: umutsuzluğa düşmek MM: become pessimistic LM: someone's inside becoming black Ex: İçim Karardı. Sabah haberleri okuyordum. Şehit haberleri, cinsel istismarlar, tecavüzler, kadına şiddet... Ex: http://www.itiraf.com/1158773/icim-karardi	**Emotion** Distress, Pessimism	BLACK INNER SIDE STANDS FOR DISTRESS
kalbi kararmak	MM: inancını yitirmek,gönlü kırılmak MM: to feel pessimistic LM: someone's heart becoming black Ex: "Sesimin hiddetinden ölümün kalbi karardı, denizler ağladı." https://forum.donanimhaber.com/gecenin-kaleminden-sevgiliye--51037766	**Emotion** Distress, Pessimism	BLACK HEART STANDS FOR DISTRESS
kara ağızlı	MM: kara çalıcı, iftira eden MM: maligner LM: one's mouth being black Ex: "Ve bu dokuz kara ağızlı, kem sözlüyü sallandırın!" https://books.google.com.tr/books?id=yHFBCwAAQBAJ&pg=PT254&lpg=PT254&dq=%22kara+a%C4%9F%C4%B1zl%C4%B1%22&source=bl&ots=HEdU5t9VQE&sig=AGMtGiG5yj2q7JpETn7vajRVO5E&hl=tr&sa=X&ved=0ahUKEwiUm-6CutTNAhUBnBQKHQqLCUQ4FBDoAQgeMAE#v=onepage&q=%22kara%20a%C4%9F%C4%B1zl%C4%B1%22&f=false	**Morality** Immorality Malignancy	BLACK MOUTH STANDS FOR MALIGNANCY
kara bağır	MM: dertli MM: sorrowful LM: black chest Ex: "Kan damarları kaynadı, kara bağrı sarsıldı." https://books.google.com.tr/books?id=8oXIBgAAQBAJ&pg=PT12&lpg=PT12&dq=kara+ba%C4%9Fr%C4%B1&source=bl&ots=tkbWubMjsC&sig=5PxXVT2eXspxZRINUqn8Mm6Sl1I&hl=tr&sa=X&ved=0ahUKEwjKjaWm99bNAhXKlCwKHSY5DgE4FBDoAQgyMAY#v=onepage&q=kara%20ba%C4%9Fr%C4%B1&f=false	**Emotion** Sorrowful	BLACK CHEST STANDS FOR BEING SORROWFUL

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
kara baht	MM: kara yazı MM: bad luck LM: black destiny Ex: "Dünyanın en kara bahtlı kem talihli insanıyla tanışın." http://onedio.com/haber/dunyanin-en-kara-bahtli-kem-talihli-insaniyla-tanisin--661912	**Events-causes** Bad Luck	BAD LUCK IS BLACK
kara baş	MM: dertli LM: sorrowful LM: black head Ex: "Bu kara başım, gülmeye yüz yok, ağlamaya yaşım." http://www.nuruhuda.com/316-bu-kara-basim.html	**Emotion** Sorrowful	BLACK HEAD STANDS FOR BEING SORROWFUL
karabiber	MM: sevimli ve ufak esmer güzeli MM: pretty, beautiful, dark woman LM: Black pepper Ex: "Kara biberim vur kadehlere Hadi icelim icelim her gece" http://www.sarkisozleriask.com/karabiberim-serdar-ortac.html	**Events-causes** Physical Appearance, Beautiful and dark-skinned woman	BEAUTIFUL DARK-SKINNED WOMAN IS BLACK
kara borsaya düşmek	MM: piyasada olmayan malın gizlice yüksek fiyatla alınıp satılması işi MM: be available on the black market LM: fall into the black market Ex: "EURO 2016 Fransa'da biletler karaborsaya düştü." https://www.birgun.net/haber-detay/euro-2016-biletleri-karaborsaya-dustu-115495.html	**Events-causes** Illegality, Illicit trading,	ILLICIT TRADING IS BLACK
karabulut gibi	MM: geldiği yere şanssızlık, karamsarlık, felâket getiren. MM: a person or thing bringing bad luck, pessimism LM: as a black claud Ex: "Hayatımıza karabulut gibi çöktün." http://www.gazetevatan.com/-hayatimiza-kara-bulut-gibi-coktun--811198-makaron/	**Events-causes** Bad luck	BAD LUCK IS BLACK

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
kara cahil	MM: çok cahil MM: illiterate person LM: a black illiterate Ex: "İşte o zaman ben de sadece o kara cahil yaratığı suçlamam!" http://add.org.tr/ataturke-saldiran-kara-cahil-yaratik-mustafa-mutlu/	**Events-causes** Illiteracy	IGNORANCE IS BLACK
karaçalı	MM: iki kişinin arasına girerek ilişkileri bozan kimse MM: mischief maker LM: black bush Ex: "Karaçalı gibi girdin aramıza, al kızını koy çuvala…" http://muzikdinle.tv.tr/ata-demirer/kara-cali-dinle	**Morality** Immorality, Mischief making	MISCHIEF-MAKING IS BLACK
kara düş	MM: kabus MM: nightmare LM: black dream Ex: "Muhabbet şehrinde kâra düş oldum" http://tasavvufisiirseckisi.blogspot.com.tr/2015/07/blog-post_866.html	Events-causes Nightmare	NIGHTMARE IS BLACK
kara düzen	MM: düzensiz MM: disorder LM: black order Ex: Bu mola sırasında kara düzen bir seçim anketi de yaptığını ifade ediyor. http://www.evrensel.net/haber/111864/iscinin-kara-duzen-secim-anketi	**Events-causes** Disordered	BEING DISORDERED IS BLACK
kara gönüllü	MM: bilgisiz, cahil MM: ignorant LM: with black heart Ex: "Çok yiyen ve üst üste yemek yiyen eninde sonunda kara gönüllü, taş yürekli ve tembel olacaktır, akla karayı fark edemeyecektir…" https://books.google.com.tr/books?id=tgsSBgAAQBAJ&pg=PA58&lpg=PA58&dq=%22kara+g%C3%B6n%C3%BCll%C3%BC%22&source=bl&ots=zX3q42thIs&sig=DHAJvKAaQeoU48k_xILPaaWgUbs&hl=tr&sa=X&ved=0ahUKEwjUn7yKndTMAhWmQJoKHc-XBHk4HhDoAQhSMAk#v=onepage&q=%22kara%20g%C3%B6n%C3%BCll%C3%BC%22&f=false	**Events-causes** Ignorant	BLACK HEART STANDS FOR IGNORANCE

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
kara gün	MM: Üzüntülü, sıkıntılı zaman MM: saddening day LM: black day Ex: "Kara gününde yanında olan bir kız arkadaşının ismini söyle." http://ask.fm/BeyzaYalcn236/answers/111582550903	**Events-causes** Bad, Unpleasant, saddening	BAD/UNPLEASANT DAY IS BLACK
kara gün dostu	MM: sıkıntılı günlerde de dostluğunu sürdüren ve yardımcı olan kimse MM: a friend in need LM: a friend of the black day Ex: "Mükellefi rahatlatacak iki yeni uygulamanın üzerinde çalışan Maliye Bakanlığı yıllarca vergisini ödeyip dara düşenler için 'kara gün dostu' uygulaması başlatacak." http://www.sabah.com.tr/ekonomi/2016/06/20/maliyeden-kara-gun-dostu-uygulamasi	**Events-causes** Bad, Unpleasant	BAD/ UNPLEASANT DAY IS BLACK
kara haber	MM: ölüm veya felaket haberi, kötü haber, Kötü, üzücü veya sıkıntı yaratan haber, bilgi, kötü haber MM: bad news LM: black news Ex: "Diyarbakırdan kara haber: 2 şehit haberi" http://www.borsagundem.com/haber/diyarbakirdan-kara-haber-2-sehit/1047387	**Events-causes** Bad, Saddening, Unpleasant	BAD/UNPLEASANT IS BLACK
kara kaplı kitap	MM: çıkar sağlamak için yasa dışı işlerin yapılmasında yol gösteren yöntemler bütünü, Kadıların hüküm vermek için baktıkları kitap MM: the procedures for conducting illegal deeds, the book Muslim judges refer to LM: book with black cover Ex: "Zehir olsa içerim anmam senin adını. Kara kaplı kitaba yazdım senin adını." http://www.antoloji.com/adin-kalbimde-sakli-2-siiri/	**Events-causes** Unfavourableness	UNFAVORABLE IS BLACK

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
kara kara düşünmek	MM: çok üzüntülü olmak, düşünceye dalmak MM: brood on sth LM: to think black black Ex: "…uzun süre sahada bir sağa bir sola gitti ve daha sonra sahanın kenarında bulunan banka oturarak uzun süre kara kara düşündü." http://www.boluolay.com/spor/kara-kara-dusunuyoryok-h8337.html	**Emotion** Sadness, Mourning	SADNESS IS BLACK
kara kış	MM: kış ortası, kışın en şiddetli zamanı, çok sıkıntılı durum veya zaman MM: the dead of winter LM: black winter Ex: "Suriye'de bombalar yıkıyor, kara kış donduruyor." http://www.ihh.org.tr/tr/main/foto/suriyede-bombalar-yikiyor-kara-kis-donduruyor/145	**Events-causes** Severity	SEVERE WINTER IS BLACK
kara kuru	MM: esmer ve zayıf (kimse), Zayıf, güçsüz (şey) MM: dark, thin, and weak LM: black dry Ex: "kara kuru bir kız idin..ben sevdim güzel oldun..." https://www.facebook.com/permalink.php?id=243893843216&story_fbid=10150789772263217	**Events-causes** Physical Appearance, Being dark and weak	BEING THIN, DARK-SKINNED AND WEAK IS BLACK
kara kutu	MM: bir kişinin bütün sırlarını bilen kimse, sırdaş MM: the person who knows the secret matters about the other one LM: black box Ex: "Ancak Mehmet bir kara kutu gibi ser verip sır vermiyor." http://www.haberler.com/gundem/kara-kutu-7-yeni-bolum-yeni-fragman-7216723	**Events-causes** Secrecy	SECRECY IS BLACK

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
kara listeye almak	MM: birini, bir grubu, bir ülkeyi sakıncalı veya zararlı görmek MM: to blacklist someone LM: to put into black list Ex: "Birleşmiş Milletler Yemen'de rejimi destekleyen Suudi Arabistan liderliğindeki askeri koalisyon güçlerini yıllık güncellediği kara listeye aldı." http://www.haberturk.com/dunya/haber/1248884-bm-askeri-koalisyonu-kara-listeye-aldi	**Events-causes** Unfavourableness	UNFAVORABLE IS BLACK
kara maşa	MM: zayıf, esmer, ufak tefek kadın MM: thin, dark woman LM: black tong Ex: "İçlerinden kara maşa bir kadın uluorta seslendi." https://books.google.com.tr/books?id=Xhc6DAAAQBAJ&pg=PT119&lpg=PT119&dq=%22kara+ma%C5%9Fa%22&source=bl&ots=GTY6tyrxyQ&sig=FKw58Q5tUvgR5yLdXpEP2i1cY5k&hl=tr&sa=X&ved=0ahUKEwiF_tKOs9nNAhWDiywKHfKYA0E4FBDoAQgjMAI	**Events-causes** Physical Appearance, Thin and dark woman	A THIN AND DARK WOMAN IS BLACK
kara mizah	MM: yalnız güldürmeyi değil, daha çok düşündürmeyi ve yergiyi amaçlayan mizah MM: black comedy Ex: "Aralarından su sızmayan iki liderin ilişkilerini 'kara mizah' bozdu." http://www.evrensel.net/haber/277387/erdoganla-merkelin-arasina-kara-mizah-girdi	**Events-causes** Satire	SATIRE IS BLACK
kara nokta	MM: kara yollarında çok sık kaza olan yer MM: black spot LM: black spot Ex: "Karayolları Genel Müdürlüğünce, son 12 yıl içinde çeşitli sebeplerden dolayı kazaların sık yaşandığı, "kaza kara noktaları" olarak tanımlanan bin 287 noktada iyileştirme çalışması yapıldı." http://www.hurriyet.com.tr/yollarda-kaza-kara-nokta-mesaisi-40097927	**Events-causes** Bad place in which a lot of accidents or crime take place	A PLACE NOTORIOUS FOR HIGH ACCIDENT RATE OR HIGH CRIME IS BLACK

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
kara para aklamak	MM: yasa dışı yollarla elde edilen parayı yasallaştırmak için yatırım yapmak MM: money laundering LM: to whiten the black Money Ex: "ABD'deki Reza Zarrab dosyasından: TMSF'nin el koyduğu bankada kara para aklandı." http://www.gercekgundem.com/dunya/21 2448/zarrab-dosyasi-kara-para-aklandi	**Events-causes** Illegality, Money laundering	ILLEGALITY IS BLACK
kara pazar	MM: piyasada olmayan malların gizli olarak yüksek fiyatla satıldığı yer MM: black market LM: black market Ex: "CIA tarafından Suriyeli muhaliflere verilmesi için Ürdün'e gönderilen silahlar Ürdün istihbaratı tarafından çalınarak kara pazarda silah tacirlerine satıldı." http://www.tasnimnews.com/tr/news/201 6/06/27/1116199/c%C4%B1a-ve-arabistan-%C4%B1n-muhaliflere-verdi%C9%9Fi-silahlar-kara-pazarda-sat%C4%B1l%C4%B1yor	**Events-causes** Illegality, Illicit trading	ILLEGALITY IS BLACK
kara pus	MM: kabus, endişe MM: nightmare, worry LM: black mist Ex: "Kadıncağız kara pus kara yas oturur, yemeyi içmeyi unutur." http://www.mollacami.com/	**Emotion** Worry	WORRY IS BLACK
kara sevda	MM: umutsuz ve güçlü aşk MM: bad romance LM: black love Ex: "Kara sevda düştü içime bir güz vaktinde, Ellerime değdi gül, buz gibiyken" https://www.facebook.com/uzaktakiadam mg/posts/889483011169912	**Emotion** Love, Hopeless love	HOPELESS LOVE IS BLACK
kara sürmek	MM: kara çalmak MM: to slander LM: to lay on black Ex: "İnsanlığa kara sürdü, utanmıyor..." http://www.bolugundem.com/o-gecmisi-ariyor-75880h.htm	**Morality** Immorality, Slander	SLANDERING IS BLACK

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
kara talih	MM: kara yazı MM: bad luck LM: black destiny Ex: "Haksızlık bu kara talih bitmiyor çilem" http://www.zapkolik.com/video/kenan-dogulu-isyan-bu-haykiris-109914	**Events-causes**, Bad Luck	BAD LUCK IS BLACK
kara toprağa girmek	MM: ölmek MM: to die LM: to go into black soil Ex: "Cezaevinden çıktı, kara toprağa girdi." http://www.anayurtgazetesi.com/haber/Cezaevinden-cikti-kara-topraga-girdi/634938	**Events-causes** Death	DEATH IS BLACK
kara yağız	MM: Esmer (erkek) MM: dark-skinned, handsome man LM: black brave (dark) Ex: "Boz toprağın kara yağız yiğidi Alparslan Amca" http://www.pusulagazetesi.net/kose-yazilari/boz-topragin-kara-yagiz-yigidine-acik-mektup-2843.html	**Events-causes** Physical Appearance, Handsome man	BEING HANDSOME IS BLACK
kara yas	MM: büyük acı MM: suffering LM: black mourning Ex: "Kara yaslar içinde gönlüm Bir daha kimseyi bu kadar çok sevemem" http://www.sarkisozuara.net/s/nalan-kara-yas	**Emotion** Mourning	MOURNING IS BLACK
kara yasa bürünmek	MM: aşırı üzülmek; derin derin düşünmek MM: deplore LM: to wear black mourning Ex: "Manisa'ya bağlı Soma İlçesinde özel sektör tarafından işletilen kömür madeninde trafo patlaması nedeniyle yaşanan faciada 282 işçi hayatını kaybederken, tüm Türkiye bu olayla kara yasa büründü." http://www.osmancik.com.tr/resimler/dosyalar/53c5d61c-59fb-420f-b0e8-0b7b80ab67ff_140516113947.pdf	**Emotion** Mourning	MOURNING IS BLACK

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
kara yazı	MM: kötü yazıldığına inanılan alın yazısı, kara talih, kara baht MM: black destiny LM: black writing Ex: "yar bize gülmez oldu, böyleymiş kara yazımız" http://www.edebiyatvesanatakademisi.com/Siirler/Detay/kara-yazi-9157.aspx	**Events-causes**, Bad Luck	BAD LUCK IS BLACK
kara yer	MM: mezar, sin, gömüt MM: church LM: black place Ex: "İster bey ol, ister paşa, Adem gibi bin yıl yaşa, Ecel bir gün gelir başa, kara yere girmezmisin?" http://www.ecenindunyasi.com/mehmet-erarabaci-kabir-ilahi-sozleri	**Events-causes** Life, Death	DEATH IS BLACK
kara yoksul	MM: aşırı MM: very poor LM: black poor Ex: "…Afrika'nın derisi evsahibi Faslılardan daha kara yoksul satıcılarıyla daha da kalabalıklaşmış labirent medina'larından geçerek, dönerek…" http://www.izinsizgosteri.net/new/?issue=65&page=1&content=578	**Events-causes** Poverty	POVERTY IS BLACK
kara yurt	MM: ağaçsız yer MM: an unwooded place LM: black country Ex: "Korular kalmadı kara yurt oldu…" http://www.siir.gen.tr/siir/p/pir_sultan_abdal/alim_ne_yatarsin.htm	**Events-causes** Aridity, Unwooded place	ARIDITY IS BLACK
kara yüzlü	MM: Utanç verici, yüz kızartıcı durum MM: disgraceful situation LM: black face Ex: "Ya Rab kara yüzlü dünya gecesi benim gündüzüme eş olamaz. Benim ilk baharımın arkasından taş yürekli sonbahar gelmez" http://hayatsenindir.blogspot.com.tr/2012/11/hurremin-kanuniye-ask.html	**Morality** Immorality Disgracefulness	BLACK FACE STANDS FOR DISGRACEFULNESS

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
karacı	MM: iftiracı MM: maligner LM: a blacker Ex: "Karacı kanallara ukubet yağdı." http://www.trafikteuyusturucutesti.com/karaci-kanallara-ukubet-yagdi-11834.html	**Morality** Immorality Having bad intentions, Malignancy	MALIGNANCY IS BLACK
karacılık yapmak	MM: oyunbozanlık, mızıkçılık yapmak MM: to do malignancy LM: to do blackness Ex: "Uyuşturucu ve uyarıcı madde ticareti yapmak, nakletmek, temin etmek ve karacılık yapmak' suçlamasıyla adliyeye sevk edilen A.T. mahkemece tutuklanarak cezaevine gönderildi." http://www.haberler.com/trabzon-da-esrar-operasyonu-1-kisi-tutuklandi-3089012-haberi/	**Morality** Immorality Having bad intentions, Malignancy Spoilsport, Ruinning	MALIGNANCY IS BLACK
karadeve	MM: ölüm MM: death LM: black camel Ex: "Ölüm hörgüçlü bir kara deve Vakti gelince çöker her eve" http://www.antoloji.com/olum-bir-kara-deve-siiri/	**Events-causes** Life, Death	DEATH IS BLACK
karakulak	MM: hafiye MM: spy LM: black ear Ex: "Hızır Reisin bir karakulak (casus) gemisi vardır ki safi incir ağacından yapılmıştır. Suyun üzerinde yılan gibi kayar, öyle ki kuş olsalar tutamazlar." http://www.turkiyegazetesi.com.tr/yazarlar/irfan-ozfatura/214368.aspx	**Events-causes** Illegality	BLACK EAR STANDS FOR ILLEGALITY

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
karalar bağlamak	MM: bir ölüm, bir felaket nedeniyle kara örtü bağlamak, yas tutmak, bir durumdan dolayı pek çok üzülmek MM: to be mournful because of death or a very bad situation LM: to bind blacks Ex: "Beyaz köpüklü Akdeniz, en büyük Paşa'sını kaybetmenin mâtemini tutup, karalar bağladı." https://books.google.com.tr/books?id=V_0ODgAAQBAJ&pg=PT354&lpg=PT354&dq=karalar+ba%C4%9Flad%C4%B1&source=bl&ots=SHxq9JEH3O&sig=wCjHNsPpoPus6gReVUvfaCyZiHk&hl=tr&sa=X&ved=0ahUKEwjywba46e7SAhVESZoKHT8AA6M4FBDoAQg9MAY#v=onepage&q=karalar%20ba%C4%9Flad%C4%B1&f=false	**Emotion** Mourning	MOURNING IS BLACK
karalı	MM: yaslı MM: mournful LM: with black Ex: "Geldi bir gam haber yollarım yaslı. Karalı mektuba yazı yazarken. Kalem tutmaz oldu ellerim yaslı." https://www.turkudostlari.net/soz.asp?turku=20715	**Emotion** Mournful	MOURNING IS BLACK
karalı kağıt	MM: kara haber, ölüm vb. Bildiren belge, mektup MM: document informing bad news such as death LM: paper with black Ex: "Yana yana ömür duvarından bir kerpiç daha düştü; derken bir sabah, al donlu, al kanatlı bir melek bir elinde bir kase şerbet, bir elinde bir karalı kağıt gelip kapı sına dikildi." http://ulusaltezmerkezi.com/eflatun-cem-guneyin-eserlerinde-dil-ve-cocuk-egitimi/341/	**Events-causes** Bad news such as death, Unpleasant	UNPLEASANT IS BLACK

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
karasını tutmak	MM: yasını tutmak MM: to mourn LM: to hold sb's or sth's black Ex: "Kalk hangi zulmün karası tuttu seni. Bu soğuk can senin mi bilemedim." https://www.facebook.com/permalink.php?id=273236267747&story_fbid=10153469153112748	**Emotion** Mourning	MOURNING IS BLACK
karnı kara	MM: kötü yürekli (kimse) MM: malignant LM: one's abdomen being black Ex: "Özler oldum iyi niyetli insanlari hep karni kara dolmus dünya" https://www.facebook.com/Reyhanlimkuitirafediyor/posts/863581263660178	**Morality** Immorality, Malignancy	BLACK ABDOMEN STANDS FOR MALIGNANCY
on parmağında on kara	MM: herkesi lekelemek huyu olanlar için kullanılan bir söz MM: maligner LM: black on one's ten fingers Ex: "…kara vezir kızının on parmağında on kara! Allah böylelerinin şerrine uğratmasın." http://www.masaloku.com/sedef-baci.htm	**Morality** Immorality, Malignancy	BLACK FINGER STANDS FOR MALIGNANCY
sular kararmak	MM: akşam olmaya başlamak MM: getting dark LM: waters become black Ex: "Rahmi Bey'in Akşam erdi yine sular karardı isimli Hicaz makamındaki Türk sanat müziği şarkısı" http://www.turksanatmuzigi.org/eserlerimiz/sarkilarimiz/a-sarki/aksam-erdi-yine-sular-karardi	**Events-causes** Night, Dawn	NIGHT IS BLACK
yüreği kararmak	MM: içine karamsarlık ve sıkıntı çökmek MM: to become pessimistic, distressed LM: one's heart becoming black Ex: "Şehit annesinin yüreği karardı, evi aydınlandı." http://www.besiktas.com.tr/2011/10/21/aktuel-evi-aydinlandi-yuregi-karardi/	**Emotion** Distress, Pessimism	BLACK HEART STANDS FOR DISTRESS

Table 17. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
yürek karası	MM: işlenen bir günahtan sonra duyulan sürekli ve üzücü pişmanlık MM: regret LM: blackness of the heart Ex: "… hiç kimsenin istemediği yürek karası düşlerin kanatlanmış ölüleri gibiyiz ikimiz." http://www.idefix.com/Kitap/Ask-Meclisi/Sinan-Akyuz/Edebiyat/Roman/Turkiye-Roman/urunno=0000000326608	**Emotion** Regret	BLACK HEART STANDS FOR REGRET
yüz karası	MM: utanılacak bir durum veya şey, yüz kiri MM: black sheep LM: a face blackness Ex: "Art arda mahkeme kararları çıkması yargı için yüz karası bir durum." http://www.ahaber.com.tr/gundem/2016/05/15/yargi-icin-yuz-karasi-bir-durum	**Morality** Immorality Disgracefulness	BLACK FACE STANDS FOR DISGRACEFUL NESS
yüzü kara	MM: utanacak bir durumu olan (kimse) MM: disgraceful person LM: one's face being black Ex: "Biz istemedikçe olmuyor. Bazen istediğimizde de olmuyor. Ama olmasa da istiyoruz. Ne demişler: İsteyenin bir yüzü, vermeyenin iki yüzü kara." http://blogcuanne.com/2016/04/25/isteyenin-bir-yuzu-vermeyenin-iki-yuzu-kara/	**Morality** Immorality Disgracefulness	BLACK FACE STANDS FOR DISGRACEFUL LNESS
yüzünü kara çıkarmak	MM: birini utandırmak MM: to embarrass sb. LM: turning someone's face black Ex: "Melisa bu paylaşımıyla annesinin yüzünü kara çıkarttı." http://goldhaberler.com/fotogaleri/guncel/melisa-bu-paylasimiyla-annesinin-yuzunu-kara-cikardi/300177	**Morality** Immorality Disgracefulness	BLACK FACE STANDS FOR DISGRACEFUL LNESS

Within a broader framework, the analysis of Table 17 proved the fact that the black colour idioms are used by Turkish speakers in order to refer to the meta-domains of events-causes, morality, and emotion and the sub-domains of

malignancy, hunger, sadness, bad luck, illegality, tiredness, courage, longing, worry, hopeless love, regret, being at odds, nightmare, being disordered, being unpleasant, unfavourableness, people always giving bad news, severe winter, being thin, dark and weak, satire, death, poverty, aridity, beauty and handsomeness, night, secrecy, bad reputation, malignancy, mischief-making, the unpleasant, death, anger, slandering, disgracefulness, ignorance, and distress, most of which are identical with the definitions of siyah and kara provided in the online dictionary of Turkish Language Association.

Following the cognitive analysis of the Turkish idiomatic expressions of colour black presented in Table 17, a quantitative interpretation of this table also illustrated the differences in the frequency of the use of kara and siyah which are two colour terms described as synonymous in Turkish dictionaries. Although kara is used in all of the idioms in Turkish; siyah has never been used in the idioms. This can be because of the fact that kara is of Turkish origin used since Orhon inscriptions; thus, it has gained a variety of conceptual meanings when compared to siyah which is of Persian origin. Therefore, it can be inferred that these two colour terms are not true synonyms and their conceptual mappings are not similar.

4.2.2.2. Analysis of the Cognitive Motivations of Black Colour Idioms in English

The first sense of black is described in Collins English Dictionary online as "of the colour of jet or carbon black, having no hue due to the absorption of all or nearly all incident light" (Black, n.d.); similarly, in online Cambridge Dictionary online, it is described as "having the darkest colour there is, like the colour of coal or of a very dark night" (Black, n.d.); it is also defined in Merriam-Webster Dictionary online as "having the very dark color of coal or the night sky and very dark because there is no light, of or relating to a race of people who have dark skin and who come originally from Africa" (Black, n.d.). On the other hand, in a figurative sense, black is described as "dressed in black, characterized by the absence of light, thoroughly sinister or evil, indicative of condemnation or discredit, connected with or invoking the

supernatural and especially the devil, very sad, gloomy, or calamitous, marked by the occurrence of disaster, characterized by hostility or angry discontent" (ibid.).

About the origin and etymology of black, it is stated in Merriam-Webster Dictionary online that "black" can be traced back to its Proto Indo-European origins from "bhleg-" which means "to burn, gleam, and shine". Furthermore, the word "black" evolved from Old English blæc meaning dark and Middle English blak; it is also estimated that the word black was initially used before 12th century (Black, n.d.).

In the culture of English speaking individuals, black carries a number of connotations most of which is negative. Black, as the darkest colour, is associated with undesirable qualities, harm, death, and the negative in general. He (2009, p. 162) emphasized that the colour black stands for the devil, the evil, the misfortune and the pain in the Bible. The negative connotation of black is also stressed in the classic ballet Swan Lake in which the black swan stands for the hatred or the enmity.

In terms of clothing, the colour black is preferred not only in funerals of the western communities and other matters related to death, it is also the colour of the clothes worn during serious occasions such as symphonies in which orchestra choose to wear black suit in order to show respect to the audience. What is more, the black suit is worn by the high-grade managers (He, 2009, p. 162).

Furthermore, the opposite nature of black and white exists in almost all the western cultures. This duality has always been emphasized throughout the history of Western and Eastern thought. The Bible, Buddhist writings, and the Hindu Upanishads often pair evil with darkness and black, while associating the good with light and white (qtd. in Meier and Robinson, 2005, p. 242) which constitutes the basic and universal conceptualizations of white and black.

There are other embedded connotations of the colour black in English that can be inferred through the analysis of idioms as presented in Table 11

demonstrating the cognitive motivations of the idiomatic expressions of colour black.

Table 18. Conceptual Metaphors/ Metonymies of Black Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
a black day	MM: a day when something very unpleasant or sad happens Ex: "Trollhättan attack 'a black day for Sweden' says PM Stefan Löfven" http://www.theguardian.com/world/video/2015/oct/22/trollhattan-attack-a-black-day-for-sweden-says-pm-stefan-lofven-video	**Events-Causes** Bad, Unpleasant	BAD/ UNPLEASANT DAY IS BLACK
a black hole	MM: an intermediate range of values producing anomalous results or a particularly obnoxious prison cell Ex: "Hawking said that the message from his talk is that black holes are not the eternal prisons once thought." http://phys.org/news/2009-03-black-holes-eternal-prisons-stephen.html#jCp	**Events-Causes** Resultlessness	RESULTLESS NESS IS BLACK
a black sheep	MM: a disreputable member of an otherwise reputable group Ex: "… then there's the bus-riding Danny (Ben Mendelsohn), who's mentally, emotionally, and physically disheveled, the black sheep of the family…" http://www.vulture.com/2015/03/bloodline-recap-season-1-episode-1.html	**Morality** Immorality, Disgracefulness	DISGRACEFU LNESS IS BLACK
a black spot	MM: a place that is notorious for something, especially a high crime or accident rate. Ex: "In road safety management, an accident blackspot is a place where road traffic accidents have historically been concentrated." https://en.wikipedia.org/wiki/Accident_black spot	**Events-Causes** Bad, Place in which a lot of accidents or crime take place	A PLACE NOTORIOUS FOR HIGH ACCIDENT RATE OR HIGH CRIME IS BLACK
beyond the black stump	MM: beyond the limits of settled, and therefore civilized, life. / Somewhere out of the way, in the remote outback Ex: "Anything west of here is beyond the Black Stump" http://www.blackalltambotourism.com.au/blackall-the-black-stump	**Events-Causes** Remote, Uncivilization	UNCIVILIZATI ON IS BLACK

Table 18. **(Continuation)** Conceptual Metaphors/ Metonymies of Black Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor /Metonymy
black as a skillet	MM: completely dark or black. Ex: "So whether you black as a skillet or White as a sheet, we are made from the same blood…" https://books.google.com.tr/books?id=cvoaBwAAQBAJ&pg=PT83&lpg=PT83&dq=%22black+as+a+skillet%22&source=bl&ots=kY6pH74Y9S&sig=m5wd08Gk7LyHtfROcUQa8EayMv4&hl=tr&sa=X&ved=0ahUKEwiV_czOl47KAhXF8HIKHasHBmEQ6AEISjAH#v=onepage&q=%22black%20as%20a%20skillet%22&f=false	**Events-Causes** Physical Appearance, Dark-skinned	BEING DARK-SKINNED IS BLACK
black as a sloe	MM: often of eyes Ex: 'I'd like to bet in a few years' time his hair will be black as a sloe and very likely show the streak http://visabilitylibrary.com.au/list/brailleshelf/180	**Events-Causes** Physical Appearance, Dark	DARKNESS IS BLACK
black as a stack of black cats	MM: completely dark or black Ex: "Then he came to my door and said, 'It's black as a stack of black cats tonight…'" https://books.google.com.tr/books?id=blz2F9bKBn0C&pg=PA474&lpg=PA474&dq=%22black+as+a+stack+of+black+cats%22&source=bl&ots=Mr4ILLJ44k&sig=nEL8UUPyiF6XX_nnbrja3it51Ps&hl=tr&sa=X&ved=0ahUKEwjyx72UmI7KAhVC1XIKHRbOA-w4ChDoAQgiMAI#v=onepage&q=%22black%20as%20a%20stack%20of%20black%20cats%22&f=false	**Events-Causes** Physical Appearance, Dark	DARKNESS IS BLACK
black as a well	MM: MM: completely dark or black Ex: "The sky was black as a shroud, And deep in a cell that was black as a well." https://www.gettysburg.edu/library/news/special_events/onebook/2006/explore/poem.html	**Events-Causes** Physical Appearance, Dark	DARKNESS IS BLACK

Table 18. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor /Metonymy
black as an ousel	MM: dark or black. Ex: "William and his dark-eyed daughter Ellen, Master Shallow's god-daughter- a black ousel- her father would call her whenever her beauty was commended." https://books.google.com.tr/books?id=JfLP 2O3xQUwC&pg=PA17&lpg=PA17&dq=bla ck+as+an+ousel&source=bl&ots=zQYr5Jf MfT&sig=TJnaQajjT7-K9UTwPfh8LYHfyp4&hl=tr&sa=X&ved=0a hUKEwiQlsGcu5PKAhWB2SwKHUPyCA MQ6AEINDAE#v=onepage&q=black%20a s%20an%20ousel&f=false	**Events-causes** Physical Appearance, Dark	BEING DARK-EYED IS BLACK
black as blindness	MM: completely dark or black. Ex: "Except for the short stretch of dusty reddish dirt road illuminated by the headlights, it is as black as blindness outside." https://catalog.library.coquitlam.bc.ca/Mobi le/BakerAndTaylor/Excerpt?ISBN=978141 6959427&UPC=9781416959427&position =1	**Events-causes** Physical Appearance, Dark	DARKNESS IS BLACK
black as coal	MM: completely dark or black Ex: "In a place sad as sackcloth, black as coal." http://www.fanstory.com/displaystory.jsp?i d=765594	**Events-causes** Physical Appearance, Dark	DARKNESS IS BLACK
black as Hades	MM: completely dark or black. Ex: "… his hair black as Hades." https://books.google.com.tr/books?id=OZT mAgAAQBAJ&pg=PA65&lpg=PA65&dq= %22black+as+hades%22&source=bl&ots= rnjuH5K6q2&sig=yKVrQQ6EAZtOEVJsEt AAzLShdD8&hl=tr&sa=X&ved=0ahUKEwj oi6Dks47KAhUBtywKHZrACwM4ChDoAQ giMAE#v=onepage&q=%22black%20as% 20hades%22&f=false	**Events-causes** Physical Appearance, Dark	BEING DARK-HAIRED IS BLACK
black as mourning weed	MM: completely dark or black. Ex: "The extensive front of the old castle, on which he remembered having often looked back, was then "as black as mourning weed." http://www.readbookonline.net/read/5126/ 17004/	**Events-causes** Physical Appearance, Dark	DARKNESS IS BLACK

Table 18. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
black as night	MM: completely dark or black Ex: "For I have sworn thee fair and thought thee bright, Who art as black as hell, as dark as night." http://www.shakespeare-online.com/sonnets/147.html	**Events-causes** Physical Appearance, Dark	DARKNESS IS BLACK
black as pitch	MM: completely dark or black Ex: "There's a line in this song where I say my grand father taught me to have my coffee hot as hell and black as pitch, which is true." https://americanamusicshow.com/ep231-lachlan-bryan-takes-it-hot-as-hell-and-black-as-pitch/	**Events-causes** Physical Appearance, Dark	DARKNESS IS BLACK
black as sin	MM: completely dark or black. Ex: "you know that black river water is as black as sin" http://archiveofourown.org/works/2033184	**Events-causes** Physical Appearance, Dark	DARKNESS IS BLACK
black as the ace of spades	MM: completely dark or black Ex: "She was black as the ace of spades and as beautiful as the sin you never had the nerve enough to commit." http://kitapokurkenkihuzur.tumblr.com/	**Events-causes** Physical Appearance, Dark	DARKNESS IS BLACK
black as the crook	MM: completely dark or black. Ex: "But a real beauty there should be as black as the crook, have red eyes, and weigh a ton." https://books.google.com.tr/books?id=OYQgAAAAMAAJ&pg=PA76&lpg=PA76&dq=%22black+as+the+crook%22&source=bl&ots=tsa90xlpyd&sig=WYDwhHLU4ZVEkrR5OQBUVV3MN88&hl=tr&sa=X&ved=0ahUKEwic76XrtY7KAhWLICwKHXn0ABQQ6AEIMzAF#v=onepage&q=%22black%20as%20the%20crook%22&f=false	**Events-causes** Physical Appearance, Dark	DARKNESS IS BLACK
black as the devil	MM: completely dark or black. Ex: "Black as the devil, hot as hell, pure as an angel, sweet as love." https://stealsdealsandslsimappeal.wordpress.com/2015/10/25/black-as-the-devil/	**Events-causes** Physical Appearance, Dark	DARKNESS IS BLACK

Table 18. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
black as the inside of a man who drank a bottle of ink	MM: completely dark or black. Ex: "You may not be able to see clearly, because she's black as the inside of a man who drank a bottle of ink but even when she has a birthday she never gets any bigger." http://mostlikedtags.com/instagram/annies parkles	**Events-causes** Physical Appearance, Dark	DARKNESS IS BLACK
black as the stock	MM: completely dark or black. Ex: "Same part number, the black wasn't as "black" as the stock ones but heck $15 bucks was a steel at that price." http://forums.tdiclub.com/showthread.php?t=375431	**Events-causes** Physical Appearance, Dark	DARKNESS IS BLACK
black box	MM: an automatic apparatus, the internal operations of which are mysterious to non-experts. Ex: "Air crash investigators studying the black box have now determined the jet was brought down by an explosion, according to French media." http://www.mirror.co.uk/news/world-news/russian-plane-black-box-recording-6782860	**Events-causes** Secrecy	SECRECY IS BLACK
black eye	MM: harm done to one's character Ex: "White actually got the black eye from slipping in the kitchen which she jokingly added, 'I never go in the kitchen because it's dangerous.'" http://www.foxnews.com/entertainment/2015/04/17/betty-white-tells-jimmy-kimmel-why-has-black-eye/	**Morality** Immorality, Malignancy, Evil	BLACK EYE STANDS FOR MALIGNANCY
black flag	MM: (the flag of a pirate ship) Sign of a dangerous character Ex: "Audience members wave 'black flag of jihad' during Khan" https://www.thesun.co.uk/archives/news/172875/audience-members-wave-black-flag-of-jihad-during-khan/	**Events-causes** Danger	BLACK FLAG STANDS FOR DANGER

Table 18. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
black hat	MM: used in reference to the bad {or good} party in a situation. Ex: "… when black hat thinking becomes a personal trait, when black hats are *people* rather than modes of thinking people use, it can become problematic." http://www.cruxcatalyst.com/2012/11/10/5-strategies-for-working-with-black-hats/	**Morality** Immorality, Malignancy	BLACK HAT STANDS FOR MALIGNANCY
black looks	MM: angry looks Ex: "He gave his men a black look and sharply pointed out that he would have been back on board his shipif they had kept up." https://books.google.com.tr/books?id=CLjoD0xgQF4C&pg=PT188&lpg=PT188&dq=give+him+a+black+look&source=bl&ots=hCrAbu7Dpr&sig=t7XbskBvvXCS5R8OturpGyXj19o&hl=tr&sa=X&ved=0ahUKEwj938DlrpPKAhXDCiwKHRdrAhI4ChDoAQgyMAM#v=onepage&q=give%20him%20a%20black%20look&f=false	**Emotion** Anger	ANGER IS BLACK
black out	MM: to pass out; to become unconscious Ex: "A tractor-trailer driver says a medical condition caused him to black out before a crash." http://www.dailymail.co.uk/wires/ap/article-3359760/Truck-driver-says-blacked-fatal-tour-bus-wreck.html#ixzz3wD2itJAi	**Events-causes** Life, Death	DEATH IS BLACK
black something out	MM: to prevent the broadcast of a specific television or radio program in a specific area Ex: "The CRTC doesn't regulate contracts related to program rights and isn't involved in the decision to black out a particular sports event." http://www.crtc.gc.ca/eng/info_sht/b301.htm	**Events-causes** Prevention	PREVENTING THE BROADCAST IS BLACK
black swan	MM: curiosity, rarity, oddity, eccentric. (The use clearly antedates the discovery of Australia.) Ex: "Investors fear a "black swan" catastrophic event in the financial markets right now more than ever before." http://www.cnbc.com/2015/10/13/black-swan-risk-rises-to-highest-level-ever.html	**Events-causes** Rare, Odd, Eccentric	RARITY IS BLACK

Table 18. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor /Metonymy
black as hell	MM: completely dark or black. Ex: "Coffee should be black as hell, strong as death, and sweet as love". http://istanbul.for91days.com/2013/03/24/black-as-hell-strong-as-death-sweet-as-love/	**Events-Causes** Physical Appearance, Dark	DARKNESS IS BLACK
black as a thundercloud	MM: completely dark or black. Ex: Hareton grew black as a thunder-cloud at this childish speech. http://www.pagebypagebooks.com/Emily_Bronte/Wuthering_Heights/Chapter_XVIII_p4.html	**Events-Causes** Physical Appearance, Dark	DARKNESS IS BLACK
black-leg	MM: a man who works when his mates are on strike Ex: "Kru were used as black leg labour during disputes among British seafaring unions." https://books.google.com.tr/books?id=52gX8NaBS9cC&pg=PA100&lpg=PA100&dq=%22black+leg%22+worker&source=bl&ots=dRyMNckTeY&sig=7OgZeVBb-AJbyZUaYvBRlyTSB3w&hl=tr&sa=X&ved=0ahUKEwiyh8CMwdnNAhXHDywKHVSyC8o4ChDoAQgmMAI#v=onepage&q=%22black%20leg%22%20worker&f=false	**Events-causes** Work, Workers still working when their mates are on strike	BLACK LEG STANDS FOR LABOURORS WORKING WHEN MATES ARE ON STRIKE
blush like a black dog	MM: be incapable of shame. Ex: "… and his Majesty, between outward smiles, and internal cursing, puckering his faceas if he had met the east wind, and blushing like a black dog." https://books.google.com.tr/books?id=UrQLAQAAIAAJ&pg=PA214&lpg=PA214&dq=blushed+like+a+black+dog&source=bl&ots=FuGM7m5MT4&sig=IwPhcU0hkooB5IwoxDXUx67VdKI&hl=tr&sa=X&ved=0ahUKEwiwu-6PvdnNAhXGBSwKHUavCMIQ6AEIXTAJ#v=onepage&q=blushed%20like%20a%20black%20dog&f=false	**Morality** Immorality, Shamelessness	SHAMELESSNESS IS BLACK

Table 18. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
have the black dog (pompey) on your back	MM: be fractious, badtempered, often of a child. Ex: "Yes, yes, you have got the black dog on your back: you're out of sorts. It's a bad day with you." https://books.google.com.tr/books?id=hPoD AAAAQAAJ&pg=PA226&lpg=PA226&dq=y ou+have+the+black+dog+on+your+back&s ource=bl&ots=vr8P3f9k2v&sig=A2JoM76Sz P- kGNiABZg1I_4ARho&hl=tr&sa=X&ved=0ah UKEwjR7ZSru6LOAhXGBZoKHSroBCoQ6 AEIVDAH#v=onepage&q=you%20have%2 0the%20black%20dog%20on%20your%20 back&f=false	**Emotion** Being bad tempered	BEING BADTEMPERED IS BLACK
not as black as you are painted	MM: not as bad (evil) as you are said to be Ex: "Maybe the Devil was not as black as they painted him." https://books.google.com.tr/books?id=AoJg Bm9mrAwC&pg=PA206&lpg=PA206&dq= %22not+as+black+as+they+painted%22&s ource=bl&ots=cOVnRLE8Ze&sig=5- O5s2N3yd7FQZqYDiYQgsIpfNE&hl=tr&sa= X&ved=0ahUKEwie9szIlo7KAhWk_nIKHZ1 1CBUQ6AEIGjAA#v=onepage&q=%22not %20as%20black%20as%20they%20painte d%22&f=false	**Events-causes** Bad, Evil	EVIL IS BLACK
ride the black donkey	MM: be obstinate; sulk; cheat in weighing out goods Ex: "Football coaches Muhsin Ertugral and Gordon Igesund hogged the headlines for the wrong reasons recently, with one calling the other a donkey. Not to be pacified, Igesund has decided to ride the black donkey - he's suing." http://www.sowetanlive.co.za/sowetan/archi ve/2008/10/09/it_s-only-human-to-be-beastly-to-fellow-politicians	**Events-causes** Obstinate	BEING OBSTINATE IS BLACK
the black bear of Arden	*MM: object of terror* *Ex: "Guy was called "the Black Bear of Arden" by Piers Gaveston. Guy fought in the King's division at the battle of Falkirk"* *http://www.teachergenealogist007.com/201 0/06/g21-1249366.html*	**Emotion** Terror, Fear	FEAR IS BLACK

Table 18. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
the pot calling the kettle black	MM: a person criticizing another person without realizing his own even greater shortcomings Ex: "It is hard to think of a better example in international politics of the pot calling the kettle black, and in this case the pot is much blacker than the kettle…" http://nationalinterest.org/blog/paul-pillar/agreement-good-israel-bad-netanyahu-12356	**Events-causes** Criticizing others without criticizing himself	CRITICIZING OTHERS WITHOUT CRITICIZING HIMSELF IS BLACK
things look black	MM: there is little hope of success or prosperity or a favorable outcome Ex: "Things look black for Manchester United." http://zapsportz.com/zapsportz-com-widow-on-to-footballers-social-media-things-look-black-for-manchester-united-bony-in-a-black-mood-over-at-city/#bz3L2SO7X9yFFJ23.97	**Emotion** Distress, Hopelessness, Pessimism	DISTRESS IS BLACK
to be in someone's black book	MM: to be out of favor with a person Ex: "Ben is the biggest villain in her black book." http://www.amazon.com/Annie-Mays-Black-Book-DEBBY/dp/1416502459	**Events-causes** Unfavourableness	UNFAVORABLE IS BLACK
to be in the black	MM: to have money Ex: "High Stakes: Viktor Blom $3.7M In The Black This Year" http://www.bankrollmob.com/poker-news/20151013/high-stakes-blom-won-3-7-million-black-this-year	**Events-causes** Having money	HAVING MONEY IS BLACK
to blackball someone	MM: to reject a person as unsuitable Ex: "Mawae wonders if owners will blackball him." http://profootballtalk.nbcsports.com/2010/04/14/mawae-wonders-if-owners-will-blackball-him/	**Events-causes** Rejection, Refusing	REJECTION IS BLACK
to give someone a black look	MM: to indicate one's anger Ex: "As they walked towards their classroom, Tyson saw Hilary give him a black look." https://www.fanfiction.net/s/3111418/1/Boy-Don-t-mess-with-Hilary-or-Kai	**Emotion** Anger	ANGER IS BLACK

Table 18. (Continuation) Conceptual Metaphors/ Metonymies of Black Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor /Metonymy
to have a black mark against one's name	MM: to have a tarnished reputation Ex: "In the Guardian interview with SP yesterday there was a reference to him having a "black mark" against his name in relation to finding a new site for the training complex." http://www.holmesdale.net/page.php?id=106&tid=155543	**Events-causes** Bad reputation	BAD REPUTATION IS BLACK
to paint a black picture	MM: to state a set of unfavorable factors Ex: "The article in the Wall Street Journal painted a black picture about roundabout safety and their suitability for the United States." http://www.alaskaroundabouts.com/wsj-roundaboutResponse.htm	**Events-causes** Unfavourableness	UNFAVOURABLENESS IS BLACK
to paint someone black	MM: to ruin a person's reputation Ex: "Firstly, the press had painted him black and the battle was continuing." https://books.google.com.tr/books?id=eOvIynomqmwC&pg=PA172&lpg=PA172&dq=%22painted+him+black%22&source=bl&ots=5k77IPu7bV&sig=Sf2826p9Iufu8P4G_0IzYdA8O5g&hl=tr&sa=X&ved=0ahUKEwjsifnpjY7KAhWBtywKHY5uBgUQ6AEIRjAN#v=onepage&q=%22painted%20him%20black%22&f=false	**Events-causes** Bad reputation	BAD REPUTATION IS BLACK

The cognitive analysis of the English idioms proved the fact that black colour idioms are used by English speakers in order to refer to darkness, being dark-skinned, disgracefulness, anger, shamelessness, being unpleasant, resultlessness, notorious place, being bad-tempered, obstinacy, distress, sadness, a bad person, prevention, rarity, workers on strike, criticism, uncivilization, unfavorableness, rejection, having money, evil, danger, death, anger, and hopelessness, some of which are identical with the definitions provided in the English idiom dictionaries.

4.2.2.3. Comparison of the Cognitive Motivations of Black Colour Idioms in Turkish and English

4.2.2.3.1. Comparisons of the Target Domains of Black Colour Idioms in Turkish and English

Table 17 and Table 18 revealed that Turkish and English have both similarities and differences in terms of the cognitive motivations of black colour idioms. Thus, this part will provide a detailed comparison of target domains by categorizing them under both meta- and sub-domains.

4.2.2.3.1.1. Sub-Domains of Black Colour Idioms in Turkish and English

In this part, the sub-concepts under the meta-concepts will be dwelled on in a more detailed way by providing the similar and dissimilar conceptual metaphors in Turkish and English.

4.2.2.3.1.1.1. Similarities Between the Sub-Domains of Black Colour Idioms in Turkish and English

The similarities between the sub-domains of black colour idioms in Turkish and English are illustrated in Table 19:

Table 19. Similarities Between the Sub-Domains of Black Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy	Number of Idioms in Turkish	Number of Idioms in English
BEING DARK-SKINNED IS BLACK/DARKNESS IS BLACK	4	19
MALIGNANCY IS BLACK	6	2
DEATH IS BLACK	3	2
UNPLEASANT/BAD IS BLACK	4	1
DISGRACEFULNESS IS BLACK	4	1
DISTRESS IS BLACK	4	1
UNFAVOURABLE IS BLACK	2	2
ANGER IS BLACK	1	3
BAD REPUTATION IS BLACK	1	2
HOPELESS LOVE/ HOPELESSNESS IS BLACK	1	1
SECRECY IS BLACK	1	1
NOTORIOUS PLACE WHERE MANY ACCIDANTS TAKE PLACE IS BLACK	1	1

As Table 19 presented, black colour is most frequently used (n=23 totally) in order to describe the physical appearance of living things or places. In Turkish, it is always used for dark-skinned people. On the one hand, black is associated with handsomeness as in the example of *kara yağız*. This idiom is only used for men in Turkish culture in order to emphasize not only the physical appearance of the man who is handsome, dark-skinned, and well-built, but also to stress that he is courageous and strong. Likewise, the beauty of a woman is foregrounded through the idiom *karabiber* which refers to a woman who is beautiful and dark-skinned. On the other hand, the colour black connotes thin and dark-skinned women in order to emphasize the ugliness as in the idiom *kara maşa*. Likewise, *kara kuru* is another idiom that signifies ugly, thin, and dark-skinned women and men.

In English, the mapping of the colour black on darkness refers not only to the darkness of a place (because of the lack of light), but it is also used in order to describe the physical appearance of a living creature (animal or humans)

attributed to dark eyes, dark hair, dark-skin, etc. The relationship between the colour black and the darkness has been observed in the following idiomatic expressions: *black as a sloe, black as a stack of black cats, black as a skillet, black as a well, black as an ousel, black as blindness, black as coal, black as Hades, black as mourning weed, black as night, black as pitch, black as sin, black as the ace of spades, black as the devil, black as inside of a man who drank a bottle of ink, black as the stock, black as hell, black as a thundercloud.* What is common about these idioms is that they are all simile-based idioms demonstrating that DARKNESS IS BLACK conceptual metaphor is generated through analogies in English.

Proving the negative associations of the colour black defined in the dictionaries, black also connotes the bad manner of the person especially such as malignancy. Malignancy of the person is emphasized in the idioms *gönlü kara, karnı kara, on parmağında on kara, kara ağızlı, karacı* and *karacılık yapmak.* The common characteristics of these idioms is that in four of these five idioms, there is a metonymic relationship between the source and target domains which generates BLACK HEART STANDS FOR MALIGNANCY, BLACK ABDOMEN STANDS FOR MALIGNANCY, BLACK FINGER STANDS FOR MALIGNANCY, and BLACK MOUTH STANDS FOR MALIGNANCY metaphors respectively. The metonymic relationship is also observed in English generating the conceptual metonymy BLACK EYE STANDS FOR MALIGNANCY and BLACK HAT STANDS FOR MALIGNANCY in the idioms *black eye* and *black hat.*

As it can also be observed from Table 19, disgracefulness is another target domain mapped onto the source domain of black in two languages observed in the idioms *kara yüz, yüz karası, yüzü kara,* and *yüzünü kara çıkartmak* which are all constructed through the metonymical relationship with the collocation of the colour black and the face in Turkish generating the conceptual metonymy BLACK FACE STANDS FOR DISGRACEFULLNESS. However, in English disgracefulness is conceptualized in the idiom *black sheep* constructed through the collocation of the colour black and an animal term. When the origin of the expression has been investigated, it has been found out that the wool of the

black sheep cannot be dyed; thus, they worth less when compared to white sheep which are not useful for the shephards (Black sheep, n.d.).

Death is another common concept associated with the colour black both in Turkish and English. Although it is the colour white that symbolizes death in Japanese culture and in most of the eastern cultures, it is the colour black connoting death in Turkish culture as exemplified in the idioms *kara deve* and *kara yer*. In the former, black is collocated with the animal 'deve' (camel) as it can fall down anywhere and anytime just like death can take place anywhere anytime. Also in the latter black is collocated with 'yer' (place) signifying the mosque. Additionally, when black is collocated with ölüm (death) in the idiom *kara ölüm* (*black death*), it means plague, an epidemic causing the death of many people. In English, this target domain is observed in the phrasal verb *black out* which means to die creating the conceptual metaphor DEATH IS BLACK.

The colour black is also used metaphorically in order to represent illegality as observed in the idioms *kara borsaya düşmek, kara para aklamak* and *kara pazar* all of which are related to economic issues. Black market, the English equivalence of *kara pazar*, is defined in the Cambridge Dictionary online as "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" (Black market, n.d.). Thus, in these idioms there lies the conceptual metaphor ILLEGALITY IS BLACK.

As a sub-concept of emotion, anger is conceptualized through the colour black in Turkish as observed in *gözü kararmak*; however, this conceptualization is observed in English more often (n=3) when compared to Turkish. Being bad-tempered is signified in the idiom *to have the black dog on your back* and interestingly enough, 'dog' is again collocated with black in the idiom *to blush like a black dog* signifying being shameless. The explanation of the collocation of black dog has a long history as provided in the *New English Dictionary* (1888), precursor of the Oxford English Dictionary. Black dog was defined in this dictionary as "in some country places, when a child is sulky, it is said 'the black dog is on his back" (qtd. in Foley, 2005, p. 2). Also in Farmer and

Henley's *Dictionary of Slang* (1898), it is noted that "black dog is a frequent figurative expression dialectically for depression of spirits, and melancholy" and in the *English Dialect Dictionary* (1898) black dog is described as "a fit of bad temper" (ibid.). These negative connotations of the black dog are observed in *to have the black dog on your back* generating the BEING BAD-TEMPERED IS BLACK. What is more, in *black looks* and *to give someone a black look*, there is the conceptual metaphor ANGER IS BLACK in English.

Although the emotion type of distress is categorized as one of the similarities, it is observed only once in English in the idiom *things look black*; but four times in Turkish as in the examples *içi kararmak, gönlü kararmak, kalbi kararmak,* and *yüreği kararmak*. All the Turkish idioms have a body-part relationship generated by the heart (kalp, yürek, and gönül) and the inner part of the body, as with the negative feelings such as pessimism or distress, the internal organs symbolically changes into black in Turkish.

What is more, among the idioms in Turkish and English, some can be categorized as idioms which are shared by Turkish and English not only conceptually but also linguistically such as *kara kutu-black box, black spot-kara nokta, kara listeye almak- to be in someone's black book*, and *kara gün- a black day* To analyze more specifically, SECRECY IS BLACK conceptual metaphor is realized in the idioms *kara kutu* in Turkish and *black box* in English which are identical not only linguistically but also conceptually. In addition to this, the idiom *black spot* in English and *kara nokta* are the idioms whose linguistic compositions, meanings, and cognitive mappings are the same both generating A PLACE NOTORIOUS FOR HIGH ACCIDENT RATE OR HIGH CRIME IS BLACK conceptual metaphor. *Kara listeye almak* and *to be in someone's black book* are embedded in the minds of people of this two different cultures associating with being unfavourable. Lastly, in *kara gün* and *black day* black is associated with the unpleasant or the bad by speakers of Turkish and English generating UNPLEASANT IS BLACK conceptual metaphor.

4.2.2.3.1.1.2. Differences Between the Sub-Domains of Black Colour Idioms in Turkish and English

The differences between the sub-domains of black colour idioms in Turkish and English are illustrated in Table 20:

Table 20. Differences Between the Cognitive Motivations of Black Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy in Turkish	Number of Turkish Idioms	Conceptual Metaphor/Metonymy in English	Number of English Idioms
SADNESS IS BLACK	10	REJECTION IS BLACK	1
BAD LUCK IS BLACK	6	BEING OBSTINATE IS BLACK	1
ILLEGALITY IS BLACK	4	HAVING MONEY IS BLACK	1
BEING AT ODDS WITH SOMEONE IS BLACK	2	LABOURARS WORKING WHEN THEIR MATES ARE ON STRIKE IS BLACK	1
COURAGE IS BLACK	2	RESULTLESSNESS IS BLACK	1
TIREDNESS IS BLACK	2	UNCIVILIZATION IS BLACK	1
SLANDERING IS BLACK	2	DANGER IS BLACK	1
IGNORANCE IS BLACK	2	FEAR IS BLACK	1
LONGING IS BLACK	1	PREVENTION IS BLACK	1
MISCHIEF-MAKING IS BLACK	1	RARITY IS BLACK	1
HUNGER IS BLACK	1	SHAMELESSNESS IS BLACK	1
BAD NEWS/GIVING BAD NEWS IS BLACK	1		
ARIDITY IS BLACK	1		
SPOILSPORTING IS BLACK	1		
NIGHT IS BLACK	1		
REGRET IS BLACK	1		
NIGHTMARE IS BLACK	1		
BEING DISORDERED IS BLACK	1		
SEVERE WINTER IS BLACK	1		
SATIRE IS BLACK	1		
WORRY IS BLACK	1		
POVERTY IS BLACK	1		

Table 20 clearly demonstrated that English and Turkish also vary in the cultural embodiment of the colour black and the differences between the number of the conceptual metaphors/ metonymies underlying the Turkish black colour idioms (n=22) and English black colour idioms (n=11) are higher than the number of similar conceptualizations (n=12).

One of the most striking examples on the differences between the conceptualization of English and Turkish speaking individuals in terms of the colour black is sadness. Although sadness and its related concepts such as mourning, sorrow are the most frequently conceptualized target domains in Turkish, they are not observed in English idioms.

As it is illustrated in Table 20, although the conceptual metaphor BAD LUCK IS BLACK is one of the mostly used one in Turkish idioms, it is not observed in English. The most common point among these Turkish idioms is that the colour black is collocated with 'yazı', 'talih', and 'baht' all of which can be regarded as synonymous meaning luck, fortune, or destiny.

Furthermore, the colour black is used metaphorically in order to represent illegality as observed in the idioms *kara borsaya düşmek, kara para aklamak* and *kara pazar* all of which are related to economic issues. Black market, the English equivalence of *kara pazar*, implies illegal trading of goods. Thus, in these idioms there lies the conceptual metaphor ILLEGALITY IS BLACK which cannot be found in English data.

Other than the darkness of a place, black is also associated with the darkness of a person metaphorically. The colour black is used to emphasize the illiteracy or ignorance of a person in Turkish culture observed in the idioms *kara gönüllü* generating the conceptual metonymy BLACK HEART STANDS FOR IGNORANCE and *kara cahil* generating the conceptual metaphor ILLITERACY IS BLACK. However though, this conceptual metaphor does not exist in English.

Another difference lies in the sub-domain of mischief-making which is one of the repeatedly embedded target domains in Turkish. Superstitions are considered as a part of Turkish culture such as black cat which is believed to bring bad luck. The idioms *aralarına kara kedi girmek* and *aralarından kara kedi geçmek*

mean that although two people have been in good terms for a time, their relationship goes bad due to a reason demonstrating the negative association of a black cat in Turkish culture. Another idiom generating MISCHIEF-MAKING IS BLACK conceptual metaphor is *karaçalı*. As it is a thorny plant, it is also used as a simile-based idiom by Turkish people as 'karaçalı gibi' emphasizing that a person involves in a relationship of other people and affects them in a bad way.

Two idioms *birine kara çalmak* and *kara sürmek* are associated with slandering in Turkish generating SLANDERING IS BLACK conceptual metaphor which proves the definition of kara provided in the online dictionary of Turkih Language Association. Nevertheless, it is not conceptualized by English speakers.

4.2.2.3.1.2. Meta-Domains of Black Colour Idioms in Turkish and English

In this part, the meta-concepts of black colour idioms in Turkish and English based on embodied experience will be presented with the aim of providing a broader picture which is considered to help determining similarities between the two cultures.
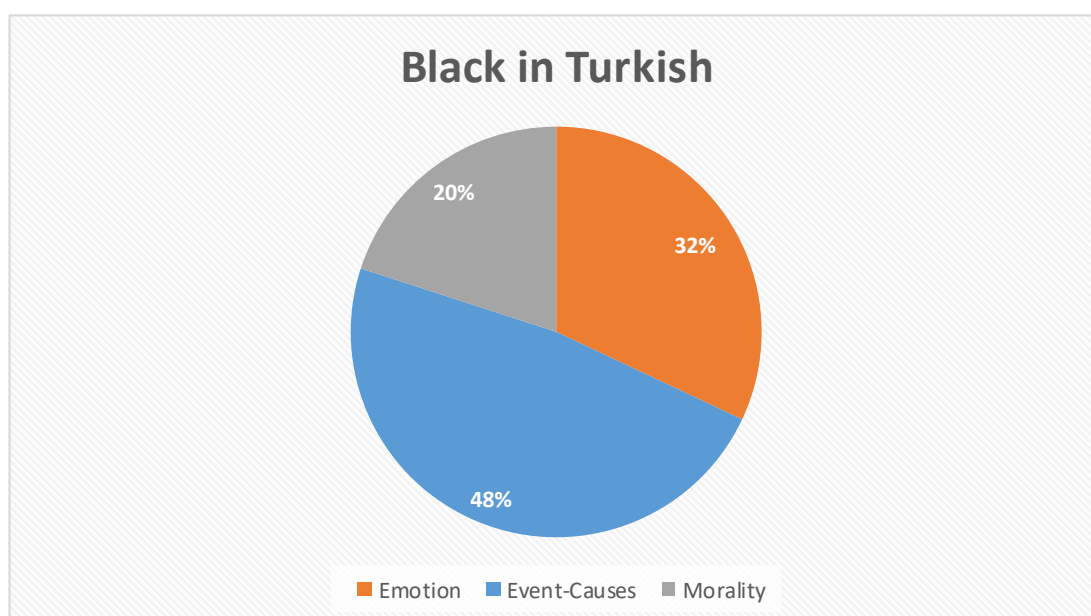
Figure 10. Distributions of Meta-Domains of Black in Turkish Idioms
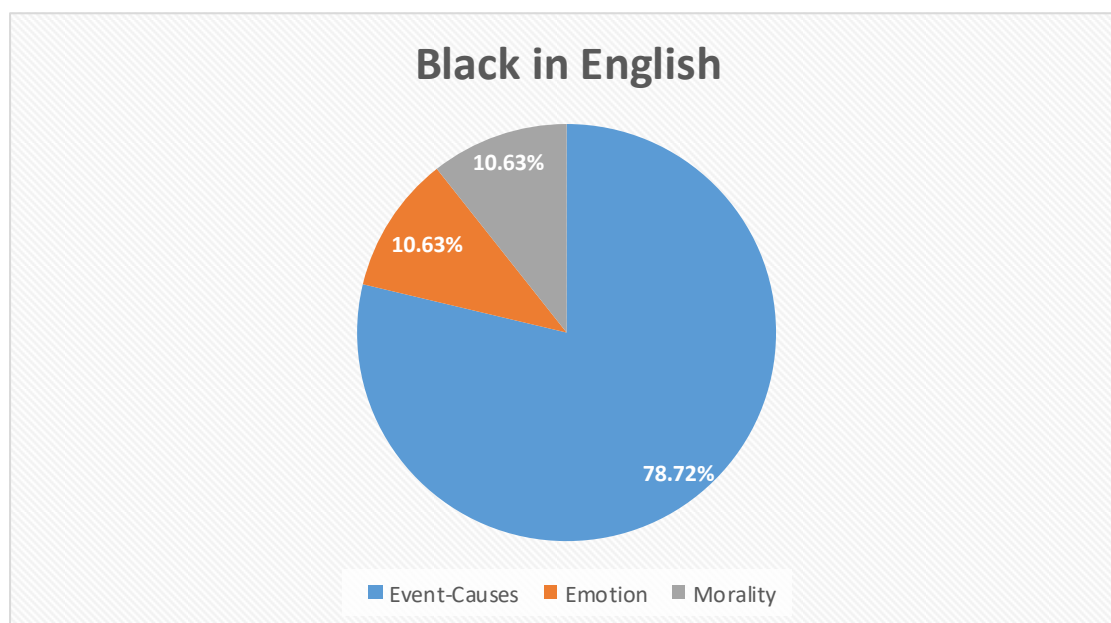
Figure 11. Distributions of Meta-Domains of Black in English

As illustrated in Figure 10 and Figure 11, events and causes metaphors are the most frequently observed domain in both languages with the rate of 51% in Turkish and 79% in English which is in line with what Lakoff and Johnson put forward in *Philosophy in The Flesh* (1999), as they regarded events-causes metaphors as the most prevalent type of metaphors in the world languages.

Furthermore, the meta-domain of emotion is the second most frequently observed domain in Turkish with the rate of 30%, while it is one of the least frequently observed domains with the rate of 10.63% in English which is a very important difference between the two languages. These rates prove that Turkish speakers tend to use the colour black in their idioms more when communicating their emotional states compared to English speakers.

Lastly, while morality is the least frequent meta-domain in Turkish with the rate of 20%, it is again one of the least frequently observed meta-domains in English with the rate of 10.63%. This reveals that despite the fact that metaphors for morality constructed with the colour black is ranked as the third in Turkish, they are still conceptualized more often by Turkish speakers compared to English speakers when describing the morality-related issues.

4.2.2.3.1.2.1. Distribution and Analysis of Events-Causes Metaphors

Following the data demonstrating the differences between the percentages of the events-causes metaphors in Turkish and English, this part will present how the events-causes metaphors differ in terms of their sub-types by only providing the concepts, but without any qualitative details.

Figure 12. Distribution of Events-Causes Metaphors in Turkish

Figure 13. Distribution of Events-causes Metaphors in English

Figure 12 and Figure 13 reproved the fact that the difference between the rate of the conceptualization of Turkish and English speaking individuals in terms of event and causes metaphors can also be observed in the types of black colour events-causes metaphors in these languages.

The events-causes type of metaphors constructed with the black colour in Turkish are darkness for describing physical appearance (the most frequent), being at odds with someone, illegality, hunger, ignorance, nightmare, being disordered, being unpleasant, unfavourableness,, death, bad luck, severe winter, aridity, night, secrecy, notorious place, satire; while they are being

unpleasant, resultlessness, uncivilization, darkness (in describing physical appearance), secrecy, danger, death, prevention, rarity, labourars working when mates are on strike, being bad, being obstinate, unfavourableness, having money, rejection, and bad reputation in English.

4.2.2.3.1.2.2. Distribution and Analysis of Metaphors for Emotion

The categorization of target domains under the meta-domain of emotion in Turkish and English is illustrated in Figure 14 and Figure 15:
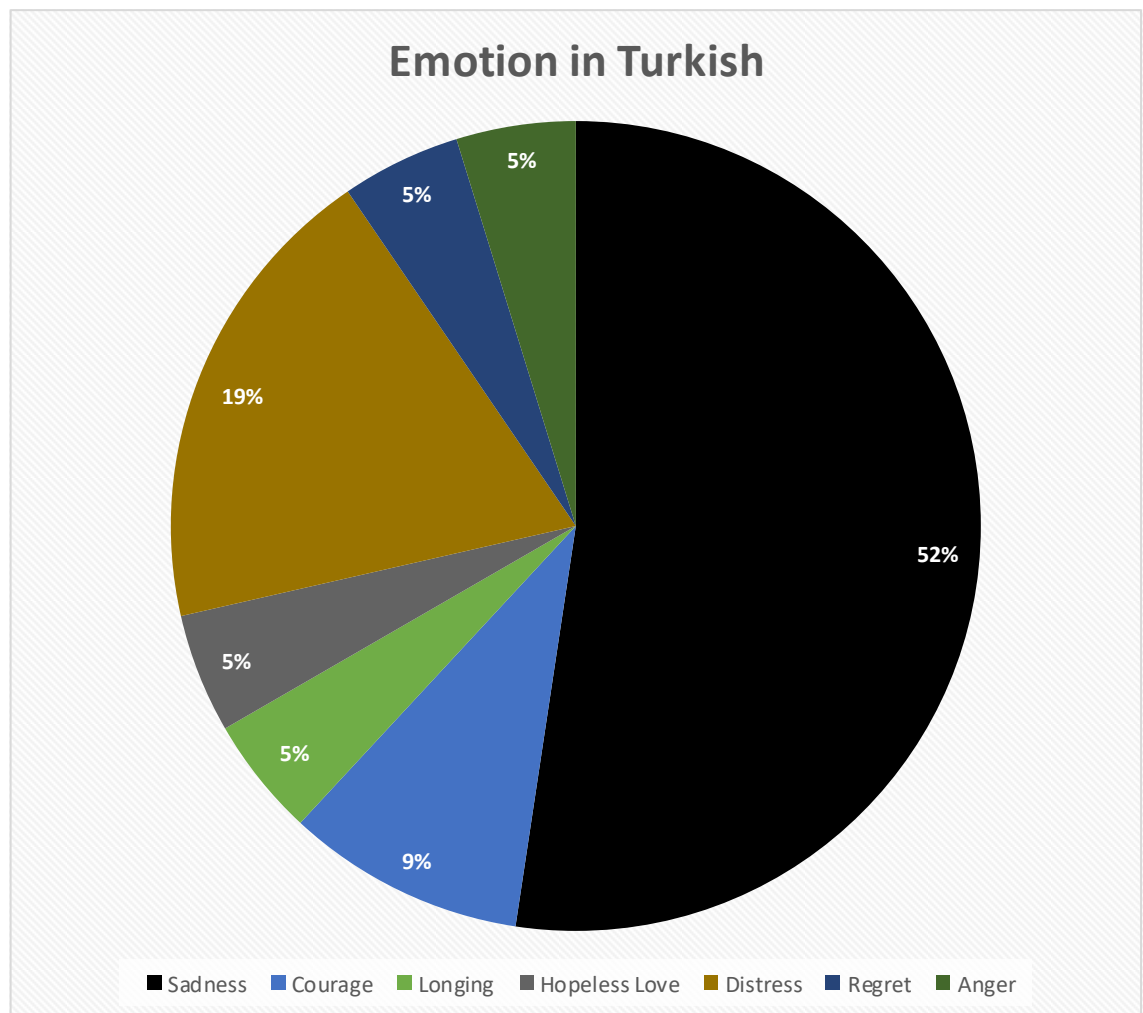
Figure 14. Distribution of Metaphors for Emotion in Turkish
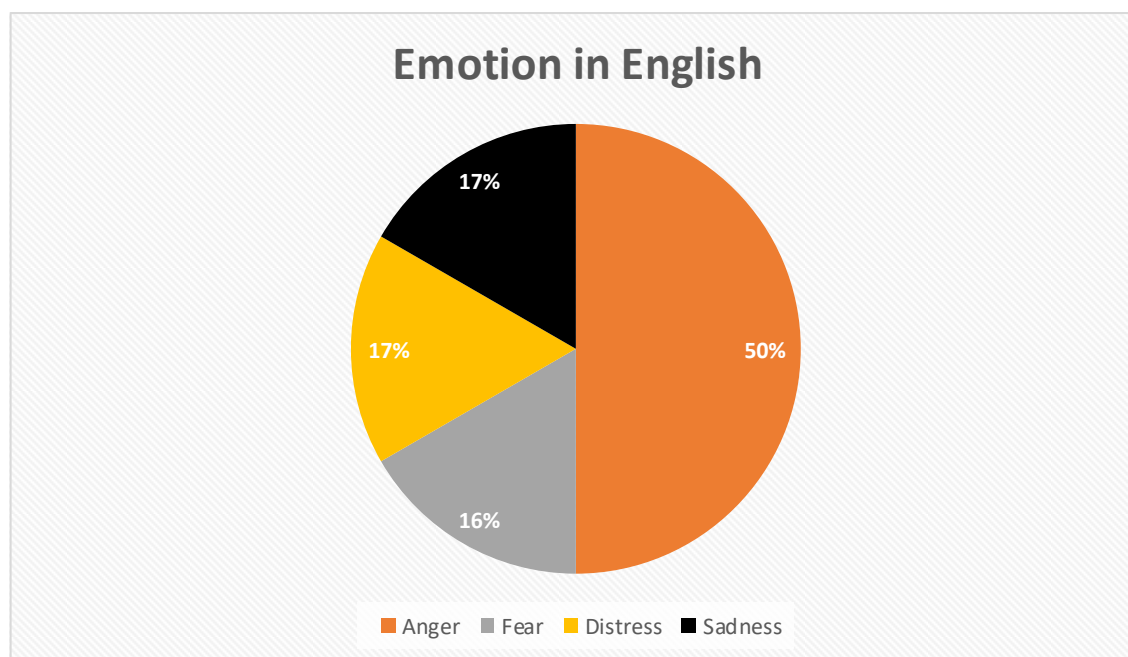
Figure 15. Distribution of Metaphors for Emotion in English

In terms of the meta-domain of emotion, the main difference lies in the conceptualization of sadness in Turkish which is the most commonly observed one (n=10), as it is one of the least frequently conceptualized one in English (n=1). However though, it is anger which seems to be the most frequently observed sub-domain in English (n=3) in black colour idioms.

Furthermore, although the emotion of distress is the second most frequently conceptualized domain in Turkish with the colour black (n=4), it is one of the most rarerly observed emotion type in English (n=1).

The other emotion concepts demonstrated in Figure 14 and Figure 15 are courage, hopeless love, regret in Turkish and fear in English the last of which is never associated with the black colour in Turkish.

4.2.2.3.1.2.3. Distribution and Analysis of Metaphors for Morality

In terms of the last meta-domain, morality associated with the colour black, people speaking Turkish and English have both similar and different conceptualizations as illustrated in Figure 16 and Figure 17:

Figure 16. Distribution of Metaphors for Morality in Turkish
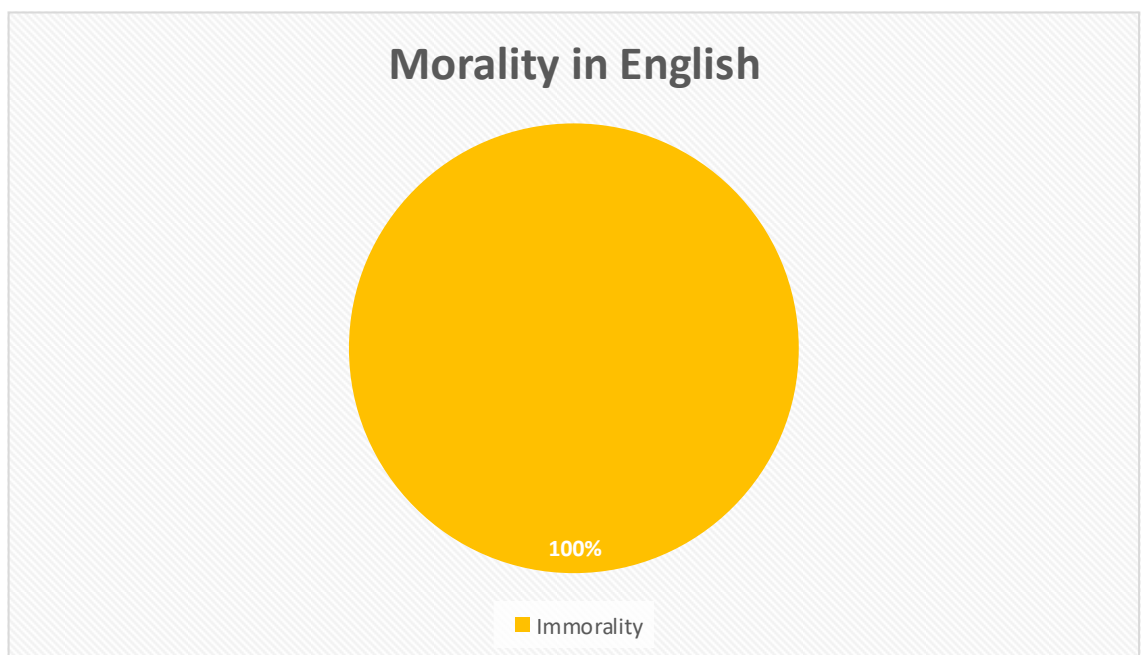
Figure 17. Distribution of Metaphors for Morality in English

As Figure 16 and Figure 17 illustrated, in terms of metaphors for morality, Turkish and English share the same conceptualization which is immorality. Although there are a number of different immorality concepts in two languages, the common point is that all of them signify negative and immoral concepts.

While Turkish and English are similar in the conceptualizations of malignancy (n=6 in Turkish and n=2 in English) and disgracefulness (n=4 in Turkish and n=1 in English), people always giving bad news, bad reputation, slandering, and mischief-making are culture-specific to Turkish speakers; however, shamelessness and people always criticizing others are entrenched in the minds of English speakers together with the colour black.

Nevertheless, quantitatively, conceptualization through the black colour in terms of metaphors for morality are observed more frequently in Turkish (n=15) than they are in English (n=5) which demonstrates that Turkish speakers tend to use the colour black in order to talk and think about the issues related to morality, but specifically to immorality.

4.2.2.3.2. Comparison of the Metonymy-Based Black Colour Idioms in Turkish and English

Just like the case in white colour idioms in Turkish, body-part relation is the most frequently observed one among part-whole type of metonymy which is demonstrated in Table 21.

Table 21. Distribution of Body Part Terms in Turkish Black Colour Idioms

Body Part Term	Number
Alın - Forehead	2
Diz – Knee	1
Bağır - Chest	2
Baş - Head	2
Yürek - Heart	2
Kalp - Heart	1
Gönül - Heart	3
Karın- Abdomen	1
Parmak - Finger	1
Kulak - Ear	1
Ayak - Foot	1
Göz - Eye	5
Ağız - Mouth	2
Yüz - Face	4
İç- Inside the Body	1
Total	**29**

There are 29 idioms in which there lies the body-part relationship in Turkish as observed in the following expressions: *açlıktan gözü/gözleri kararmak, ağzı kara, alnına kara sürmek, alnının kara yazısı, ayaklarına kara su inmek, dizlerine kara su inmek, gönlü kara, yüzü kara, yüzünü kara çıkarmak, gözü kara, gözü kara çıkmak, yüz karası, yürek karası, yüreği kararmak, kara yüzlü, karabaş, kara bağır, gözüne kara su inmek, başına karalar bağlamak, bağrı kara, kara ağızlı, kara gönüllü, karakulak, karnı kara, on parmağında on kara, gözü kararmak, gönlü kararmak, kalbi kararmak,* and *içi kararmak.*

It was illustrated in Table 21 that heart is the most frequently used body-part in Turkish black colour idioms in order to communicate emotions. In the idioms *gönlü kararmak, gönlü kara, kalbi kararmak*, *kara gönüllü, yürek karası,* and *yüreği kararmak*, yürek, kalp and gönül are synonymous words in Turkish and these idioms include one of the basic human experiences which are dark and light and these idioms are observed to yield EMOTION IS LIGHT or EMOTION IS DARK generic level metaphors (Kövecses, 2000, p. 39). As dark is associated with the negative, while light is with the positive, all of these idiomatic expressions refer to negative emotions such as distress. The other two idioms have also negative conceptualizations that are ignorance and malignancy.

The second most frequently used body-part in Turkish black colour idioms is 'eye' located on the face. It is observed in the idioms *açlıktan gözü/gözleri kararmak, gözü kara, gözü kara çıkmak, gözüne kara su inmek,* and *gözü kararmak* all of which again consist of negative conceptualizations such as *hunger, courage, longing* and *anger.*

Furthermore, it is face which follows eye as the body part conceptualized frequently in Turkish with the colour black. As Ruhi and Işık-Güler (2007, p. 688) highlighted, face is closely related to "identity claims, socially valued attributes, evaluative judgments on moral values, and equity in sociality rights." In Turkish, face is collocated with the colour black in the idioms *yüzü kara, yüzünü kara çıkarmak, yüz karası,* and *kara yüzlü*. The common point in four of the idioms is that they all yield BLACK FACE STANDS FOR

DISGRACEFULLNESS conceptual metonymy. Thus, it can be inferred that black is associated with immorality when collocated with the face in Turkish.

Table 22. Distribution of Body Part Terms in English Black Colour Idioms

Body Part Term	Number
Eye	1
Leg	1
Total	2

When compared to Turkish body-part terms constructed with the colour black, the number of body-part idioms in English is quite few. As illustrated in Table 15, there are only 2 body-part metonymies in English one of which is constructed with 'eye' as observed in *black eye* connoting a malignant person. The other body-part idiom is *black-leg* which is a culturally-specific expression originated from the fact that the bird rook that is black in colour and has black legs and always steals food through its cunningness. Even today, the term rook is used for people who cheat innocent people (Black-leg, n.d.). Moving from this explanation, the idiomatic expression black-leg constructing the conceptual metonymy BLACK LEG STANDS FOR LABOURORS WORKING WHEN MATES ARE ON STRIKE has been embedded in the minds of English speaking poeple referring to workers who cheat their fellow employers and work when others are on strike.

4.2.2.3.3. Comparison of Simile-based Black Colour Idioms in Turkish and English

As one of the products of human beings' cognitive processes, simile-based idioms in Turkish and English are demonstrated in Table 23.

Table 23. Simile-based Black Colour Idioms in Turkish and English

Simile-based Black Colour Idioms in Turkish	Simile-based Black Colour Idioms in English
karabulut gibi	*black as a sloe*
	black as a stack of black cats
	black as a skillet
	black as a well
	black as an ousel
	black as blindness
	black as coal
	black as Hades
	black as mourning weed
	black as night
	black as pitch
	black as sin
	black as the ace of spades
	black as the devil
	black as inside of a man who drand a bottle of ink
	black as the stock
	black as hell
	black as a thundercloud
	black as crook
	blush like a black dog

In terms of the number of simile-based idioms, the difference between Turkish and English was clearly illustrated in Table 23. Although there is only one simile-based idiom in Turkish, the number of simile-based idioms in English constructed with the colour black is 20 which demonstrates that English speakers have more tendency to communicate their ideas by making analogies with the colour black.

Another point is that in terms of the motivation behind the creation of the simile-based idioms in English, most of them can be categorized as relatively objective which are motivated by the colour of the concept it is compared to. In most of the simile-based idioms in Turkish and English, the blackness is logically

connected to the concepts it is compared to such as night, coal, blindness, pitch, etc.

4.2.2.3.4. Positive, Negative, and Neutral Attributes of the Idiomatic Expressions with Black in Turkish and English

Table 24. Positive, Negative, and Neutral Attributes of the Idiomatic Expressions of Colour Black in Turkish

Positive	Negative	Neutral
kara yağız	*açlıktan gözü/gözleri kararmak*	*kara mizah*
kara gün dostu	*ağzı kara*	*sular kararmak*
karabiber	*alnına kara sürmek*	*kara kutu*
	alnının kara yazısı	
	aralarına kara kedi girmek	
	aralarından kara kedi geçmek	
	ayaklarına kara su inmek	
	bağrı kara	
	bahtı kara olmak	
	başına karalar bağlamak	
	birine kara çalmak	
	dizlerine kara su inmek	
	gönlü kara	
	gönlü kararmak	
	gözü kararmak	
	gözüne kara su inmek	
	içi kararmak	
	kalbi kararmak	
	kara ağızlı	
	kara bağır	
	kara baht	
	kara baş	
	kara borsaya düşmek	
	karabulut gibi	
	kara cahil	
	kara düş	
	kara düzen	
	kara gönüllü	
	kara gün	
	kara haber	
	kara kaplı kitap	

Table 24. (Continuation) Positive, Negative, and Neutral Attributes of the Idiomatic Expressions of Colour Black in Turkish

Positive	Negative	Neutral
	kara kara düşünmek	
	kara kış	
	kara kuru	
	kara listeye almak	
	kara nokta	
	kara para aklamak	
	kara pazar	
	kara pus	
	kara sevda	
	kara sürmek	
	kara talih	
	kara toprağa girmek	
	kara yas	
	kara yasa bürünmek	
	kara yazı	
	kara yer	
	kara yoksul	
	kara yurt	
	kara yüzlü	
	karaçalı	
	karacı	
	karacılık yapmak	
	karadeve	
	karakulak	
	karalar bağlamak	
	karalı	
	karalı kağıt	
	karasını tutmak	
	karnı kara	
	on parmağında on kara	
	yüreği kararmak	
	yürek karası	
	yüz karası	
	yüzü kara	
	yüzünü kara çıkarmak	
Positive / Negative		
gözü kara		
gözü kara çıkmak		
kara maşa		

Table 25. Positive, Negative, and Neutral Attributes of the Idiomatic Expressions of Colour Black in English

Positive	Negative	Neutral
	a black day	*black as a skillet*
	black eye	*black as a sloe*
	black hat	*black as a stack of black cats*
	black looks	*black as a well*
	black out	*black as an ousel*
	black something out	*black as blindness*
	black swan	*black as coal*
	the pot calling the kettle black	*black flag*
	things look black	*black box*
	to be in someone's black book	*black as night*
	to be in the black	*black as pitch*
	to blackball someone	*black as the stock*
	to give someone a black look	*black as the ace of spades*
	to have a black mark against one's name	*black as the crook*
	to paint a black picture	
	to paint someone black	
	black-leg	
	blush like a black dog	
	have the black dog (Pompey) on your back	
	ride the black donkey	
	the black bear of Arden	
	a black sheep	
	a black spot	
	beyond the black stump	
	black hole	
	not as black as you are painted	
	black as mourning weed	
	black as hell	
	black as the inside of a man who drank a bottle of ink	
	black as the devil	
	black as Hades	
	black as a thundercloud	
	black as sin	

As it can be observed in Table 24 and Table 25, Turkish and English speakers tend to use the colour black in their idioms more often in order to refer to the negative instead of using it for neutral or positive associations. Turkish speakers use the colour black in their idioms for negative attributions with the rate of 85.33%, while English speakers with the rate of 70.21%. As for the positive attributions, although there is no idiom with positive connotation in English, Turkish has 3 idioms with positive association (4%). Furthermore, the rate of the black colour idioms with neutral associations in Turkish is 4%, while it increases to 29.79% in English. Lastly, the rate of idioms which can be categorized as both positive and negative is 4% in Turkish, while there is no English idiom in this category.

These rates inferred from Table 24 and Table 25 presented the fact that these two genetically different languages also differ in terms of attributing their black colour idioms positive, negative and neutral meanings. Briefly, while Turkish speakers tend to conceptualize the colour black mainly in a negative way, English speakers use the colour black in their idioms for both negative and neutral associations.

4.2.3. Analysis of the Colour Red

4.2.3.1. Analysis of the Cognitive Motivations of Red Colour Idioms in Turkish

Turkish has two words for the colour red which are 'al' of Turkish origin and 'kırmızı' is of Arabic borrowing which are considered as synonymous. The online dictionary of Turkish Language Association defines kırmızı as "al, kızıl renk" (red, crimson) (Kırmızı, n.d) and similarly, al is defined in the same dictionary as "kanın rengi, kızıl, kırmızı, yüze sürülen pembe düzgün allık" (the colour of blood, crimson, red, pink blusher applied to the face) (Al, n.d). However though, it does not give any connotative meaning for the colour red.

The colour red has a significant place in Turkish mythology. First of all, it is the colour of Kybele, the mother goddess of Anatolia (Yardımcı, 2011, p. 111).

Among the oldest beliefs of Turks, there was the god of fire "Al Ateş" (Red Fire) which was a protective soul. In addition, red was also considered as holy as the sun becomes red during sunset and sunrise (p. 112).

Throughout history, the colour red has been very important for Turkish culture by carrying moral and spiritual value as it is the colour of Turkish flag symbolizing the blood of Turkish soldiers who died for the sake of their motherland. During the time of Oghuzs the veils of the brides were red and the kaftans (a traditional cloth) of the grooms were also red both of which symbolizes purity. In the Ottomans time, red was considered as an esteemed and prestigious colour; for instance, the founder of the Ottoman Empire Osman Ghazi used red flag (Genç, 1997, p. 19). Moreover, Turkish sultans after coming to the throne used red marquees symbolizing power (Ögel, 1991, p. 423).

The colour red is also common in the daily lives of Turkish people especially in their superstitious beliefs. For instance, one of the Turkish traditions is the use of red veil in order to protect the puerperant and her newborn baby from dangerous souls. The puerperant also wears red ribbon for the same reason.

Although kırmızı and al are regarded as synonymous in many sources and they are both translated into English as red, there are differences at the conceptual dimensions which has also been proved in the study of Bayraktar (2005b), "Kavram ve Anlam Boyutunda Al, Kırmızı ve Kızıl". According to Heyet (2001), al is different from kırmızı and it is the colour of divinity and holiness. However, kırmızı has never been used in Turkish before 12th century (p. 58). Rather than kırmızı, al is associated with moral values; that is why the Turkish flag is called 'al bayrak', but not 'kırmızı bayrak'. As Ögel (1991) also put it, the term 'al' was used for the flag in Turkish sources of 11th century instead of being used in order to describe the colour of things (p. 400). Therefore, the conceptualizations of kırmızı and al by people belonging to Turkish culture differ significantly as well as their frequency of use in Turkish which can be observed in Table 26.

Table 26. Conceptual Metaphors/ Metonymies of Red Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
al bağlamak	MM: muradına ermek MM: to bind the red Ex: "Eller al bağladı,ben ise kara, Sürünmekten,özlüyorum ölümü" http://www.antoloji.com/zindan-hayatim-siiri/	**Emotion** Fruition, Happiness, Enjoyment	HAPPINESS IS RED
al basmak	MM: loğusa, humma bunalımı içinde olmak (inanışa göre 'al' denilen kötü ruh, loğusanın üzerine çökmek) MM: evil souls around a puerpera LM: to fall red Ex: "Al basması, kırk çıkarma ve daha bir çok hurafenin perde arkasını sizin için araştırdık." http://www.anneoluncaanladim.com/2/do gum/1454/logusalik-hurafeleri	**Events-causes** Evil	EVIL IS RED
al bayrak/ sancak	MM: Türk bayrağı MM: turkish flag LM: red flag Ex: "Korkma, sönmez bu şafaklarda yüzen al sancak, Sönmeden yurdumun üstünde tüten en son ocak..." http://www.ataturk.de/ISTIKLAL%20MAR SI.pdf	**Events-causes** Martyrdom, Blood,	RED FLAG STANDS FOR MARTYRDOM
al kanlara boyanmak	MM: yaralanmak, vurularak ölmek, şehit olmak MM: to be martyred, to be wounded LM: to be painted in red bloods Ex: "İmam Hüseyin'i vurdular, Kolun, kanadın kırdılar, Al kanlara boyadılar, Kerbela'da, Kerbela'da…" http://www.mumsema.org/ilahi-ve-ezgi-sozleri/263278-kerbela-ile-ilgili-ilahi-ve-ezgi-sozleri.html	**Events-causes** Martyrdom, Wound, Blood	MARTYRDOM IS RED
ala bulanmak	MM: yaralanmak, vurularak ölmek, şehit olmak MM: to be martyred, to be wounded LM: blurred with red Ex: "Nerenden vuruldun sen yiğidim? Bayrak, Döşünden mi ala bulandı? Ah yiğidim" https://www.facebook.com/alimsozler/pos ts/1066688263344196	**Events-causes** Martyrdom, Wound, Blood	MARTYRDOM IS RED

Table 26. (Continuation) Conceptual Metaphors/ Metonymies of Red Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
allayıp pullamak	MM: göz alıcı şeylerle süslemek MM: to garnish with attractive things LM: to make red and pailette Ex: "Cem Garipoğlu'nun avukatı sanığı nasıl savunacağının sinyallerini verdi. Aytekin Kaya müvekkilini allayıp pulladı." http://www.internethaber.com/asil-suclu-cem-garipoglu-degil-208066h.htm	**Events-causes** Physical appearance, Being attractive	ATTRACTIVE IS RED
allı pullu	MM: göz alıcı renkler ve şeylerle süslenmiş MM: showily dressed LM: with red with paillette Ex: "Allı pullu elbisem, Sürdüğüm kokular Paris'ten" http://www.turkcemuzik.com/sarki/S%C3%B6z/37242/G%C3%B6ksel_All%C4%B1-Pullu.html	**Events-causes** Physical appearance, Being attractive	ATTRACTIVE IS RED
kan kırmızı	MM: çok kırmızı MM: very red LM: blood red Ex: "Açar kan kırmızı yediverenler!" http://sarki.alternatifim.com/data.asp?ID=178724&sarki=A%E7ar%20Kan%20K%FDrm%FDz%FD%20Yediverenler&sarkici=Fuat%20Saka	**Events-causes** Physical description, Blood, Very red	BLOOD IS RED
kırmızı bülten	MM: uluslararası polis örgütünün dünya çapında aradığı suçlular için yayımladığı arama ve yakalama emir MM: red notice LM: red notice Ex: "Fetullahçı Terör Örgütü (FETÖ) elebaşı Fetullah Gülen için kırmızı bültenkararı çıkartıp, dosyayı Adalet Bakanlığına gönderdi." http://www.haberturk.com/gundem/haber/1284505-fetullah-gulen-icin-bursadan-kirmizi-bulten-cikarildi	**Events-causes** Wanted for arrest by INTERPOL	RED NOTICE STANDS FOR WANTED FOR ARREST INTERNATIONALLY

Table 26. (Continuation) Conceptual Metaphors/ Metonymies of Red Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
kırmızı çizgi	MM: belli bir konuda taraflar arasında kabul edilebilir son nokta MM: the boundary beyond which the parties do not negotiate LM: red line Ex: "Kırmızı çizgi aşıldı." http://www.takvim.com.tr/guncel/2016/06/19/kirmizi-cizgi-asildi	**Events-causes** Boundary, Limit	LIMIT IS RED
kırmızı dipli mumla davet etmek	MM: birine bir yere gelmesi için çok yalvarmak, ısrar etmek MM: to invite someone insistently LM: to invite with a candle with red bottom Ex: "Yıldırım'a kırmızı dipli mumla davet" http://www.staredirne.com/mobil/haber/3106/yildirima-kirmizi-dipli-mumla-davet.html	**Events-causes** Inviting insistently	INVITING INSISTENTLY IS RED
kırmızı halı sermek	MM: Kırmızı halı, büyük kutlamalar, açılışlar, galalar veya resmî ziyaretler sırasındaki karşılama ve uğurlama törenlerinde protokoldeki kişilerin geçiş yollarına sermek için kullanılan aksesuar LM: to roll out red carpet Ex: "Ülkeyi aşağılayan birisinin ayaklarının altına kırmızı halı sermek utanç verici" http://www.demokrathaber.org/dunya/iranli-sozcuden-erdogan-a-sert-tepki-ulkeyi-asagilayan-birisinin-ayaklarinin-altina-kirmizi-hali-sermek-utanc-verici-h47277.html	**Events-causes** Royalty, Celebrity, Showing respect	ROYALTY IS RED
kırmızı kart görmek	MM: ciddi bir biçimde uyarılmak, dışlanmak MM: to be warned seriously, to exclude LM: to be shown red card Ex: "Galatasaray ile Fenerbahçe arasında oynanan Türkiye Kupası finalinin sonunda Fenerbahçeli Nani kırmızı kart gördü." http://www.milliyet.com.tr/final-sonrasi-fenerbahceli-isim-galatasaray-fenerbahce-2252237-skorerhaber/	**Events-causes** Warning, Exclusion	WARNING IS RED

Table 26. (Continuation) Conceptual Metaphors/ Metonymies of Red Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
kırmızı kart göstermek	MM: ciddi bir biçimde uyarmak, dışlamak MM: to warn seriously, to exclude LM: to show red card Ex: "Salih Dursun hakeme kırmızı kart gösterdi." http://www.yenisafak.com/spor/salih-dursun-hakeme-kirmizi-kart-gosterdi-2421016	**Events-causes** Warning, Exclusion	WARNING IS RED
kırmızı nokta	MM: ahlaka aykırı, televizyonda şiddet veya cinsellik içeren programların belli bir yaşın altındakilere izlettirilmemesini belirten işaret MM: immoral LM: red dot Ex: "yapılan kesintiler nedeniyle, ulan madem göstermeyecektiniz neden kırmızı nokta koydunuz…" https://tr.instela.com/kirmizi-nokta--590421	**Events-causes** Pornography	RED POINT STANDS FOR PORNOGRAPHY
kırmızı oy	MM: bir oylamada, karşı durum alındığını gösteren oy MM: vote for opposition LM: red vote Ex: "Şimdi biz sandığa gideceğiz ve "Hepsi gitsin!" şiarı doğrultusunda kırmızı oy kullanacağız." http://gercekgazetesi.net/gundemdekiler/ne-erdogana-ne-fethullaha-kirmizi-oy-icin-sandiga	**Events-causes** Opposing vote, Opposition	OPPOSITION IS RED
yüz kızartıcı	MM: utandırıcı, utanılacak MM: immoral LM: face- redding Ex: "Ceza hukukunda "yüz kızartıcı suçlar" şeklinde bir suç kategorisi mevcut değildir." https://barandogan.av.tr/blog/ceza-hukuku/yuz-kizartici-suclar-nelerdir.html	**Morality** Immorality	RED FACE STANDS FOR IMMORALITY

Table 26. (Continuation) Conceptual Metaphors/ Metonymies of Red Colour
Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
yüzü al al olmak	MM: MM: kıpkırmızı olmak MM: to become red in the face LM: to become red red Ex: "Medyanın yanakları al al oldu!" http://www.radikal.com.tr/ekonomi/medya nin-yanaklari-al-al-oldu-1080447/	**Emotion** Shame, Embarrassment	RED FACE STANDS FOR SHAME
yüzü kızarmak	MM: utanıp sıkıldığı yüzünün kızarışından anlaşılmak, utanmak, sıkılmak MM: to be embarrassed LM: one's face become red Ex: "Yarışmacının yüzü kızardı!" http://www.haberturk.com/video/tv/izle/ya rismacinin-yuzu-kizardi/82102	**Emotion** Shame, Embarrassment	RED FACE STANDS FOR SHAME
yüzünü kızartmak	MM:.birini utanacak duruma düşürmek MM: to put someone to the blush LM: to make one's face red Ex: "Elendiği soru yüzünü kızarttı!" http://www.internethaber.com/elendigi-soru-yuzunu-kizartti-sosyal-medya-costu-video-galerisi-1600916.htm	**Emotion** Shame, Embarrassment	RED FACE STANDS FOR SHAME

As illustrated in Table 26, the cognitive analysis of the Turkish idioms with the colour red revealed that the red colour idioms are used by Turkish speakers in order to refer to warning, martyrdom, being attractive, pornography, limit, opposition, evil, red as physical appearance, happiness, invitation, boundary, opposition, and wanted for arrest internationally most of which is not provided in the definitions of red in the online dictionary of Turkish Language Association.

Another crucial interpretation of Table 26 can be the use of 'kırmızı' more often instead of its synonym 'al' in Turkish idioms. It is observed that out of 20 idioms, 12 idioms are made up of 'kırmızı' (60%) which are *kırmızı dipli mumla davet etmek, kırmızı kart görmek, yüzü kızarmak, yüz kızartıcı, yüzünü kızartmak, kırmızı kart göstermek, kan kırmızı, kırmızı çizgi, kırmızı nokta, kırmızı bülten, kırmızı halı sermek, kırmızı oy*, while the remaining ones that are *al kanlara*

bulanmak, al bağlamak, loğusayı al basmak, allı pullu, allayıp pullamak, al sancak, ala bulanmak, and *yüzü al al olmak* contain 'al' (40%). The conceptualizations demonstrate that the abstract and spiritual issues such as martyrdom are referred to by using 'al'; however though, the more physical or concrete issues are put into words by using 'kırmızı' in Turkish.

4.2.3.2. Analysis of the Cognitive Motivations of Red Colour Idioms in English

In Collins English Dictionary online, red is described as the colour that lies "at one end of the visible spectrum, next to orange, and is perceived by the eye when light in the approximate wavelength range 740–620 nanometres falls on the retina. Red is the complementary colour of cyan and forms a set of primary colours with blue and green" (Red, n.d.). It is also defined in Cambridge Dictionaries online, Merriam-Webster online, and Collins English Dictionary online as the colour of blood and the colour of a person's face because of anger or embarrassment (Red, n.d.). As for Cambridge Dictionaries online, it is at the same time associated with a communist who "believes in shared ownership of property and control of methods of production" (Red, n.d.).

Considering the origin and etymology of red, in Oxford Dictionary of Word Origins, red is described as an Old English word which shares an ancient root with Latin rufus, Greek eruthros, and Sanskrit rudhira (Cresswell, 2002, p. 362).

Red, the colour of blood, carries a number of connotations in English cultures such as sin and crime as found in the Bible "Though your sins be as scarlet, they shall be white as snow" ("Red: Symbolic and Cultural Associations"). In Roman Catholicism, red represents 'wrath' which is considered as one of the Seven Deadly Sins; thus, it is regarded as the colour of sexuality and prostitutes (ibid.). On the contrary, it is also the colour of beauty, as especially in literature, love and beauty are described together with the red colour of the roses and lips.

Importantly enough, the colour red exists in the flags of many nations symbolizing the sacrifice of the soldiers or all of the people who died for the sake of the honour or prosperity of their nations.

Many other connotations of the colour red in English are illustrated in Table 27 demonstrating the cognitive motivations of the idiomatic expressions of colour red in the embodiment of individuals of English culture.

Table 27. Conceptual Metaphors/ Metonymies of Red Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
a red-letter day	MM: an important occasion (refers to the color used to print saints' days on some calendars) Ex:" Barefoot Wine and Bubbly is offering one lucky reader the chance to embrace their hidden hobbies by winning a unique Red Letter Day experience for them." http://winit.thedebrief.co.uk/sweepstakes/win-a-red-letter-day-experience-worth-up-to-250-with-barefoot-wine-bubbly-16246/expired	**Events-causes** Important	AN IMPORTANT DAY IS RED
better dead than red	MM: the prospect of nuclear war is preferable to that of a Communist society Ex: "Better red than dead, I always say Leftists and other pinkos; the Guardian name; neutering the language" https://www.theguardian.com/theguardian/2011/feb/08/weekly-notes-queries-11-feb	**Events-causes** Politics, Communism	RED STANDS FOR THE COMMUNIST SOCIETY
down the little red lane	MM: down someone's throat; down a child's throat. Ex:" Pity sweets disappeared down the little red lane before tea." https://books.google.com.tr/books?id=4zZ4BAAAQBAJ&pg=PA61&lpg=PA61&dq=DOWN+THE+L%C4%B0TTLE+RED+LANE&source=bl&ots=iJZUb1_arj&sig=hEGk1ynKieGlFNK0hys8UtbQk2s&hl=tr&sa=X&ved=0ahUKEwjpmb2TwKjPAhUG2xoKHZ7EAwkQ6AEIQzAF#v=onepage&q=DOWN%20THE%20L%C4%B0TTLE%20RED%20LANE&f=false	**Events-causes** Down the throat, Swallowing	RED LANE STANDS FOR THE THROAT

Table 27. (Continuation) Conceptual Metaphors/ Metonymies of Red Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
mulberry-red	MM: (From the deep red colour of the fruit.) Ex: "Thank you for your interest in Chatsworth Dress Mulberry Red" https://thefoldlondon.com/product/chatsworth-dress-mulberry-red/	**Events-causes** Physical Appearance	A MULBERRY IS RED
red about the gills	MM: getting red in the face, showing signs of anger or indignation Ex: "He suspended any efforts at normal breathing, went a vivid shade of red round the gills and his eyes started to water" http://www.thestar.co.uk/news/peter-harvey-looking-at-the-lighter-side-of-life-1-225296	**Emotion** Anger	ANGER IS RED
red as a beetroot	MM: (of a person) red-faced, typically through embarrassment. Ex: "His face would be as red as a beet root, and his eyes looked like they were bulging out of their sockets." http://www.dailymail.co.uk/news/article-3110051/His-face-red-beetroot-eyes-bulged-sockets-Ex-girlfriend-Saved-Bell-star-tells-abusive-Dustin-Diamond-wielded-knife-threatened-throw-balcony.html	**Emotion** Shame, Embarressment	RED IS SHAME
red as a blister	Ex: "His face had grown as red as a blister, and water was pouring down from his eyes and nose-he looked to be in the most awful and acute distress." https://books.google.com.tr/books?id=slY8t24vUA0C&pg=PA117&lpg=PA117&dq=His+face+had+grown+as+red+as+a+blister,+and+water+was+pouring+down+from+his+eyes+and+nose-he+looked+to+be+in+the+most+awful+and+acute+distress&source=bl&ots=gXvG1AAtdq&sig=n0Khc5hWB-7acAejIeF73DCQcNQ&hl=tr&sa=X&ved=0ahUKEwiSiuycxZ3PAhXGrxoKHcaABNkQ6AEIGzAA#v=onepage&q=His%20face%20had%20grown%20as%20red%20as%20a%20blister%2C%20and%20water%20was%20pouring%20down%20from%20his%20eyes%20and%20nose-he%20looked%20to%20be%20in%20the%20most%20awful%20and%20acute%20distress&f=false	**Events-causes** Physical Appearance	A BLISTER IS RED

Table 27. (Continuation) Conceptual Metaphors/ Metonymies of Red Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
red as a cherry	MM: bright red Ex: "My hair be red like a cherry" http://genius.com/Lil-yachty-wanna-be-us-lyrics	**Events-causes** Physical Appearance	A CHERRY IS RED
red as a ferret	Ex: "Ma'am," says I, "he looked charmingly: his eyes were as red as a ferret's; his cheeks as white as a sheet; he looked like a perfect ghost;" https://books.google.com.tr/books?id=xlRIA AAAcAAJ&pg=RA2-PA3&lpg=RA2-PA3&dq=%22red+as+a+ferret%22&source=bl&ots=aMfFgC0HDN&sig=zpMQgjk7AJ6 Ud97_0BFCLDOK08M&hl=tr&sa=X&ved=0 ahUKEwjGiJyBxZ3PAhUHrRoKHfGIBz0Q6 AEILTAD#v=onepage&q=%22red%20as% 20a%20ferret%22&f=false	**Events-causes** Physical Appearance	A FERRET IS RED
red as a petticoat	MM: bright red Ex: "I was as tall and straight as a young mast, so I was, and me lips were as red as a petticoat…" https://books.google.com.tr/books?id=0rRb AwAAQBAJ&pg=PT116&lpg=PT116&dq=% 22red+as+a+petticoat%22&source=bl&ots= Scf9_SFEM0&sig=5V2PLljETUD9a7fO_L9 cgEMeng8&hl=tr&sa=X&ved=0ahUKEwjPv Kep153PAhWHthoKHRnDD94Q6AEIJDAB #v=onepage&q=%22red%20as%20a%20p etticoat%22&f=false	**Events-causes** Physical Appearance	A PETTICOAT IS RED
red as a poppy	MM: bright red Ex: "There'll be a lovely red house, red as a poppy, and all the windows will always be open." https://books.google.com.tr/books?id=fRh2 aEh3ZfMC&pg=PA71&lpg=PA71&dq=%22r ed+AS+A+POPPY%22&source=bl&ots=S6 RbmU5VEM&sig=HzHOxFjmuYSOx94x01f MkW3ReBs&hl=tr&sa=X&ved=0ahUKEwj6 kd3HzKjPAhWBuRoKHVreANk4ChDoAQg vMAM#v=onepage&q=%22red%20AS%20 A%20POPPY%22&f=false	**Events-causes** Physical Appearance	A POPPY IS RED

Table 27. (Continuation) Conceptual Metaphors/ Metonymies of Red Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
red as a rose	MM: bright red Ex: "She was named so because her skin was pale white, her lips were red as a rose, and her hair was black as coal" https://books.google.com.tr/books?id=teblOWbXedsC&pg=PA32&lpg=PA32&dq=%22red+AS+A+rose%22&source=bl&ots=m1l9-Q0b9N&sig=l7iqgfyYc8jwnSvN49514E018ul&hl=tr&sa=X&ved=0ahUKEwiFxcqAzajPAhVJ2xoKHUXnBko4ChDoAQhTMAk#v=onepage&q=%22red%20AS%20A%20rose%22&f=false	**Events-causes** Physical Appearance	A ROSE IS RED
red as a turkey-cock	MM: often of an enraged man. Ex: "Trembling with rage and red as a turkey-cock…" https://books.google.com.tr/books?id=e4IKAwAAQBAJ&pg=PA195&lpg=PA195&dq=red+as+a+turkey-cock&source=bl&ots=95YGzfYwe7&sig=EXt7Ibhp5h_LwBMivNLijPExU0U&hl=tr&sa=X&ved=0ahUKEwi1oe7qvJ3PAhVDVRoKHceuBNU4FBDoAQhLMAk#v=onepage&q=red%20as%20a%20turkey-cock&f=false	**Emotion** Anger	ANGER IS RED
red as blood	MM: bright red Ex: "I like my lipstick as red as blood..." https://shoptimela.com/products/as-red-as	**Events-causes** Physical Appearance	BLOOD IS RED
red as rubies	MM: bright red Ex: "And he poured him wine of various countries — some as red as ruby, others as yellow as gold." https://books.google.com.tr/books?id=K6jFukB1l6EC&pg=PA118&lpg=PA118&dq=%22red+as+ruby%22&source=bl&ots=gDJI6HecT9&sig=Cs-CR4PJvBvy-q4Lu2UJts2EcKw&hl=tr&sa=X&ved=0ahUKEwj8rfGGz53PAhWK1BoKHbR4Cu04ChDoAQhUMAk#v=onepage&q=%22red%20as%20ruby%22&f=false	**Events-causes** Physical Appearance	A RUBY IS RED
red flag	MM: imminent crisis, warning of danger, area of risk Ex: "In order to receive personalized notifications of Red Flag Parking Restrictions and other emergency notifications from the City of Pasadena, please register..." http://www.cityofpasadena.net/Fire/Red_Flag/	**Events-causes** Danger, Warning	RED FLAG STANDS FOR DANGER

Table 27. (Continuation) Conceptual Metaphors/ Metonymies of Red Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
red in the face	MM: Fig. embarrassed Ex: "Sally Collins was red in the face and swearing on the inside when she was told she could not do her senior management job part-time." https://www.google.com.tr/webhp?sourceid=chrome-instant&ion=1&espv=2&ie=UTF-8#q=red+in+the+face&safe=off&start=20	**Emotion** Shame, Embarrassment	RED FACE STANDS FOR EMBARRASSMENT
red ink	MM: debt; indebtedness as shown in red ink on a financial statement. Ex: "In the wake of a global recession, cities, states, and nations around the world are bracing to deal with a rising wave of red ink. As debt grows…" http://www2.deloitte.com/global/en/pages/public-sector/articles/red-ink-rising.html	**Events-causes** Finance, Debt, Indebtedness	RED INK STANDS FOR INDEBTEDNESS
red light	MM: warning of danger Ex: "I don't care much for the red light warnings as that is now a common thing." https://www.waze.com/forum/viewtopic.php?p=1329146	**Events-causes** Danger, Warning	DANGER IS RED
red shoes syndrome	MM: the compulsion to continue with a dancing career in spite of health and age problems Ex: "Dancing is an effective stress-reliever and the unstoppable "Red Shoes" syndrome is one the nicest conditions Hiddles can cause." http://survivingwithouthiddles.tumblr.com/page/51	**Events-causes** Dancing	RED SHOES STAND FOR DANCING/DANCER
red steer	MM: a bush-fire Ex: "One farmer recalled a tube of fire speeding across paddocks, flames coiled and rolling—a fabled 'red steer' of Australian wildfire." http://www.australianhumanitiesreview.org/archive/Issue-August-2004/main.html	**Events-causes** Fire	FIRE IS RED

Table 27. (Continuation) Conceptual Metaphors/ Metonymies of Red Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
red tape	MM: over-strict attention to the wording and details of rules and regulations, especially by government workers. Ex: "EU red tape is suffocating UK economy and Brexit can set us free." http://www.telegraph.co.uk/business/2016/04/29/eu-red-tape-is-suffocating-uk-economy-and-brexit-can-set-us-free/	**Events-causes** Bureaucracy	BUREAUCRACY IS RED
red-blooded	MM: a red-bloodedman has a lot of energy and enjoys sex very much Ex: "I think that's kind of the point...that it means "every man". If you say something like "I like lesbians just live every other red-blooded American male" it pretty much means "every dood likes lesbian porn". http://www.ign.com/boards/threads/i-dont-understand-the-saying-red-blooded-american-male.190829580/	**Events-causes** Sexuality	SEXUALITY IS RED
red-circle	MM: isolate into a category, often for a pay-freeze or redundancy purposes Ex: "The Red Circle means the circle around the speed limit signs." https://www.meetup.com/Perth-Red-Circle-Motorcycle-Riders/	**Events-causes** Limit, Boundary	LIMIT/BOUNDARY IS RED
red-hot	MM: highly exciting and desirable Ex: "The payments industry is red hot and it's not as confusing as people think." http://www.businessinsider.com/payments-industry-ripe-for-disruption-2015-6	**Emotion** Desirable	DESIRE IS RED
red-light district	MM: an area of a city or town containing many brothels, strip clubs, and other sex businesses. Ex: "How to behave in famous Amsterdam **red light district**, hotels, map, sex shops, tours, photos and pictures." https://www.google.com.tr/webhp?sourceid=chrome-instant&ion=1&espv=2&ie=UTF-8#safe=off&q=RED+light+district	**Events-causes** Sexuality	SEXUALITY IS RED

Table 27. (Continuation) Conceptual Metaphors/ Metonymies of Red Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
red-line	MM: Push to the limit (from testing an engine on a tachometer marked with a red line beyond which the engine should not be revved). Ex: "Barack Obama made a statement that Bashar al-Assad's use of chemical weapons would constitute a "red line." http://www.theatlantic.com/video/index/47302 5/syria-red-line-that-wasnt/	**Events-causes** Limit, boundary	LIMIT/ BOUNDARY IS RED
reds under the bed	MM: used during the cold war with reference to the feared presence and influence of Communist sympathizers in a society. Ex: "In this lesson, you learn about post-war fears of '**Reds under the bed**'" http://lrrpublic.cli.det.nsw.edu.au/lrrSecure/S ites/Web/AustraliaInVietnamEra/docs/5_Pt1 _reds_under_bed.pdf	**Events-causes** Politics, Communism	RED STANDS FOR THE COMMUNIST SOCIETY
the red-carpet treatment	MM: courtesies extended to a person to make him feel important and welcome Ex: "No red carpet treatment for Obama at G20, China says he never asked." https://www.rt.com/viral/358221-red-carpet-obama-g20/	**Events-causes** Royalty, Respect	ROYALTY IS RED
to be a red herring	MM: to be something designed to divert attention away from the main question Ex: "In novels, usually mystery novels, a "red herring" is an extraneous character meant to divert the reader's attention from the true killer/robber/etc." http://www.urbandictionary.com/define.php? term=red%20herring	**Events-causes** Attracting attention, Diverting attentiton	DIVERTING THE ATTENTION IS RED
to be a red rag to a bull	MM: to be something which makes a person very angry and very excited (refers to the erroneous belief that the color red, rather than the motion of waving, excites a bull) Ex: "It's like waving a red rag to a bull," Brasher told AAP. "The Sharkies are really stoking the fire." http://www.news.com.au/sport/nrl/cowboys/l ike-waving-a-red-rag-to-a-bull/news-story/b2eebfdaa2a9296c30c812bf7152be22	**Emotion** Anger	ANGER IS RED

Table 27. (Continuation) Conceptual Metaphors/ Metonymies of Red Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
to be in the red	MM: to owe Money Ex: "Tell us about your life in the red: how do you survive with debt?" https://www.theguardian.com/commentisfre e/series/my-life-in-the-red	**Events-causes** Finance, Debt, Indeptedness	RED STANDS FOR INDEBTEDNESS
to be left red-faced	MM: to be embarrassed Ex: "I was mortified: Adele left red-faced as her card is DECLINED in high street fashion store" http://www.dailymail.co.uk/tvshowbiz/article -3724731/Adele-left-red-faced-card-DECLINED-high-street-fashion-store.html#ixzz4LBU8O7Gu	**Emotion** Shame, Embarrassment	RED FACE STANDS FOR SHAME
to be on full/red alert	MM: if soldiers are on full alert, they know that a situation is dangerous and are prepared to act immediately if necessary Ex: "and in some parte were red alertand in the former Soviet union they were in red alert" https://books.google.com.tr/books?id=uXNb AAAAQBAJ&pg=RA1-PT279&lpg=RA1-PT279&dq=THEY+WERE+ON+RED+ALE RT&source=bl&ots=1BIIjJvqla&sig=B4s61B bqvym-JFcq6ZqmST2a0lY&hl=tr&sa=X&ved=0ahU KEwie_6T5zqjPAhXDSRoKHQjZCeIQ6AEI SzAG#v=onepage&q=THEY%20WERE%2 0ON%20RED%20ALERT&f=false	**Events-causes** Danger	DANGER IS RED
to catch someone red-handed	MM: to apprehend a person in the course of committing a crime Ex: "He was caught red-handed in the grocery store, but never expected this to happen." http://thedailyheadline.com/he-was-caught-red-handed-in-the-grocery-store-but-never-expected-this-to-happen/	**Events-causes** Illegality, Committing crime	RED-HAND STANDS FOR CRIME
to cut through red tape	MM: to eliminate or neutralize something complicated, such as bureaucratic rules and procedures. Ex: "At some point, we all have to cut through the "red tape" in order to get something important done." http://www.sensationalcolor.com/color-meaning/color-words-phrases/red-tape-2118#.V-a1MPmLTIU	**Events-causes** Bureaucracy	BUREAUCRACY IS RED

Table 27. (Continuation) Conceptual Metaphors/ Metonymies of Red Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
to give someone a red face	MM: to make someone visibly embarrassed. Ex: "When she sat down on it, she let out with a little squeal that gave me a red face and I tried all I could to suppress a smile." https://www.stickmanbangkok.com/readers-submissions/2005/03/pattaya-mild-to-wild/	**Emotion** Shame, Embarrassment	RED FACE STANDS FOR EMBERRASMENT
to go as red as a beet	MM: to become very red in the face, usually because you are embarrassed Ex: "I also turn beet red with activity or even just when I'm hot." https://www.dailymile.com/forums/beginner-running/questions/562-how-come-i-turn-red-like-a-beet	**Emotion** Shame, Embarressment	EMBARRASSMENT IS RED
to go into the red	MM: losing money, in debt Ex: "Who Should Be in Charge When School Districts Go into the Red..." https://edexcellence.net/publications/who-should-be-in-charge-when-school-districts-go-into-the-red	**Events-causes** Finance, Debt, Indebtedness	INDEBTEDNESS IS RED
to hunt the fox down the red lane	MM: make drunk Ex: I am sorry, kind sir, that your glass is no fuller. 'Tis down the red lane! 'tis down the red lane! So merrily hunt the fox down the red lane!" http://www.musicanet.org/robokopp/english/suffolk.htm	**Events-causes** Being Drunk	RED LANE STANDS FOR THE THROAT
to paint the town red	MM: to go out and enjoy yourself in the evening, often drinking a lot of alcohol and dancing Ex: "Paint the town red in Albufeira. In nearby Guia you can sip Super Bock in a quiet square under the stars. But for a proper night out, you need to investigate..." http://www.thomson.co.uk/destinations/attraction/Quinta-dos-Alamos/Paint-the-town-red-in-Albufeira-986755	**Events-causes** Nightlife	NIGHTLIFE IS RED

Table 27. (Continuation) Conceptual Metaphors/ Metonymies of Red Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
to roll out the red carpet	MM: to give an important person a special welcome Ex: "UK is right to roll out the red carpet to Xi Jinping" https://www.ft.com/content/bb6ec4d8-73fb-11e5-bdb1-e6e4767162cc	**Events-causes** Deference, Respect, Royalty	ROYALTY IS RED
to see red	MM: to become very angry Ex: "BJP sees red over Kapil Sharma's tweet" http://indiatoday.intoday.in/story/bjp-kapil-sharma-twitter-manoj-tiwari-arvind-kejriwal-bmc-prime-minister-narendra-modi-lifetv/1/760262.html	**Emotion** Anger	ANGER IS RED
to see red lights flashing	MM: to be conscious of the danger Ex: "The flashing red light of the sign of His coming." https://churchages.net/en/sermon/branham/63-0623E-flashing-red-light-of-the-sign-of-His-coming	**Events-causes** Danger	DANGER IS RED

As it is presented in Table 27, the colour red is used in English idioms in order
to refer to anger, royalty, crime, shame, indebtedness, communist society, red
as physical appearance, bureaucracy, sexuality, danger, fire, etc. some of
which are given as a definition of the colour red in English dictionaries.

4.2.3.3. Comparison of the Cognitive Motivations of Red Colour Idioms in
Turkish and English

4.2.3.3.1. Comparisons of the Target Domains of Red Colour Idioms in Turkish
and English

Table 26 and Table 27 revealed that Turkish and English have both similarities
and differences in terms of the cognitive motivations of red colour idioms. Thus,
this part will provide a detailed comparison of target domains by categorizing

them under both meta- and sub-domains.

4.2.3.3.1.1. Sub-Domains of Red Colour Idioms in Turkish and English

In this part, the sub-domains of Turkish and English red colour idioms will be dwelled on in a detailed way by providing the similar and dissimilar conceptual metaphors/ metonymies in Turkish and English.

4.2.3.3.1.1.1. Similarities Between the Sub-Domains of Red Colour Idioms in Turkish and English

The similarities between the conceptual metaphors/ metonymies of red colour idioms in Turkish and English are illustrated in Table 28:

Table 28. Similarities Between the Cognitive Motivations of Red Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy	Number of Idioms in Turkish	Number of Idioms in English
PHYSICAL APPEARANCE IS RED	1	12
SHAME IS RED	3	3
SEXUALITY (PORNOGRAPHY) IS RED	1	2
ROYALTY IS RED	1	2
LIMIT IS RED	1	2
BLOOD IS RED	1	1

As it was presented in Table 28, the colour red is most frequently used by the English speakers in order to describe physical appearance of people or objects as in the examples of the simile-based idioms such as *red as a cherry, red as a poppy, red as a rose, red as blood, red as rubies, red as a turkey-cock, mulberry red, red as a petticoat, red as a ferret, red as a beetroot, to go as red*

as a beet and *red as a blister* in which there lies an analogy between the colour red and the red things they are used for. However though, it should be kept in mind that these simile-based idioms categorized as red as physical description can be used in order to express some emotion types such as anger and shame as observed in the naturally occurring examples in Table 26 and Table 27.

When it comes to Turkish, although red is the most commonly used target domain in English with the rate of 27.27% for physical description, it is one of the least used target domains in Turkish with the rate of 5%, the only example of which is *kan kırmızı*.

As Table 28 revealed, the colour red is most frequently associated with shame in Turkish. In Turkish, the idioms *yüzü al al olmak, yüzü kızarmak,* and *yüzünü kızartmak* refer to shame generating RED FACE STAND FOR SHAME conceptual metonymy. A red face which is associated with shame is described as "Temporarily suffused with blood, especially as the result of some sudden feeling or emotion; flushed or blushing with (anger, shame, etc.) and especially in the phrase red face, a sign of embarrassment or shame" (qtd. in Adams, 2011, p. 286). Similarly, in English, there are 3 idioms as presented in Table 20 –*to be left red-faced, red in the face,* and *give someone a red face*- in which there lies a general conceptual metonymy RED FACE STANDS FOR EMOTION, or more specifically, RED FACE STANDS FOR SHAME/ EMBARRASSMENT. This conceptual metaphor/ metonymy is embedded in Turkish and English cultures because of the physiological characteristic of the human body as the face physically becomes red when the person is embarrassed.

Another similar conceptualization created with the colour red is pornography or sexuality. As the colour of passion, red is also associated with pornography in Turkish culture as observed in the idiom *kırmızı nokta* generating PORNOGRAPHY IS RED conceptual metaphor. This red dot can also be regarded as a warning sign, because it is used for the films on television or cinema which are not eligible for people under eighteen years old as they include pornographic or violent contents. It is a universal fact that the colour red

is accepted as sexy. Especially women who wear red clothes, red underwears, red lipstick are regarded as very attractive also in Turkish culture, as the colour red has the power to attract the attention very easily. Therefore, it is not surprising that there is also the conceptual metaphor ATTRACTIVE IS RED in Turkish idioms as examplified in *allı pullu*. This idiom is generally used in Turkish for women's clothes which are attractive and fancy. Similarly, as the colour of passion, energy, and eroticism, red is associated with sexuality in English. As for the social psychologists, women wear red, as a sexual signal, to attract men (Elliot and Pazda, 2012); therefore, it is not surprising that when it comes to women and sex, things that come to mind are red lips, red lipsticks, red lingeries, red dresses, red lights, etc. Red and sexuality link can be observed in the idioms *red light district* and *red-blooded* in English.

Royalty is another target domain embedded in Turkish and English speaking cultures. The red carpet is in many cultures associated with respect, fame, wealth, and authority. The origin of the red carpet tradition goes back to the ancient Greece in the 5th century BC in the Aeschylus' play Agamemnon. The King's wife Clytemnestra prepares to welcome her husband from the Trojan War and lays a red carpet in front of him. Even the King hesitates to walk on the red carpet laid before him, as he is a mortal, a man and not a God. "I cannot trample upon these tinted splendours without fear thrown in my path," he says – and indeed he dies soon after setting foot on it (Baker, 2016). For many years ahead the red carpet has become the symbol of royalty and celebrity in many cultures including Turkish and English speaking ones as observed in *kırmızı halı sermek* in Turkish and *to roll out the red carpet* and *red carpet treatment* in English.

Among the metaphorical expressions above and among the other idioms presented in Table 26 and Table 27, there are some which can be categorized as both conceptually and linguistically similar and therefore regarded as the translations of one another. For instance, the colour red symbolizes boundary or limit such as *red line* in English and *kırmızı çizgi* in Turkish which are similar not only conceptually but also linguistically. Other idioms that are regarded as the

word for word translations of each other are *kan kırmızı* in Turkish and *red as blood* in English. The colour red universally signifies blood and it is embodied in the minds of people with the conceptual metaphor BLOOD IS RED. Furthermore, *kırmızı halı sermek* in Turkish can be considered as the literal translation of *to roll out the red carpet* in English that is regarded as a common conceptualization. Lastly, a physical characteristic of human beings which is to become red in the face when one is embarrassed is also used as an idiom by two cultures with the same linguistic and cognitive structures as observed in *red in the face* in English and *yüzü kızarmak* in Turkish.

4.2.3.3.1.1.2. Differences Between the Sub-Domains of Red Colour Idioms in Turkish and English

The differences between the sub-domains of red colour idioms in Turkish and English are illustrated in Table 29:

Table 29. Differences Between the Cognitive Motivations of Red Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy in Turkish	Number of Turkish Idioms	Conceptual Metaphor/Metonymy in English	Number of English Idioms
MARTYRDOM IS RED	3	DANGER IS RED	4
ATTRACTIVE IS RED	2	ANGER IS RED	3
WARNING IS RED	2	INDEBTEDNESS IS RED	3
OPPOSITION IS RED	1	BUREAUCRACY IS RED	2
WANTED INTERNATIONALLY FOR ARREST IS RED	1	RED STANDS FOR COMMUNISM	2
HAPPINESS IS RED	1	RED LANE STANDS FOR THROAT	2
INVITING INSISTENTLY IS RED	1	DIVERTING THE ATTENTION IS RED	1
EVIL IS RED	1	NIGHTLIFE IS RED	1
IMMORALITY IS RED	1	RED HAND STANDS FOR COMMITTING CRIME	1
		IMPORTANT IS RED	1
		DESIRE IS RED	1
		FIRE IS RED	1
		RED SHOES STAND FOR DANCING	1

Quantitatively, Table 29 revealed that despite 6 similar associations of the colour red, there are 8 different conceptual metaphors/ metonymies in Turkish and 13 different conceptual metaphors/ metonymies in English.

In the cognitive data analysis, danger is observed to be a target domain which is one of the most frequently conceptualized one through the colour red in English speaking cultures. *To see red lights flashing, to be on red alert, red flag,* and *red light* are the idioms generating DANGER IS RED conceptual metaphor. Red lights flashing when an electronic device is out of order or has a problem is a universal case, as there is the red light flashing in order to warn the user. Moreover, if the idiom *to be on red alert* is used in the context of war, this means that the soldiers are on full alert and ready as they are aware that the situation is dangerous. Likewise, red flag is used as a sign of warning of danger which is an idiom including danger as a target domain. Red light is known especially as the sign in traffic to make drivers stop and is derived from a warning light. Despite the fact that red is also used as a warning sign in Turkish society, this conceptual metaphor has not been found in Turkish database.

Red is also recurrently associated with anger in English generating the conceptual metaphor ANGER IS RED in the idioms *to be a red rag to a bull, to see red, and red about the gills.* Red is associated with anger as it is also the colour of a person's face and eyes when she/he becomes frustrated as inferred in the idioms *to see red* and *red about the gills* in which there is a relationship between blood and the colour red. Furthermore, bulls are supposed to become angry when they are waved a red piece of cloth. The matadors use red cape in bullfighting in order to make them angry and attack which results in the creation of the idiom *to be a red rag to a bull.* Although anger has been found out to be the most frequently observed emotion employed in Turkish idioms constructed with body-parts (Baş, 2015, p. 116), it does not exist in the data of this study.

The analysis of red colour idioms in Turkish and English demonstrated that Turkish is different from English in the sense that martyrdom is the most frequently used target domain in Turkish culture (15%), while it is not observed in English data. The mapping between the colour red and the sub-domain

martyrdom is observed in the following idiomatic expressions in Turkish: *al bayrak/ sancak*, *al kanlara boyanmak*, and *ala bulanmak*. All of these idioms are related to blood especially the blood of soldiers or people who died for their motherland generating MARTYRDOM IS RED conceptual metaphor. Furthermore, the first line of the Turkish national anthem which was adopted after the War of Independence includes 'al sancak' (red flag) as observed in "Korkma, sönmez bu şafaklarda yüzen al sancak!" (Don't be afraid, this red flag swaying in the horizon won't fade away). It is clear that 'al' carries a very important moral connotation in Turkish culture.

In English, the colour red is also associated with the economic situation in the idioms *to be in the red, red ink,* and *to go into the red* generating INDEBTEDNESS IS RED conceptual metaphor. *Being in the red* originates from the bookkeepers as they recorded income in black ink while expenses in red ink in their notebooks before the use of computers (Ashe-Edmunds). Today, the same understanding still exists and the colour red signifies a financial loss which is the opposite of the colour black as exemplified in *to be in the black* which refers to businesses that are economically solvent.

Another conceptualization created by the colour red in Turkish is warning which can also be observed commonly. As it is stated by NASA, red is one of the most attractive and visible colours, as the longest visible wavelength is red (What Wavelength Goes With a Colour?, n.d.); thus, it captures the attention of people very easily. That is why the colour red is the colour of stop signs, fire engines, and danger signals. In Turkish *kırmızı kart görmek* and *kırmızı kart göstermek* is used in the context of sports in order to warn a player.

The red colour idioms in English have also been used in the historical and political context and they especially refer to Communists. The idiom *reds under the bed* was used for the Communist sympathizers during the Cold War and the metaphorical expression *better dead than red* was used as a slogan for rejecting a Communist society meaning that "the prospect of a nuclear annihilation was more preferable to that of a Communist society" (Cresswell, 2010, p. 362). Thus, COMMUNISM IS RED conceptual metaphor is embodied

as a result of the political events took place in the 19th century.

Another target domain in English is bureaucracy that is conceptualized through the colour red as observed in *red tape* and *cut through red tape*. The origin of the collocation "red tape" is "the red ribbons or … 'tapes' that tied together official documents in Great Britain, that is, one observable typical feature of this type of papers stands for this kind of documents" and the meaning of the idiom has become more comprehensive and referred to "delays caused by bureaucratic complexity" (Redondo and Plaza, 2007, p. 182) generating BUREAUCRACY IS RED conceptual metaphor.

Other rarely observed (1 idiom for each target domain) conceptualizations that can be regarded as culture specific for individuals speaking Turkish are inviting insistently, happiness, opposition, wanted for arrest internationally, while they are desire, crime, fire, dancing, nightlife, important, diverting the attention for the people belonging to English culture.

4.2.3.3.1.2. Meta-Domains of Red Colour Idioms in Turkish and English

In this part, the distribution and analysis of meta-domains underlying red colour idioms in Turkish and English will be presented by using the categorization of Lakoff and Johnson presented in *Philosophy in the Flesh* (1999) which will reveal the similarities more than the differences between Turkish and English and the sub-domains presented in the previous part will be classified under these meta-domains.
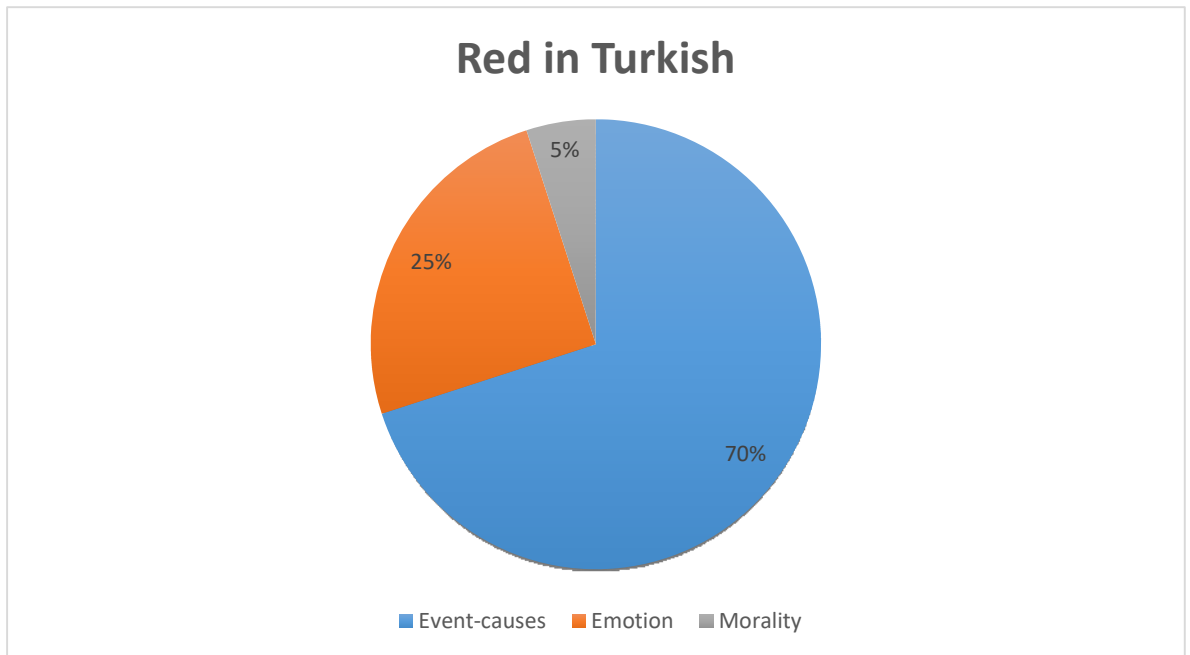
Figure 18. Distributions of Meta-Domains of Red in Turkish Idioms
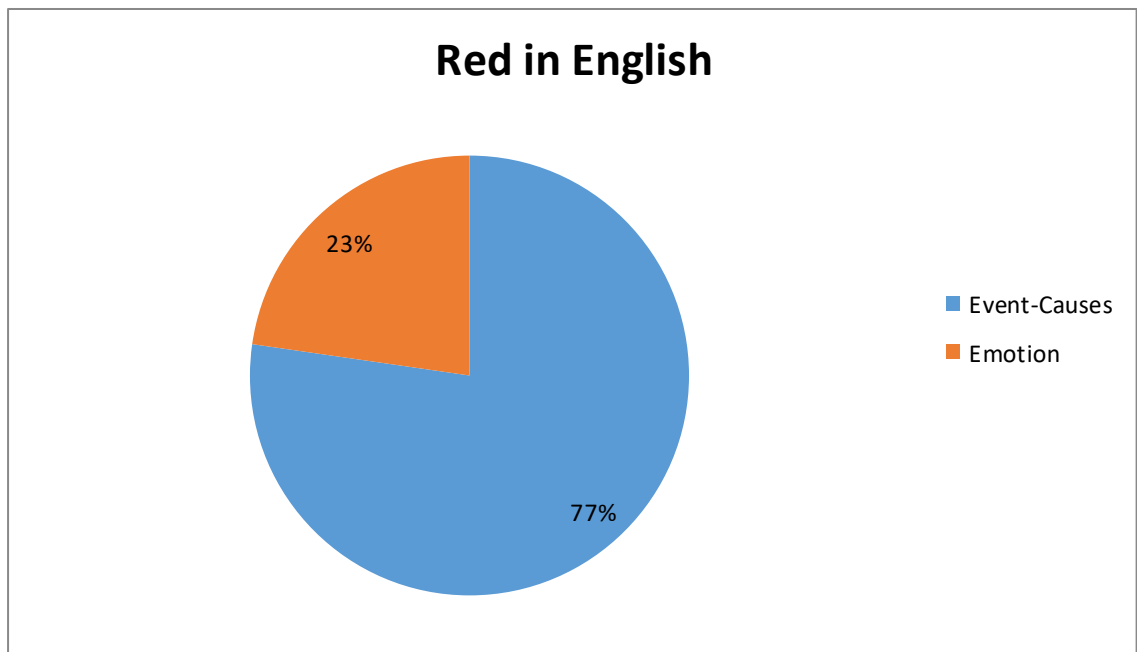
Figure 19. Distributions of Meta-Domains of Red in English Idioms

As illustrated in Figure 18 and Figure 19, events-causes metaphors are the most frequently observed domain in both languages with the rate of 80% in Turkish and 77% in English which are very close to each other. These rates

prove the assertion of Lakoff and Johnson that events-causes metaphors are the most pervasive type of metaphors in the world languages.

Similarly enough, Turkish and English have emotion as the second recurrently conceptualized meta-domain with the rate of 20% in Turkish and 23% in English.

The rates demonstrate that despite the differences between the sub-domains of Turkish and English red colour idioms, when presented within a broader framework and by analyzing the meta-domains of these idioms, it has been found out that these two genetically and culturally different languages share some conceptualizations.

4.2.3.3.1.2.1. Distribution and Analysis of Events-Causes Metaphors in Red Colour Idioms

The events-causes metaphors, despite being the most frequently observed one in both languages, differ in terms of their sub-types as also illustrated in the previous part.
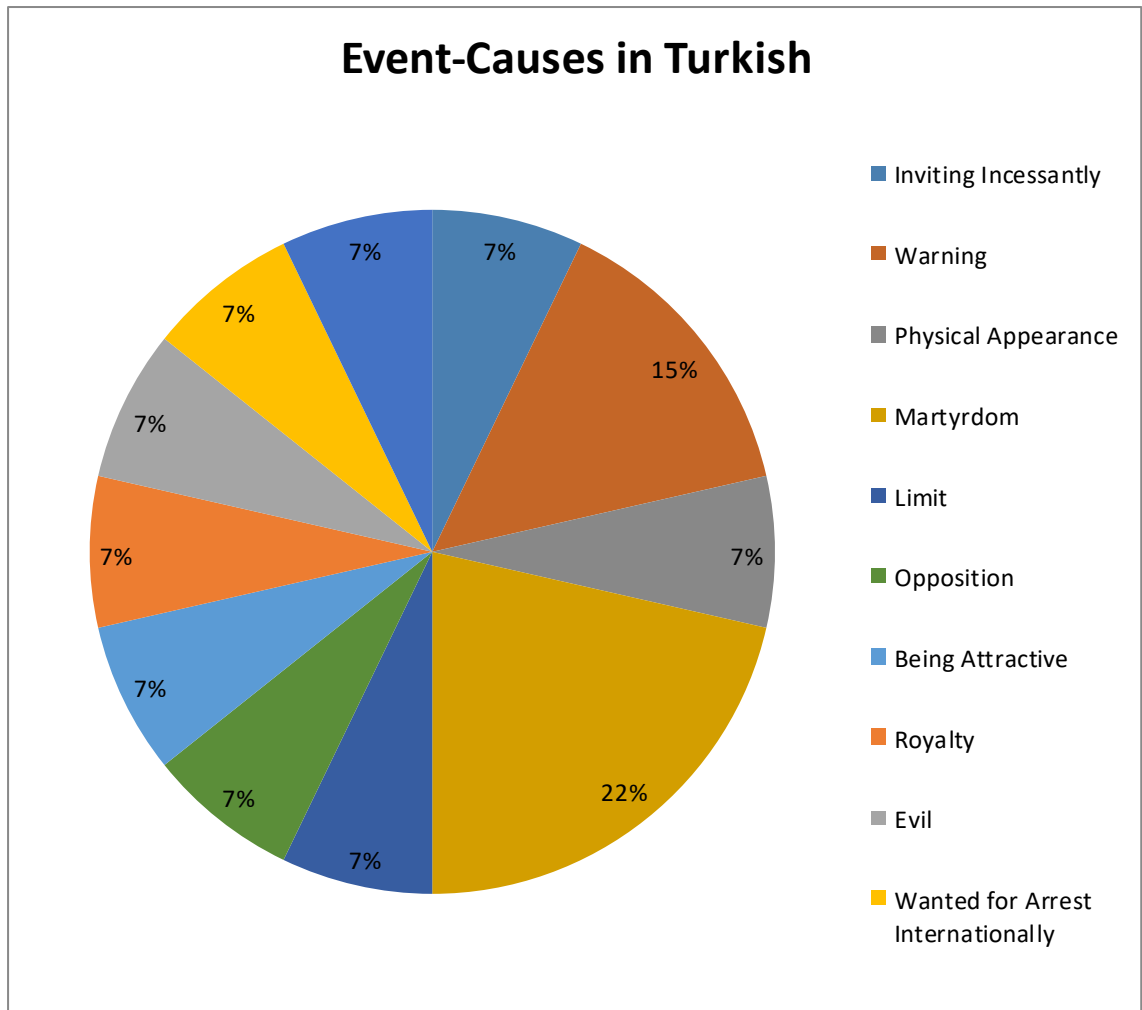
Figure 20. Distribution of Events-causes Metaphors in Turkish
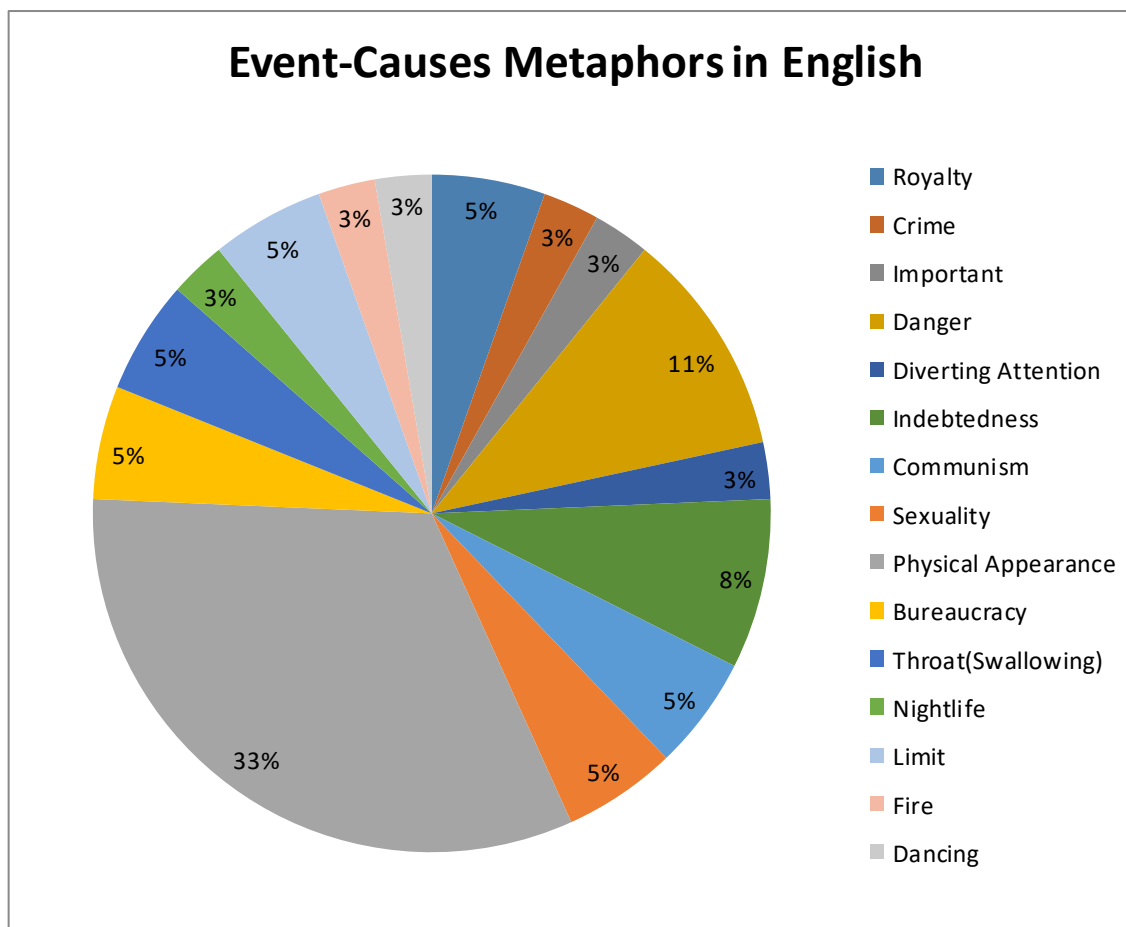
Figure 21. Distribution of Events-causes Metaphors in English

Figure 20 and Figure 21 reprove the fact that although the rate of the conceptualization of Turkish and English speaking individuals in terms of events and causes metaphors is similar in the way that it is the events and causes metaphors which are used most with the colour red in Turkish and English, there exists striking differences in terms of their types or sub-domains.

While the events and causes concepts conceptualized through the colour red in Turkish are inviting incessantly, warning, red as physical appearance, martyrdom (with the highest frequency rate), limit, opposition, being attractive, royalty, evil, arrest, and pornography; they are royalty, crime, red as physical appearance (with the highest frequency rate) being important, danger, diverting attention, indebtedness, communism, sexuality, bureaucracy, throat, nightlife, limit, fire, and dancing in English.

4.2.3.3.1.2.2. Distribution and Analysis of Metaphors for Emotion in Red Colour Idioms

As for the emotion concepts, although the rate of the target domain of emotion conceptualized through the colour red does not differ as much as events-causes metaphors in Turkish and English (20% in Turkish, 23% in English), it again varies in terms of the type or sub-concepts of emotion it signifies as demonstrated in Figure 22 and Figure 23:

Emotion in Turkish

25%

75%

- Happiness
- Shame

Figure 22. Distribution of Metaphors for Emotion in Turkish

Emotion in English

14%

43%

43%

- Anger
- Shame
- Desire
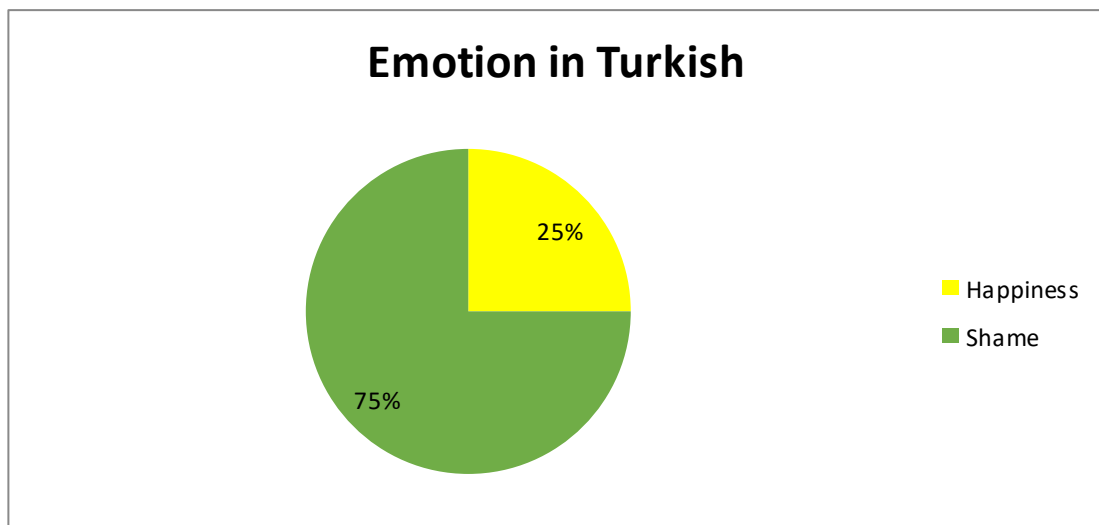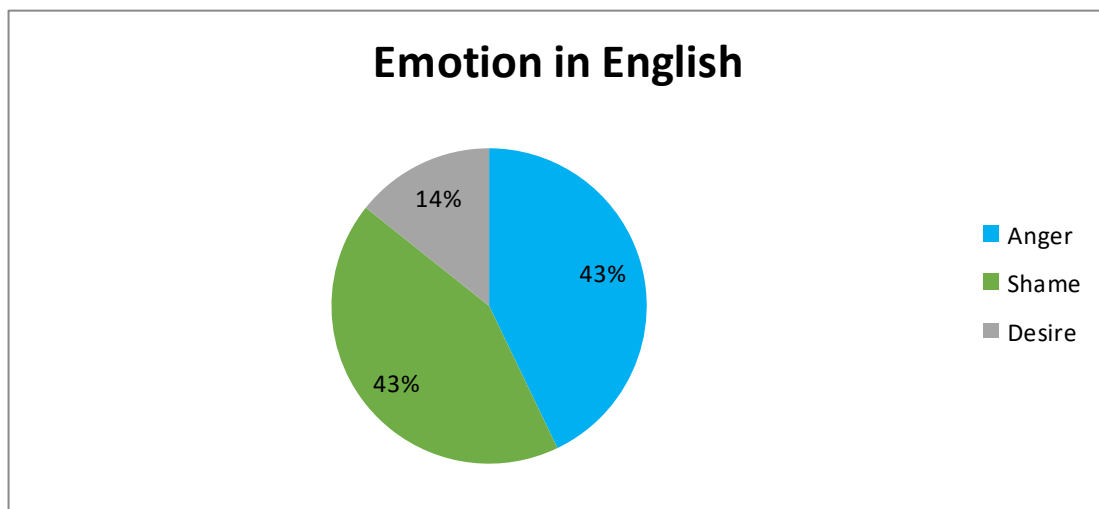
Figure 23. Distribution of Emotion Metaphors in English

In terms of emotion, there is a crucial similarity between the sub-type of emotion which is the most frequently observed one in Turkish and English, that is shame. Within the meta-domain of emotion, shame is conceptualized in Turkish with the rate of 75% and it is 43% in English.

The most striking difference between the two languages is the entrenchment of anger. Although anger is observed with the rate of 43% in English and it is not observed in Turkish despite the fact that anger is associated with redness of the face in Turkish just like shame.

4.2.3.3.1.2.3. Distribution and Analysis of Metaphors for Morality in Red Colour Idioms

As the metaphors for morality were only found in Turkish, Figure 24 demonstates the distribution of the sub-domains categorized under the meta-domain of morality in Turkish.
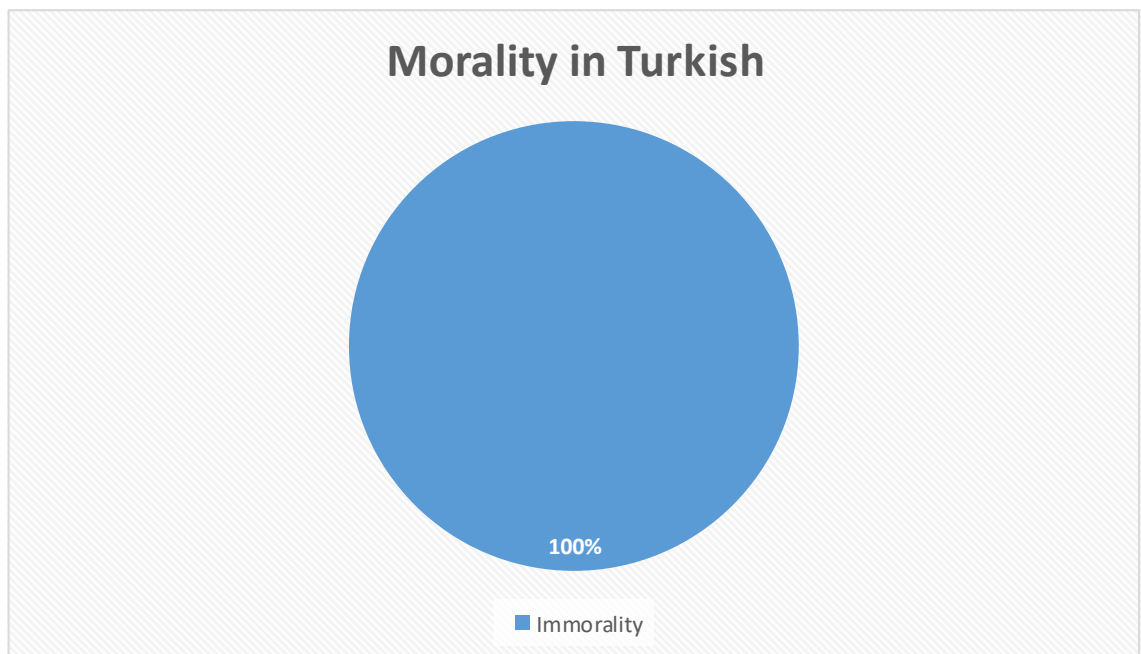
Figure 24. Distribution of Metaphors for Morality in Turkish

As it can be observed from Figure 24, red colour is only associated with immorality in Turkish which is not observed in English.

4.2.3.3.2. Comparison of the Metonymy-Based Red Colour Idioms in Turkish and English

It was illustrated that there are 7 metonomy-based idiomatic expressions in Turkish which are *kırmızı nokta, al bayrak, kırmızı bülten, yüzü al al olmak, yüz kızartıcı, yüzü kızarmak,* and *yüzünü kızartmak*. Out of these idioms 4 of them have body-part relation as illustrated in Table 30:

Table 30. Distribution of Body Part Terms in Turkish Red Colour Idioms

Body Part Term	Number
Yüz - Face	4
Total	**4**

As a type of PART-WHOLE metonymy, body-part relation is used by Turkish speakers including only the face in the idiomatic expressions. As it is the face through which human beings can express their feelings and emotions, it is employed in Turkish idioms mostly in order to describe shame.

Table 31. Distribution of Body Part Terms in English Red Colour Idioms

Body Part Term	Number
Face	**3**
Hand	**1**
Total	**4**

Among the metonymy-based idioms which are *to be in the red, better dead than red, reds under the bed, red ink, down the little red lane, red flag, red shoes*

syndrome, *to catch someone red-handed, to be left red-face, red in the face,* and *to give someone a red face,* the last four have body-part metonymy. Most of the body-part relations in English red colour idioms are constructed by the 'face' which is the same body-part in Turkish.

4.2.3.3.3. Comparison of Simile-based Red Colour Idioms in Turkish and English

Similes, as another ingredient of human cognitive processes, will be elaborated and compared in this part.

Table 32. Simile-based Red Colour Idioms in Turkish and English

Simile-based Red Colour Idioms in Turkish	Simile-based Red Colour Idioms in English
kan kırmızı	*red as a beetroot*
	to go as red as a beet
	red as a turkey-cock
	red as a cherry
	red as a poppy
	red as a rose
	red as blood
	red as petticoat
	red as rubies
	red as a ferret
	red as a blister
	red as a turkey-cock

In terms of the number of simile-based idioms, the difference between Turkish and English is clearly illustrated in Table 32. Although there is only one simile-based idiom in Turkish (5%), the number of simile-based idioms in English constructed with the colour white is 12 (27.27%) which demonstrates that English speaking individuals have tendency to structure their expressions by making analogies.

4.2.3.3.4. Comparison of Positive, Negative, and Neutral Attributes of Red
Colour Idioms in Turkish and English

Especially by using contextual information in the naturally occurring examples
included in Table 26 and Table 27, the categorization of quality of idioms is
presented in Table 33 and Table 34.

Table 33. Positive, Negative, and Neutral Attributes of the Idiomatic
Expressions of Colour Red in Turkish

Positive	Negative	Neutral
kırmızı dipli mumla davet etmek	*kırmızı kart görmek*	*kan kırmızı*
al bağlamak	*kırmızı kart göstermek*	*allı pullu*
kırmızı halı sermek	*al basmak*	*al bayrak/sancak*
	al kanlara boyanmak	*kırmızı çizgi*
	kırmızı nokta	*kırmızı oy*
	ala bulanmak	
	loğusayı al basmak	
	kırmızı bülten	
	yüzü kızarmak	
	yüzü al al olmak	
	yüz kızartıcı	
	yüzünü kızartmak	

Table 34. Positive, Negative, and Neutral Attributes of the Idiomatic
Expressions of Colour Red in English

Positive	Negative	Neutral
the red-carpet treatment	*to be a red rag to a bull*	*red as a cherry*
red-blooded	*to catch someone red-handed*	*red as a poppy*
red-hot	*to be left red-faced*	*red as a rose*
to roll out the red carpet	*to see red lights flashing*	*red as blood*
to paint the town red	*to be a red herring*	*red tape*
	to be in the red	*cut through red tape*
	to see red	*down the little red lane*
	better dead than red	*red as rubies*
	red as a beetroot	*mulberry-red*
	reds under the bed	*red as a ferret* */ eyes as red as a ferret's*
	red in the face	*red as a blister*
	red ink	*red shoes syndrome*
	to give someone a red face	*a red-letter day*
	to go into the red	*red-light district*
	to be on full/red alert	*red as a petticoat*
	to go as red as a beet	*red steer*
	red-line	
	red about the gills	
	red flag	
	red light	
	to hunt the fox down the red lane	
	red as a turkey-cock	
	red-circle	

As it is observed in Table 33 and Table 34, while Turkish has 3 idioms (15%) with positive connotations, English has 5 idioms (11.36%) with positive conceptualizations. Another rate inferred from Table 33 and Table 34 is that English speaking individuals use the colour red in their idioms in order to express the negative with the rate of 52.27%, while the rate of the idioms of

colour red categorized as negative in Turkish culture is 60%. The tables have also demonstrated that Turkish has 5 idioms (25%) with neutral connotations, the rate of the idioms of colour red categorized as neutral in English is 36.36%.

The results of the analysis of red colour idioms in Turkish and English revealed that two languages do not differ dramatically from one another in terms of whether they have acquired positive, negative or neutral conceptualizations about the colour red.

4.2.4. Analysis of the Colour Yellow

4.2.4.1. Analysis of the Cognitive Motivations of Yellow Colour Idioms in Turkish

'Sarı' which is symbolically the colour of the sun is described in the online dictionary of Turkish Language Association as "yeşil ile turuncu arasında bir renk, limon kabuğu rengi" (the colour between green and orange, the colour of a lemon peel) and connotatively it is defined as "soluk, solgun" (pale) (Sarı, n.d.).

The colour term sarı evolved from 'sarıg' and it was initially used in Orhun Inscriptions, the oldest written Turkish documents (Bayraktar, 2006, p. 209) and it has been used since then by gaining different connotations among speakers of different language communities.

As the brightest and the hottest colour, the colour of the sun and gold, yellow is regarded as symbolizing the status and power as it is associated with yaldız (gilt) and varak (lamina) (Mazlum, 2011, p. 132). In Turkish mythology, yellow was regarded as the symbol of the center of the world. In Shamanism, Ülgen, the God of benevolence and prosperity, had a palace with a yellow gold door and a yellow gold throne which were regarded as the center of the state (Genç, 1997, p. 31). Furthermore, in Turkish history yellow was used commonly in Memluks and Golden Horde and was the main colour of their flags (Yardımcı, 2011, p. 115).

The colour yellow has also negative connotations that can be observed in Turkish epics in which yellow symbolizes the disaster or malignancy (ibid.). It is also associated with illness in the Anatolian culture.

Although yellow has not been used in the idioms of Turkish language as much as the colours white, black, and red, conceptualizations of yellow among Turkish speakers can be observed in Table 35 presenting the cognitive motivations of the idiomatic expressions of colour yellow in Turkish.

Table 35. Conceptual Metaphors/ Metonymies of Yellow Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
beti benzi sararmak	MM: çok korkmak,korkudan yüzü sararmak MM: to become pale because of fear LM: one's facies become yellow Ex: "Beti benzi sarardı, hüzünlendi ve nihayet hüngür hüngür ağlamaya başladı." https://books.google.com.tr/books?id=WRuaBQAAQBAJ&pg=PT195&lpg=PT195&dq=%22beti+benzi+sarard%C4%B1%22&source=bl&ots=Yw3tbROLsV&sig=8mNsRlZTggQv63qvU5uyZQWP138&hl=tr&sa=X&ved=0ahUKEwjHpPiUgq7TAhWEXRoKHaYjBN8Q6AEILDAD#v=onepage&q=%22beti%20benzi%20sarard%C4%B1%22&f=false	**Events-causes** Paleness	PALENESS IS YELLOW
kehribar gibi sarı	MM: çok sarı MM: very yellow LM: as yellow as an amber Ex: "Festivalin son gününde ise kehribar gibi sarı, kelebek kadar hafif tava ciğerini ücretsiz olarak dağıtacağız." http://edirnehaber.org/print/news/4624.html	**Events-causes** Brightness	AMBER IS YELLOW
limon gibi sararmak	MM: rengi heyecandan sari olmak MM: to become pale because of being nervous or exciting LM: to become yellow as a lemon Ex: "Yüzü limon gibi sarardı. Evet, çay yaptık. Hayır, yemiyor." https://books.google.com.tr/books?id=NW5UBAAAQBAJ&pg=PT162&lpg=PT162&dq=%22limon+gibi+sarard%C4%B1%22&source=bl&ots=90-hkMrhin&sig=FRa0uQufrQxavNjNqlt0bhGSl1k&hl=tr&sa=X&ved=0ahUKEwiyucncgK7TAhVFWBoKHcDuCMgQ6AEIKDAB#v=onepage&q=%22limon%20gibi%20sarard%C4%B1%22&f=false	**Events-causes** Paleness	PALENESS IS YELLOW

Table 35. (Continuation) Conceptual Metaphors/ Metonymies of Yellow
Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
sararıp solmak	MM: sağlığı bozulmak MM: to become ill LM: to become yellow and pale Ex: "Sevgili gidince sonbahar misali yüreğin sararıp soldu mu?" http://www.kizlarsoruyor.com/ayrilik/q3598222-sevgili-gidince-sonbahar-misali-yuregin-sararip-soldu-mu	**Events-causes** Illness, Sickness, Paleness	PALENESS IS YELLOW
sarı bomba	MM: uyuşturucu türü MM: a type of drug LM: yellow bomb Ex: "23 çeşide ayrılan uyuşturucu maddeleri kendi piyasası içinde saddam, beyaz kelebek, otoban, beyaz ten, sarı bomba" http://arsiv.ntv.com.tr/news/393677.asp	**Events-causes** Drug	YELLOW STANDS FOR DRUG
sarı ceket	MM: uyuşturucu Ex: "Sigara ve uyuşturucu kullanımı ilköğretim okullarına kadar inerken.... Yer altı dünyasında (sarı ceket, kızıl şeytan, mavi cennet) olarak bilinir." http://www.millicozum.com/mc/ocak-2007/uyusturucu-ve-uyumsuzluklaneslimiz-kurutuluyor	**Events-causes** Drug	YELLOW STANDS FOR DRUG
sarı çıyan	MM: sinsi, hain sarışın kimse MM: sneaky, betrayer blond person LM: yellow centipede Ex: "Bayıldıktan sonra bile dört darbe daha indi. Metin'in sarı çıyan dediği üveykardeşi ile sarı kadın dediği analığı dayanamayıp dışarı kaçtılar." https://books.google.com.tr/books?id=0zG7AwAAQBAJ&pg=PT34&lpg=PT34&dq=%22sar%C4%B1+%C3%A7%C4%B1yan%22&source=bl&ots=WZB7Z58AUD&sig=ZLZBbmtTZj0s8qsa8Bc88QwioWQ&hl=tr&sa=X&ved=0ahUKEwiWhr7VrfbPAhVEWhQKHatnCyU4KBDoAQgzMAY#v=onepage&q=%22sar%C4%B1%20%C3%A7%C4%B1yan%22&f=false	**Morality** Immorality, Malignancy	MALIGNANCY IS YELLOW
sarı çizmeli Mehmet Ağa	MM: kim olduğu, nerede oturduğu bilinmeyen kimse MM: a person who is unknown LM: Mehmet Aga with yellow boot Ex: "Yaz tahtaya bir daha Tut defteri kitabı Sarı Çizmeli Mehmet Ağa Bir gün öder hesabı" http://www.sarki-sozleri.net/kurban-sari-cizmeli-mehmet-aga	**Events-causes** Unknown, Anonymous	YELLOW BOOT STANDS FOR AN ANONYMOUS PERSON

Table 35. (Continuation) Conceptual Metaphors/ Metonymies of Yellow Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
sarı damarı tutmak	MM: inatçılık MM: obstinacy LM: to hold his/her yellow vein Ex: O sarı damarı tuttu mu ne yapıyorum peki??: çok basit: ben inatlaşmıyorum http://pi.web.tr/sobeinatci-cocugunuzu-nasil-ikna-edersiniz/	**Events-causes** Obstinacy	YELLOW VEIN STANDS FOR OBSTINACY
sarı kanaryalar	MM: Fenerbahçe spor kulübü, oyuncuları ve taraftarları MM: football team of Fenerbahçe LM: yellow canaries Ex: "Bundan böyle Sarı Kanaryalar sahada, Kadıköy' ün Boğaları tribünde Fenerbahçe'mizin nice zaferlerine omuz omuza birlikte imza atacaklar." http://www.fenerbahce.org/detay.asp?ContentID=37155	**Events-causes** Football team, Fenerbahçe	YELLOW CANARY STANDS FOR FENERBAHÇE
sarı kart	MM: kurallara devamlı olarak uymayan, aşırı, sert veya kasıtlı faul yapan, centilmence davranışlardan uzak kalan oyuncuya hakemin ikazını gösteren kart. MM: a card used to caution players in football, volleyball or hentball LM: to see yellow card Ex: "Süper Lig'de 18 takımın sakat cezalı ve sarı kart sınırında tüm futbolcular bu listede" http://www.goal.com/tr/news/232/spor-toto-s%C3%BCper-lig/2016/09/08/11624842/s%C3%BCper-ligde-sakat-cezal%C4%B1-listesi-ve-ceza-s%C4%B1n%C4%B1r%C4%B1nda-bulunan?ICID=HP_BN_1	**Events-causes** Warning in sports	YELLOW CARD STANDS FOR WARNING IN SPORTS
sarı kart görmek	MM: futbol, voleybol veya hentbolde oyun kurallarına aykırı hareket yapan oyuncu sarı renkte kart cezası almak MM: a card used to caution players in football, volleyball or handball LM: to see yellow card Ex: "Kei Kamara twerk yapınca sarı kart gördü!" http://t24.com.tr/video/kei-kamara-twerk-yapinca-sari-kart-gordu,3568	**Events-causes** Warning in sports	YELLOW CARD STANDS FOR WARNING IN SPORTS

Table 35. **(Continuation)** Conceptual Metaphors/ Metonymies of Yellow Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
sarı pasaport	MM: kürek mahkumlarına,ağır cezalılara verilen ve üzerinde cezası yazılı kimlik kartı MM: an identity card given to the convicted people LM: yellow passport Ex: "Bir hana ugradım, beni kabul etmediler, jandarmaya göstermek zorunda kaldıgım sarı pasaportyüzünden her yerden kovuldum." https://books.google.com.tr/books?id=BebUC wAAQBAJ&pg=PT10&lpg=PT10&dq=%22sar %C4%B1+pasaport%22&source=bl&ots=Rdy b6E_QF- &sig=l1NmqkOtgATzd42p_1Q6cFmTxP8&hl =tr&sa=X&ved=0ahUKEwjb5pbMgq7TAhXFr xoKHX2iCyk4ChDoAQgjMAE#v=onepage&q =%22sar%C4%B1%20pasaport%22&f=false	**Events-causes** Identity Card for the convicted	YELLOW PASSPORT STANDS FOR AN IDENTITY CARD GIVEN FOR THE CONVICTED
sarı sayfalar	MM: gazetelerin ilân sayfaları MM: advertising pages of newspapers Ex: "Sarı Sayfalar arar bulur, kiralar, satar ve ilanlarınız için size özel benzersiz, ekonomik, etkili ve pratik çözümler sunar." http://www.nisanreklam.com.tr/bugunku-sabah-sari-sayfalar	**Events-causes** Advertisement, Announcement	YELLOW JOURNALISM STANDS FOR ADVERTISEMENT
sarı sendika	MM: işverenden yana olan sendikal örgüt. MM: union on the side of the employee LM: yellow union Ex: "Sarı sendika Türk Metal'den istifa ederek Birleşik Metal'de örgütlenen Oyak Renault işçilerinin sendikal tercihlerine yönelik baskılar sürüyor." http://haber.sol.org.tr/emek-sermaye/renault-iscilerine-sari-sendika-ve-patron-baskisi-suruyor-171632	**Events-causes** Union on the side of employee	YELLOW UNION STANDS FOR BEING ON THE SIDE OF EMPLOYEE
sarı sıcak	MM: Türkiye'nin güney illerindeki yakıcı, çok bunaltıcı güneş ve sıcaklık MM: very hot and warm weather condition especially in the southern part of Turkey LM: yellow hot Ex: "Sarı sıcak yaz gibi hemen sıcağına alıveriyor." https://www.tripadvisor.com.tr/ShowUserRevi ews-g293976-d8019109-r341922961-Ziryab_Cafe_Bistro-Selcuk_Izmir_Province_Turkish_Aegean_Co ast.html	**Events-causes** Hot, Sun	HOT IS YELLOW

Table 35. (Continuation) Conceptual Metaphors/ Metonymies of Yellow
       Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
sarı yahudi	MM: paraya düşkün kimse MM: a person who is keen on money LM: yellow Jewish Ex: "Sarı Yahudi paraya düşkün kişi anlamında kullanılırken 'Yahudi pazarlığı' sözüyle Yahudilerin cimriliğine vurgu yapılıyor." http://www.cnnturk.com/amp/2011/yasam/diger/04/18/dildeki.dikenler/613666.0/index.html	**Events-causes** Person who is keen on money	YELLOW JEWISH STANDS FOR PERSON KEEN ON MONEY
sarı yelek	MM: uyuşturucu madde MM: a type of drug LM: yellow vest Ex: "Amerika'da 15 dolara satılan bir sarı yelek aldı adamın biri." http://www.seslimakale.com/SearchResult?q=adliye	**Events-causes** Drug	YELLOW STANDS FOR DRUG
sarıkız	MM: esrar MM: marijuana LM: yellow girl Ex: "Batman'da sarıkız operasyonu!" http://www.sondakika.com/haber/haber-batman-da-sarikiz-operasyonu-8549227/	**Events-causes** Drug, Marijuana	YELLOW STANDS FOR MARIJUANA

As observed in Table 35, the cognitive analysis of the Turkish idioms proved the fact that the yellow colour idioms are used among Turkish speakers in order to refer to paleness, obstinacy, malignancy, light, warning, bad luck, advertisement in journalism, being hot, being anonymous, and drug most of which are not included in the definition of yellow provided in the online dictionary of Turkish Language Association.

4.2.4.2. Analysis of the Cognitive Motivations of Yellow Colour Idioms in English

In Oxford Dictionary online the colour yellow is described as "the colour between green and orange in the spectrum, a primary subtractive colour complementary to blue; coloured like ripe lemons or egg yolks" (Yellow, n.d.). It is also added that the colour yellow denotes a warning of danger (ibid.).

Connotatively, it is explained in Oxford Dictionary online, Cambridge Dictionaries online, Collins English Dictionary online, Macmillan Dictionary online and Merriam-Webster online that the colour yellow is associated with cowardliness and being offensively sensational. Furthermore, it is used as an offensive adjective to describe people "belonging to a race that has pale yellowish-brown skin" (Yellow, n.d.). Archaically, as Oxford Dictionary online puts forward, it is also used in order to show jealousy or suspicion. It at the same time signifies becoming yellow because of age (Yellow, n.d.).

About the origin and etymology of yellow, in the Oxford Dictionary online, it is stated that yellow was emerged from "Old English geolu, geolo, of West Germanic origin; related to Dutch geel and German gelb, also to gold" (Yellow, n.d.).

Yellow is the colour of the sun which was worshiped as God in many cultures and it is associated with "the life-giving generative powers" for many people (Yu, 2014, p. 60). On the contrary, it also signifies becoming old and approaching to death. In addition, it is commonly known as a sign of a disease particularly jaundice which affects the yellow bile (Ferber, 1999, p. 244).

In the Christian civilizations, the colour yellow symbolizes sanctity; that is why, in the churches the colour yellow was used to draw the pictures of holy people (Mazlum, 2011, p. 132).

Already mentioned and other connotations of the colour yellow in English are illustrated in Table 36 demonstrating the cognitive motivations of the idiomatic expressions of colour yellow among speakers of English.

Table 36. (Continuation) Conceptual Metaphors/ Metonymies of Yellow Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
the sear and yellow leaf	MM: the time of age and waning powers Ex: Now tottering on to forty years, My age forbids all jealous fears. - " My May of life Is fallen Into the sear and yellow leaf." https://books.google.com.tr/books?id=w60KAAAAYAAJ&pg=PA187&lpg=PA187&dq=%22the+sear+and+yellow+leaf%22&source=bl&ots=zVfolfWAVS&sig=ultHJVXaeUrKE8sxXJy7fOWMIu0&hl=tr&sa=X&ved=0ahUKEwigmIGMvozQAhUDthQKHZ2hC_AQ6AEIXzAN#v=onepage&q=%22the%20sear%20and%20yellow%20leaf%22&f=false	**Events-causes** Oldness	OLDNESS IS YELLOW
to have a yellow streak down one's back	MM: to be cowardly Ex: "Our president has a yellow streak down his back when it comes to dealing with Iran and Russia..." http://www.scnow.com/opinion/letters/article_7eeaf53c-22c3-11e6-8ea1-8bbbec0cb5ab.html	**Emotion** Cowardice	COWARDICE IS YELLOW
wear yellow hose/stockings	MM: be jealous Ex: "It's not your fault you wore yellow stockings." http://theshakespearesociety.tumblr.com/post/139880194560/im-sorry-i-called-you-a-yellow-stocking-wearing	**Emotion** Jealousy	YELLOW STOCKINGS STANDS FOR JEALOUSY
yellow about the gills	MM: looking depressed or flushed with anger, drink or indignation, frightened, sickly. Ex: "Clifford was yellow at the gills with anger, and at evening the whites of his eyes were a little yellow too." http://www.classic-novels.com/author/lawrence/lady_chatterleys_lover/ladychatterley016.shtml	**Emotion** Anger	ANGER IS YELLOW
yellow as a crow-flower	MM: bright Ex: "She looked as yellow as a crow-flower and her hair was as straight as a hank of cotton." https://www.cliffsnotes.com/literature/a/adam-bede/summary-and-analysis/book-i-chapters-69/book-i-chapters-69-7	**Events-causes** Brightness	BRIGHTNESS IS YELLOW

Table 36. **(Continuation)** Conceptual Metaphors/ Metonymies of Yellow Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
yellow as a duck's foot	MM: pale Ex: "I was as yellow as a duck's foot and feeling pretty bad." https://books.google.com.tr/books?id=V0IEAAAAMBAJ&pg=PA2&lpg=PA2&dq=%22yellow+as+a+duck%E2%80%99s+foot%22&source=bl&ots=g8CQk0nYKc&sig=CC-bhzneavXdmrDebucgG7xs_l0&hl=tr&sa=X&ved=0ahUKEwjrt4jRtozQAhXJuBQKHc7nDO8Q6AEIITAB#v=onepage&q=%22yellow%20as%20a%20duck%E2%80%99s%20foot%22&f=false	**Events-causes** Being ill, Sick, Paleness because of illness	PALENESS BECAUSE OF ILLNESS IS YELLOW
yellow as a guinea	MM: pale Ex: "She's yellow as a guinea." "I'll do my own diagnosing," he told her, and examined the child." https://books.google.com.tr/books?id=IX6lyQ9cotcC&pg=PT148&lpg=PT148&dq=%22yellow+as+a+guinea+%22&source=bl&ots=JnOpaaExZC&sig=8nNtCV2Qrr6I_UniBvwx_a7uevY&hl=tr&sa=X&ved=0ahUKEwiiw_-dsozQAhVCtxQKHbk6C_A4ChDoAQg4MAU#v=onepage&q=%22yellow%20as%20a%20guinea%20%22&f=false	**Events-causes** Being ill, Sick	PALENESS BECAUSE OF ILLNESS IS YELLOW
yellow as a kite's foot	MM: pale Ex: "Lazear took his mosquitos into the wards where the men lay yellow as a kite's foot with the loathsome disease." https://books.google.com.tr/books?id=FLr_qTISHP4C&pg=PA288&lpg=PA288&dq=%22yellow+as+a+kite%E2%80%99s+foot%22&source=bl&ots=u_OagOT9O-&sig=ghrfE7HhS6W2jSM29yJUCkN4JEU&hl=tr&sa=X&ved=0ahUKEwjk0vGTtozQAhXFvBQKHawhBPAQ6AEIKjAD#v=onepage&q=%22yellow%20as%20a%20kite%E2%80%99s%20foot%22&f=false	**Events-causes** Being ill, Sick, Paleness because of illness	PALENESS BECAUSE OF ILLNESS IS YELLOW

Table 36. (Continuation) Conceptual Metaphors/ Metonymies of Yellow Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
yellow as a quince	MM: pale Ex: "Doctor Bianchon, a woman whose skin is ruined at an early age, who turns as yellow as a quince." https://books.google.com.tr/books?id=FXcbAgAAQBAJ&pg=PT3159&lpg=PT3159&dq=%22yellow+as+a+quince%22&source=bl&ots=xKHinCibMQ&sig=JAW1d08IlX9CSH037Oj-_zmK3JE&hl=tr&sa=X&ved=0ahUKEwiv6cHFvYzQAhUJkRQKHXmIBPAQ6AEIUDAJ#v=onepage&q=%22yellow%20as%20a%20quince%22&f=false	**Events-causes** Paleness because of illness or old age	PALENESS BECAUSE OF ILLNESS IS YELLOW
yellow as a ragweed	MM: bright Ex: "the sun shone in on me the next morning, as yellow as a ragweed, its brightness warming my eyelids and forcing them open." http://theband.hiof.no/books/Woodstock_Ian_Margieson.pdf	**Events-causes** Brightness	BRIGHTNESS IS YELLOW
yellow as butter	MM: pale Ex: "Her ears were now as yellow as butter, a jaundicey contrast with her snow pure hair. But even that hair showed signs of the plague." https://books.google.com.tr/books?id=vd0nBQAAQBAJ&pg=PT173&lpg=PT173&dq=%22yellow+as+butter%22&source=bl&ots=F0j_gsik3e&sig=b1P4u6IXrOwOr16Jnf04bH7F1IQ&hl=tr&sa=X&ved=0ahUKEwiAx9KBvYzQAhWDWxQKHaIBA_A4ChDoAQgtMAY#v=onepage&q=%22yellow%20as%20butter%22&f=false	**Events-causes** Being ill, Sick, Paleness because of illness	PALENESS BECAUSE OF ILLNESS IS YELLOW
yellow as gold	MM: bright Ex: "Her lips are red, her looks are free, Her locks are yellow as gold." http://www.gbarto.com/multilingua/rom1/blog/2004/06/her-locks-were-yellow-as-gold-hair.html	**Events-causes** Brightness	BRIGHTNESS IS YELLOW
yellow dog	MM: contemptible person. Ex: "… would vote for a yellow dog out there if he was named Republican." https://en.wikipedia.org/wiki/Yellow_dog_Democrat	**Morality** Immorality, Contemptibleness	CONTEMPTIBLENESS IS YELLOW

Table 36. (Continuation) Conceptual Metaphors/ Metonymies of Yellow
Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
yellow dog fund	MM: monies used for bribery. Ex: "Thompson denies charge of corruption;: Indignantly brands " yellow dog " fund story as false." https://www.amazon.co.uk/J-S-B-Thompson-denies-charge-corruption/dp/B00087O54W	**Events-causes** Bribery, Illegality	MONEY FOR BRIBERY IS YELLOW
yellow flag	MM: sign of infection Ex: "Ships that carried people infected with yellow fever were required to hoist a yellow flag as a warning." https://books.google.com.tr/books?id=HpJQwKhSA9QC&pg=PT17&lpg=PT17&dq=%22YELLOW+flag%22,+infection&source=bl&ots=h65NHxmHqq&sig=NkFdeV4R0272zUTuzLPKD0Magk0&hl=tr&sa=X&ved=0ahUKEwisyMTcsIzQAhVJuBQKHSw7AvAQ6AEISDAJ#v=onepage&q=%22YELLOW%20flag%22%2C%20infection&f=false	**Events-causes** Warning of infection	YELLOW FLAG STANDS FOR BEING INFECTIOUS
yellow journalism	MM: writing in newspapers that tries to get people's attention or influence their opinions by using strong language or false information Ex: "A look at Seattle Seahawks running back Marshawn Lynch and how current-day yellow journalism skews our perception of the player." http://www.forbes.com/forbes/welcome/?toURL=http://www.forbes.com/sites/vincentfrank/2015/01/30/marshawn-lynch-and-the-ignorance-of-yellow-journalism/&refURL=https://www.google.com.tr/&referrer=https://www.google.com.tr/	**Events-causes** Sensationalism, Exaggeration	SENSATIONALISM IS YELLOW
yellow-bellied	MM: a yellow-bellied person is not at all brave Ex: "He's just a lowlife wimp, a coward," Gillenwater said. "That's what he is. A yellow-bellied coward." http://www.wsaz.com/home/headlines/Main-in-Wheelchair-Attacked-Robbed-Suspect-Arraigned-on-Charges-179126071.html	**Emotion** Cowardice	YELLOW BELLY STANDS FOR COWARDICE

Table 36. **(Continuation)** Conceptual Metaphors/ Metonymies of Yellow
Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
yellowed	MM: old-fashioned, past its best, less vivid Ex: "I want to turn a scanned pic of a map into a yellowed old-fashioned looking graphic." http://www.justskins.com/forums/a-yellowed-stained-torn-162764.html	**Events-causes** Old-fashioned, Old	BEING OLD-FASHIONED IS YELLOW
yellow-livered	MM: Cowardly, spiritless Ex: "Perhaps the press are just as much yellow livered cowards." http://cameron-cloggysmoralcompass.blogspot.com.tr/2013/09/david-cowardly-cameron-is-he-man-or.html	**Emotion** Fear, Cowardice	YELLOW LIVER STANDS FOR COWARDICE

The cognitive analysis of Table 36 illustrated that the colour yellow carries a
variety of symbolic meanings which are cowardice, oldness, jealousy, being old-
fashioned, paleness, infection, brightness, anger, sensationalism,
contemptibleness, and illegality among English speakers.

4.2.4.3. Comparison of the Cognitive Motivations of Yellow Colour Idioms in
Turkish and English

4.2.4.3.1. Comparisons of the Target Domains of Yellow Colour Idioms in
Turkish and English

Table 35 and Table 36 revealed that Turkish and English have both similarities
and differences in terms of the cognitive motivations of yellow colour idioms.
Thus, this part will provide a detailed comparison of target domains by
categorizing them under both meta- and sub-domains.

4.2.4.3.1.1. Sub-Domains of Yellow Colour Idioms in Turkish and English

In this part, the sub-domains of Turkish and English yellow colour idioms will be analyzed in a detailed way by providing the similar and different conceptual metaphors/ metonymies in Turkish and English.

4.2.4.3.1.1.1. Similarities Between the Sub-Domains of Yellow Colour Idioms in Turkish and English

The similarities between the conceptual metaphors/ metonymies of yellow colour idioms in Turkish and English are illustrated in Table 37:

Table 37. Similarities Between the Cognitive Motivations of Yellow Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy	Number of Idioms in Turkish	Number of Idioms in English
PALENESS IS YELLOW	3	5
BRIGHTNESS IS YELLOW	1	3
MALIGNANCY IS YELLOW	1	1

As Table 37 illustrated, the number of similar conceptualizations of yellow colour idioms in Turkish and English is not high.

As it was presented in Table 37, the colour yellow is most frequently used in both languages in order to refer to the paleness of an individual either because of an illness or extreme emotion such as anger or fear as observed in the metaphorical expressions illustrated in Table 35 and Table 36. Just like red and white, the colour yellow signalizes certain changes throughout the body of human beings biologically. It is a universal human embodied experience that when a person's skin becomes a yellowish pale in colour, it is directly associated with being ill or sick. Moreover, the disease of 'jaundice' is translated as 'sarılık' in Turkish which is a disease characterized by a yellowing of the skin and whites of the eyes of people caused by an accumulation of bilirubin that is the yellow pigment in the blood. Thus, for physiological reasons PALENESS

BECAUSE OF ILLNESS IS YELLOW or YELLOW FACE STANDS FOR ILLNESS metaphors are embedded in the minds of Turkish speaking people as underlied in *limon gibi sararmak, sararıp solmak,* and *beti benzi sararmak.* The analysis of yellow colour idioms in English has demonstrated that paleness (because of illness) is the most frequently used target domain in English culture (26.31%). The common characteristic of these expressions is that they are all simile-based idioms, and the pale yellowish colour of quince, butter, duck's foot, kite's foot, and guinea is associated with the pale colour of the human beings especially when they are ill or sick generating the conceptual metaphor PALENESS BECAUSE OF ILLNESS IS YELLOW. This is a conceptual metaphor which is entrenched in the minds of many human beings in the world because of physiological reasons. What is more, in the idiom *yellow about the gills* there is also a reference to paleness of a person as described in Oxford Dictionary of Slang (Ayto, 1998, p. 26), but this time, it is paleness because of anger as observed in the naturally occurring example for this idiom in Table 36.

Another commonality is observed in the target domain of brightness or light. As being the colour of sun and sunlight yellow signifies brightness in English and Turkish cultures as observed in the metaphorical expressions *kehribar gibi sarı* in Turkish and *yellow as gold*, *yellow as a crow-flower,* and *yellow as a ragweed* in English.

What is more, the colour yellow is commonly associated with malignancy or contemptibleness in the English and Turkish cultures, though not frequently observed. *Sarı çiyan* is associated with malignancy used for blonde people. The characteristics of the insects of centipedes which are being dangerous and venomous are attibuted to people who are dangerous and mischiefmakers generating the conceptual metaphor MALICE (MISCHIEFMAKING) IS YELLOW. Similarly, in *yellow dog* in English there is the collocation of yellow and an animal term which is used for people who are malice or contemptible.

4.2.4.3.1.1.2. Differences Between the Sub-Domains of Yellow Colour Idioms in Turkish and English

The differences between the sub-domains of yellow colour idioms in Turkish and English are illustrated in Table 38:

Table 38. Differences Between the Cognitive Motivations of Yellow Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy in Turkish	Number of Turkish Idioms	Conceptual Metaphor/Metonymy in English	Number of English Idioms
DRUG IS YELLOW	4	FEAR IS YELLOW	3
HOT IS YELLOW	1	OLDNESS IS YELLOW	1
YELLOW CARD STANDS FOR WARNING IN SPORTS	2	SENSATIONALISM IS YELLOW	1
YELLOW CANARY STANDS FOR FENERBAHÇE	1	ILLEGALITY (BRIBERY) IS YELLOW	1
ADVERTISEMENT IN A NEWSPAPER IS YELLOW	1	BEING OLD-FASHIONED IS YELLOW	1
YELLOW UNION STANDS FOR BEING ON THE SIDE OF THE EMPLOYEE	1	JEALOUSY IS YELLOW	1
OBSTINACY IS YELLOW	1	BEING INFECTIOUS IS YELLOW	1
UNKNOWN IS YELLOW	1	ANGER IS YELLOW	1
YELLOW JEWISH STANDS FOR PERSON KEEN ON MONEY	1		
YELLOW PASSPORT STANDS FOR AN IDENTITY CARD GIVEN FOR THE CONVICTED	1		

As it can be observed in the Table 38, the differences between conceptualizations of the colour yellow outnumber the similarities in Turkish and English (3 similar, 18 different in total). While yellow signifies being hot, drug, Fenerbahçe, advertisement in a newspaper, union which is on the side of the employee unknown, identity card for the convicted, being keen on money, warning, and obstinacy in Turkish, it refers to oldness, sensationalism, being old-fashioned, being infectious, jealousy, anger, and fear in English.

Drug is a target domain which is the most frequently conceptualized one through the colour yellow in Turkish idioms. Yellow is associated with drugs especially with marijuana in the idioms *sarıkız, sarı yelek, sarı ceket*, and *sarı bomba* all of which are considered as slang language mainly used by the underground world.

Warning is a sub-domain which is recurringly used in Turkish. *Sarı kart görmek* and *sarı kart* are the metaphorical expressions used within the context of sports such as football, handball, and volleyball for the players who act wrong and who are shown yellow card as a warning.

The most striking difference of English lies in cowardice or fear which is in line with the descriptions of yellow in the English dictionaries. The idioms *yellow-bellied, yellow-livered,* and *to have a yellow streak down one's back* are attributed to fear. The source of the underlying conceptual metonymy YELLOW LIVER STANDS FOR COWARDICE is the Theory of Four Humours which exists in the European culture since antiquity though rejected by modern medicine. According to this theory, an increase in yellow bile in human body provokes anger, irritability, boldness, ambition, envy, jealousy and courage (Gieron-Czepczor, 2013, p. 416) and a person with a pale or yellow liver which was caused by the deficiency of bile would be faint-hearted or yellow-livered and act cowardly. Likewise, YELLOW BELLY STANDS FOR COWARDICE is the other conceptual metonymy entrenched by the English speaking people conceptualizing cowardice. As cowardice is regarded as a type of the emotion of fear as explained in the previous colours, it is regarded as fear in this study. Nevertheless, it should be pointed out that, the idioms *sararıp, solmak, limon*

gibi sararmak, and *beti benzi sararmak* in Turkish have been grouped under the sub-domain of paleness; however, the paleness of the face of individuals can be as a result of fear.

4.2.4.3.1.2. Meta-Domains of Yellow Colour Idioms in Turkish and English

In this part, the distribution and analysis of meta-domains underlying yellow colour idioms in Turkish and English which focuses on the similarities in a broad sense rather than the differences will be presented and the sub-domains provided in the previous part will be classified under the meta-domains.
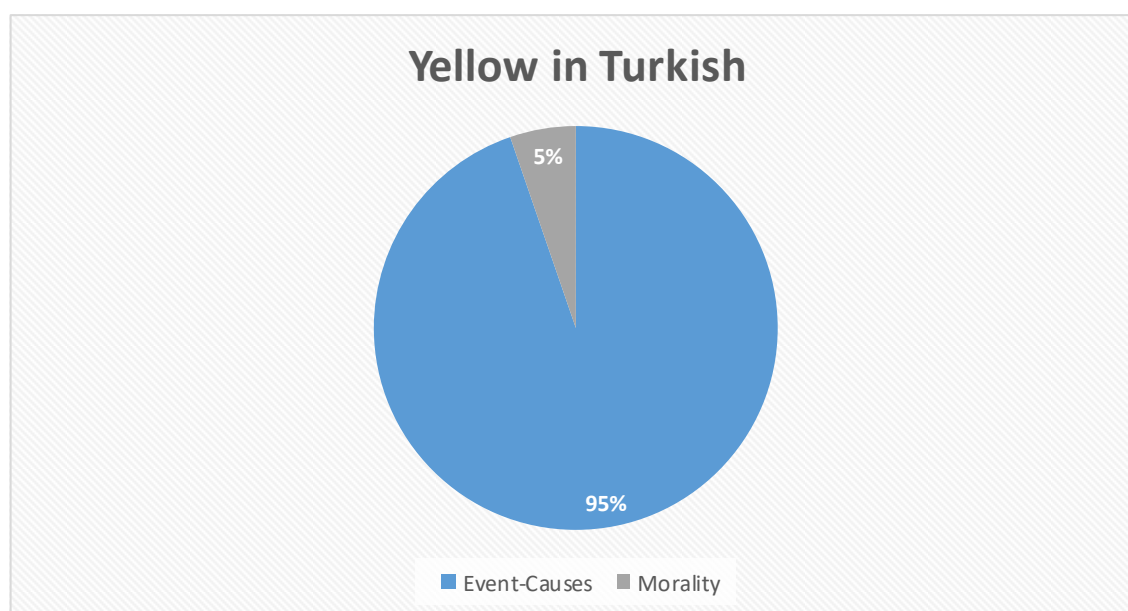
Figure 25. Distributions of Meta-Domains of Yellow in Turkish Idioms
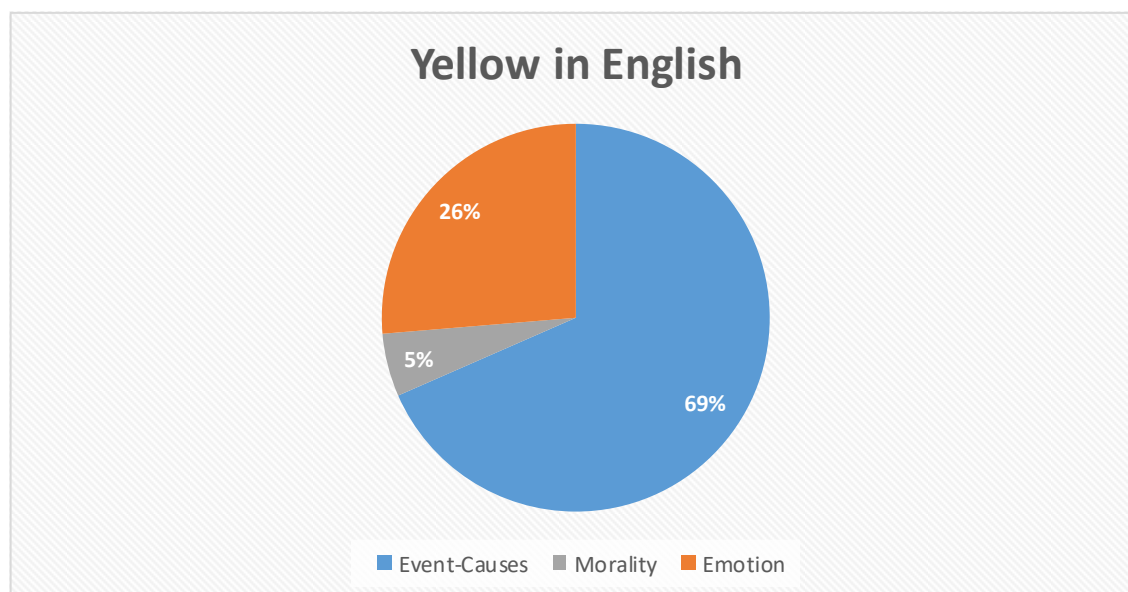
Figure 26. Distributions of Meta-Domains of Yellow in English Idioms

As illustrated in Figure 25 and Figure 26, events-causes metaphors are the most frequently observed domain in both languages with the rate of 95% in Turkish and 69% in English. Although this type of metaphors are observed more frequently in Turkish when compared to English, these rates prove the assertion of Lakoff and Johnson that events-causes metaphors are the most pervasive type of metaphors in the world languages.

However though, the conceptualization of emotion with the rate of 26% in English is not observed in Turkish which demonstrates that Turkish speaking cultures do not tend to use the colour yellow in their idioms in order to communicate their emotions.

Furthermore, the meta-domain of morality is conceptualized with the colour yellow in Turkish and English with the same frequency which is 5%.

The rates demonstrate that despite the differences between the sub-domains of Turkish and English yellow colour idioms, when analyzed in terms of meta-domains the associations of yellow colour have commonalities in Turkish and English.

4.2.4.3.1.2.1. Distribution and Analysis of Events-Causes Metaphors in Yellow Colour Idioms

The events-causes metaphors, despite being the most frequently observed one in both languages, differ in terms of their sub-types as also illustrated in the previous part:
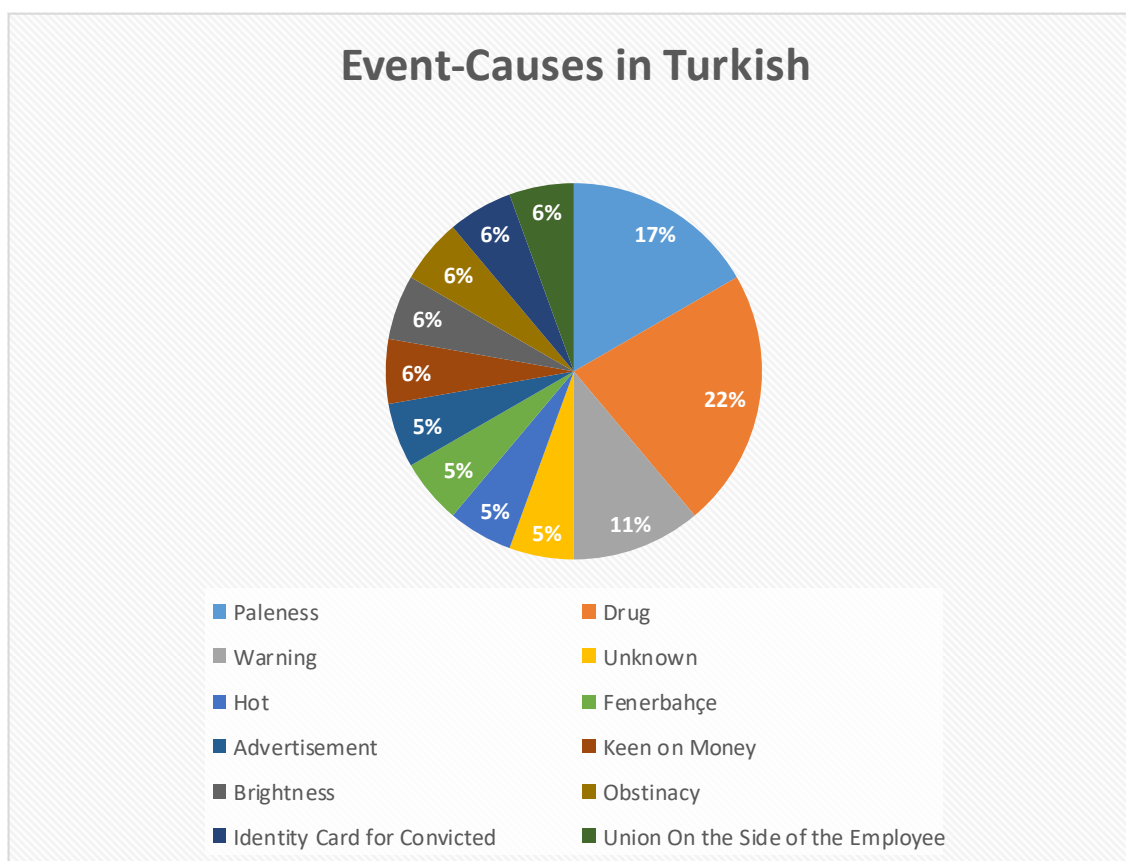
Figure 27. Distribution of Events-causes Metaphors in Turkish
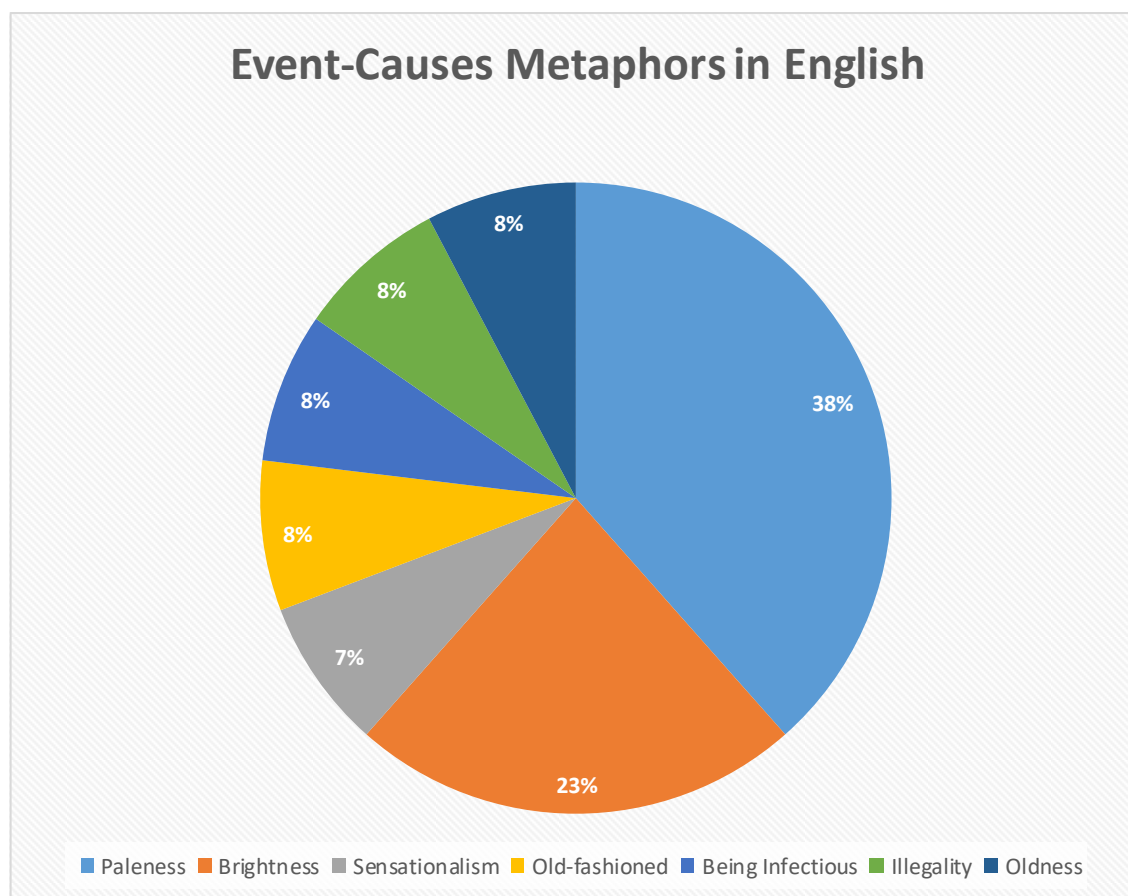
Figure 28. Distribution of Events-causes Metaphors in English

Figure 27 and Figure 28 reproved the fact that although the rate of the conceptualization of Turkish and English speakers in terms of events and causes metaphors is similar in the way that it is the events and causes metaphors which are used most with the colour yellow in Turkish and English, there exists differences in terms of their sub-domains.

While paleness is the most frequently associated concept with the colour yellow in English, it is drug which is the most frequently observed one in Turkish. Another difference is in the second most frequently conceptualized domains that is brightness and fear in English, but paleness in Turkish. Other conceptualizations with the colour yellow in English are sensationalism, being old-fashioned, being infectious, illegality, and oldness, while they are warning, hot, advertisement, identity card for convicted, unknown, fenerbahçe, being keen on money, obstinacy, and union on the side of the employee.

4.2.4.3.1.2.2. Distribution and Analysis of Metaphors for Emotion in Yellow
        Colour Idioms

As for the emotion concepts, the association of yellow with emotion types
decreases significantly in English as demonstrated in Figure 29. However
though, the meta-domain of emotion is not presented in Turkish, as there is no
idiom constructed with the colour yellow which can be categorized as referring
to an emotion.
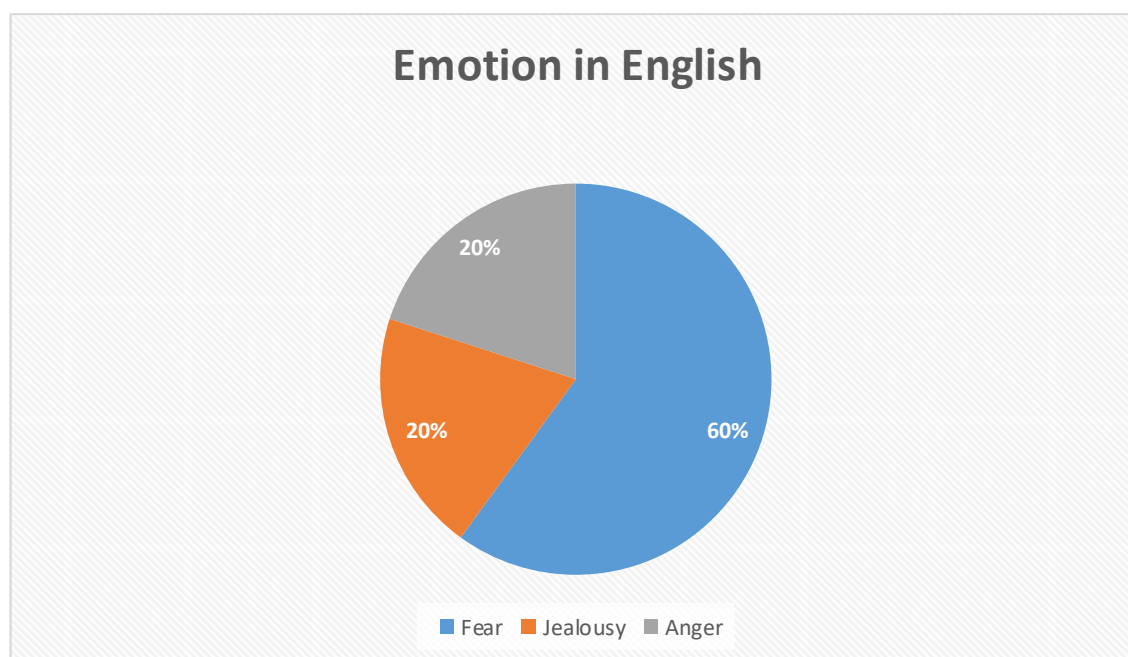
Figure 29. Distribution of Metaphors for Emotion in English

As it was presented in Table 29, fear is the most frequently conceptualized
target domain in English which has a physiological explanation as provided
before. Furthermore, jealousy and anger are also conceptualized through the
colour yellow in English with equal rates (20%) none of which are observed in
Turkish.

4.2.4.3.1.2.3. Distribution and Analysis of Metaphors for Morality in Yellow Colour Idioms

The distribution of the sub-domains categorized under the meta-domain of morality is illustrated in Figure 30 and Figure 31:

Morality in Turkish

100%

■ Immorality

Figure 30. Distribution of Metaphors for Morality in Turkish

Morality in English

100%

■ Immorality

Figure 31. Distribution of Metaphors for Morality in English

As it can be observed from Figure 30 and Figure 31 that Turkish and English are not only similar in the sense of the rate of the morality as meta-domain which is 100% for each language, but also they share the same conceptualization, malignancy, which is categorized as immorality.

4.2.4.3.2. Comparison of the Metonymy-Based Yellow Colour Idioms in Turkish and English

It is illustrated that there are 13 metonomy-based idiomatic expressions in Turkish which are *sarı çizmeli Mehmet Ağa, sarıkız, sarı bomba, sarı yelek, sarı ceket, sarı kanaryalar, sarı sendika, sarı sayfalar, sarı kart görmek, sarı kart, sarı yahudi, sarı damarı tutmak* and *sarı pasaport*. Out of these idioms only one of them has a body-part relation as illustrated in Table 39:

Table 39. Distribution of Body Part Terms in Turkish Yellow Colour Idioms

Body Part Term	Number
Vein - Damar	1
Total	**1**

As a type of PART-WHOLE metonymy, body-part relation in yellow colour idioms is used by Turkish speakers by employing vein in the idiomatic expression. A body-part metonymy is found in *sarı damarı tutmak* in which there is the relationship between the target domain of obstinacy and the source domain of vein of the blond people.

Table 40. Distribution of Body Part Terms in English Yellow Colour Idioms

Body Part Term	Number
Belly	**1**
Liver	**1**
Total	**2**

Among the metonymy-based idioms which *are yellow-bellied, to wear yellow hose/stockings, yellow flag,* and *yellow-livered,* only two of them has a body-part relation which are *yellow-livered* and *yellow-bellied.* The common point between these two idioms is that their connotation is the emotion of fear.

4.2.4.3.3. Comparison of Simile-based Yellow Colour Idioms in Turkish and English

Similes, as another ingredient of human cognitive processes, will be elaborated and compared in this part.

Table 41. Simile-based Yellow Colour Idioms in Turkish and English

Simile-based Yellow Colour Idioms in Turkish	Simile-based Yellow Colour Idioms in English
kehribar gibi sarı *limon gibi sararmak*	*yellow as a ragwee* *as yellow as a crow-flower* *as yellow as gold* *as yellow as a quince* *yellow as butter* *yellow as a duck's foot* *yellow as a kite's foot* *yellow as a guinea*

In terms of the number of simile-based idioms, the difference between Turkish and English was clearly illustrated in Table 41. Although there are only 2 simile-based idioms in Turkish (10.52%), the number of simile-based idioms in English constructed with the colour yellow is 8 (42.1%) which demonstrates that English speaking individuals have a more tendency to structure their expressions by making analogies when compared to Turkish speakers.

4.2.3.3.4. Comparison of Positive, Negative, and Neutral Attributes of Yellow Colour Idioms in Turkish and English

Especially by using contextual information in the naturally occurring examples included in Table 35 and Table 36, the categorization of quality of idioms is presented in Table 42 and Table 43.

Table 42. Positive, Negative, and Neutral Attributes of the Idiomatic Expressions of Colour Yellow in Turkish

Positive	Negative	Neutral
sarı sendika	*sarı çıyan*	*sarı sayfalar*
kehribar gibi sarı	*sarıkız*	*sarı kanaryalar*
	sarı bomba	
	sarı yelek	
	sarı ceket	
	sarı kart görmek	
	sarı kart	
	sarı yahudi	
	sarı damarı tutmak	
	sararıp solmak	
	sarı çizmeli Mehmet Ağa	
	limon gibi sararmak	
	beti benzi sararmak	
	sarı pasaport	
Positive / Negative		
sarı sıcak		

Table 43. Positive, Negative, and Neutral Attributes of the Idiomatic Expressions of Colour Yellow in English

Positive	Negative	Neutral
yellow as gold	*yellow journalism*	
yellow as a crow-flower	*yellow-bellied*	
yellow as a ragweed	*yellowed*	
	wear yellow hose/stockings	
	yellow flag	
	yellow about the gills	
	yellow as a guinea	
	yellow dog	
	yellow dog fund	
	yellow-livered	
	yellow as a kite's foot	
	yellow as butter	
	yellow as a quince	
	the sear and yellow leaf	
	to have a yellow streak down one's back	
	yellow as a duck's foot	

As it can be observed in Table 42 and Table 43, the idioms constructed with yellow in Turkish and English is similar in terms of positive and negative attributions. While Turkish has 2 idioms with positive connotations (10.52%), English has 3 idioms (15.78%) with positive conceptualizations which is very close to each other.

Table 42 and Table 43 also demonstrated that English speaking individuals use the colour yellow more often in order to express the negative with the rate of 84.21% and the rate of the idioms of colour yellow categorized as negative in Turkish culture is close to English which is 73.68%.

As for neutral connotations, Turkish has 2 idioms (10.52%), while there is no idiom categorized as neutral in English.

The rates illustrated that in terms of the qualities of the idioms, Turkish and English speaking individuals attribute mostly negative qualities to the colour yellow.

4.2.5. Analysis of the Colour Green

4.2.5.1. Analysis of the Cognitive Motivations of Green Colour Idioms in Turkish

As described in the online dictionary of Turkish Language Association, green is the colour of the mixture of yellow and blue and the colour of most of the plant leaves. It is also associated with fresh and young and used for raw fruits in Turkish (Yeşil, n.d.).

Being the colour of the nature, trees, plants, and spring, green carries a kind of peace and renewal in itself (Uçar, 2004, p. 56).

In Turkish mythology, the name of one of the sons of Ülgen, the God of benevolence and prosperity, was Yaşıl Khan (Green) and it was believed that he was responsible for the growth of plants (Ögel, 1995, p. 272). Furthermore, in religion green is the symbol of faith which is commonly used in Islam. It was the colour of one of the sanjaks of Hz. Mohammed and is used in the holy places in Islam (Mazlum, 2011, p. 134).

Evolved from the adjective "yaş" meaning young, green has important connotations in Turkish culture that can be observed in the following table revealing the cognitive motivations of the idiomatic expressions of colour green in Turkish.

Table 44. Conceptual Metaphors/ Metonymies of Green Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
yeşil ışık yakmak	MM: uygun olabileceğini, izin verilebileceğini belli etmek MM: to imply that something is appropriate or permittable LM: to lit green light Ex: "Yemen'de taraflar 'BM teklifine' yeşil ışık yaktı." http://www.timeturk.com/yemen-de-taraflar-bm-teklifine-yesil-isik-yakti/haber-353202	**Events-causes** Permissable	BEING PERMISSABLE IS GREEN
yeşil işler	MM: çevreye zarar vermeyen yeni ve yenilenebilir enerji yatırımlarına yönelik her türlü iş. MM: work for the investments on renewable and environment-friendly energy LM: green works Ex: "… örnek olarak seçilen yenilenebilir enerji alanında yeşil işlerin gelişimi örnek ülkelerde değerlendirilmiştir." http://www.surdurulebilirkalkinma.gov.tr/wp-content/uploads/2016/06/Ye%C5%9Fil_%C4%B0%C5%9Fler_ve_T%C3%BCrkiyede_Yenilenebilir_Enerji_Alan%C4%B1ndaki_Potansiyeli.pdf	**Events-causes** Work on environment	GREEN WORK STANDS FOR WORK ON RENEWABLE AND ENVIRONMENT-FRIENDLY ENERGY
yeşil kuşak	MM: ormanlık ve yeşillik alan MM: forestry, green zone LM: green belt Ex: "…boş duran verimsiz toprakları üretime sokmak gibi çok amaçlı yeşil kuşak projelerini düzenlemek..." http://www.ogm.gov.tr/ekutuphane/Tamimler/Ye%C5%9Fil%20Ku%C5%9Fak%20A%C4%9Fa%C3%A7land%C4%B1rma%20%C3%87al%C4%B1%C5%9Fmalar%C4%B1.pdf	**Events-causes** Nature, Forestry, Woods	GREEN BELT STANDS FOR FORESTRY
yeşil oy	MM: çekimser davranıldığını gösteren oy MM: vote for abstention LM: green vote Ex: "Arkadaşlarıyla oy kutusu başında kullandıkları beyaz oy pusulası dışında diğer kırmızı ve yeşil oy pusulalarıyla açık bir şekilde hatıra fotoğrafı çektirdiler." http://www.hurriyet.com.tr/renkli-oylarla-hatira-fotografi-cektirdiler-40105468	**Events-causes** Abstention	ABSTENTION IN VOTING IS GREEN

Table 44. (Continuation) Conceptual Metaphors/ Metonymies of Green Colour
Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
yeşil paçaroz	MM: amerikan para birimi, dolar. (para, kâğıt, kayme) MM: currency of USA, dollar LM: green Ex: "FETÖ, ABD'den bu yıl "Yeşil Paçaroz"u götürmüş!" https://sivrisinekcaz.blogspot.com/2016/11/feto-abdden-bu-yl-yesil-pacarozu.html	**Events-causes** USA currency, Dollar	GREEN CURRENCY STANDS FOR DOLLAR
yeşil saha	MM: futbol oynanan alan MM: place where people play football) LM: green field Ex: "Özgür'ün en büyük isteği, Yeşil Saha'larda okulun gözdesi bir futbolcu olmaktır." https://www.nobelkitap.com/kitap_186135_yesil-saha-kirmizi-perde.html	**Events-causes** Football	GREEN FIELD STANDS FOR THE PLACE WHERE PEOPLE PLAY FOOTBALL
yeşil yakalı	MM: ekonominin çevreyle ilgili kesimlerinde çalışan işçi MM: workers employed in environmental sectors of economy Ex: "Uzmanlar gelecek dönemde yeşil yakalı çalışanların kurumların tamamına yayılacağı ve yeni eko-jenerasyonların geleceği konusunda…" http://www.kariyer.net/ik-blog/ik-yesil-yakalilara-hazir-mi/	**Events-causes** Work, Working in the field of environment	GREEN COLLAR STANDS FOR WORKERS EMPLOYED IN ENVIRONMENTAL SECTORS

The analysis of Table 44 revealed that the colour green is not used frequently in Turkish culture as the previous colours, but still there is more to add to the definition of colour green in Turkish dictionaries in terms of its connotations, as it has been presented that the colour green is associated with abstention, being permissable, workers employed in environmental sectors, forestry, football field, dollar, environmental work, and being positive.

4.2.5.2. Analysis of the Cognitive Motivations of Green Colour Idioms in English

In Oxford Dictionary online the first definition of green is "of the colour between blue and yellow in the spectrum; coloured like grass or emeralds". In Merriam-Webster online, the colour green is described as covered by green growth or foliage, youthful, rigorous, not ripened or matured, marked by a pale, sickly, or nauseated appearance, envious, deficient in training, knowledge, or experience, naive, concerned with or supporting environmentalism (Green, n.d) most of which are also defined in Oxford Dictionary online, Cambridge Dictionaries online, Collins English Dictionary online.

Based on the definition in Merriam-Webster Dictionary, the word "green" originated from Middle English "grēne," which is akin to Old English "grōwan" (to grow) (Green, n.d). It is mainly used to describe plants and there are several minerals which have a green color, including jade and emerald, which people used to describe the color.

Besides being the colour of plants universally and the symbol of environmental matters, it is also the "emblematic color of Ireland, the 'Emerald Isle'. The color symbolizes the struggle for Irish independence from Great Britain (Yu, 2014, p. 62).

Already mentioned and other connotations of the colour green in English are illustrated in Table 45 demonstrating the cognitive motivations of the idiomatic expressions of colour green among English speakers.

Table 45. Conceptual Metaphors/ Metonymies of Green Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
evergreen	MM: everlasting, constant, continually renewed; perennial favourite Ex: Evergreen trees can be used as specimens, hedges, wind breaks & privacy screens. http://www.naturehills.com/trees/evergreen-trees	**Events-causes** Constant, Everlasting	CONSTANT IS GREEN
go to the green-room	MM: (actors' retiring room in a theatre) Retire from the centre of activity; be superseded. Ex: "In showbiz, a green room provides a relaxing place to hang out before the bright lights of a TV show or theater." http://www.oregonlive.com/dining/bars/2015/10/green-room-portlands-best-bars.html	**Events-causes** Room for Relaxation, Retiring	GREEN ROOM STANDS FOR A PLACE FOR RELAXATION
green about (or around or at) the gills	MM: looking or feeling ill or nauseous. Informal Ex: "You look a little green around the gills. Also, you have gills." http://sma.org/you-look-a-little-green-around-the-gills-also-you-have-gills/	**Events-causes** Illness	ILLNESS IS GREEN
green as a gooseberry	MM: deep green Ex: "Eddy had seen the sea at Tidemark Bay in all weathers, but he had never seen it this colour. It's as blue as a peacock's feather and as green as a gooseberry." https://www.google.com.tr/?gfe_rd=cr&ei=wI4tWIOWC43Y8AeSyJ1Q&gws_rd=ssl#q=%22green+as+a+gooseberry%22&safe=off&start=0	**Events-causes** Physical Appearance, Deep green in colour	A GOOSEBERRY IS GREEN
green as a gourd	MM: inexperienced, naive Ex: "Sometimes, he would thump a melon and say, "Daggumit, green as a gourd."" https://books.google.com.tr/books?id=ijOO0nB7n_QC&pg=PT56&lpg=PT56&dq=Sometimes,+he+would+thump+a+melon+and+say,+%E2%80%9CDaggumit,+green+as+a+gourd.%E2%80%9D&source=bl&ots=u6CScMcv-I&sig=4xg-2W614Td2f-JCOjiuP6mBwFM&hl=tr&sa=X&ved=0ahUKEwiR8d-Q1K_QAhWJ1hQKHSnrCgcQ6AEIGjAA#v=onepage&q=Sometimes%2C%20he%20would%20thump%20a%20melon%20and%20say%2C%20%E2%80%9CDaggumit%2C%20green%20as%20a%20gourd.%E2%80%9D&f=false	**Events-causes** Inexperienced, Naive	BEING INEXPERIENCED IS GREEN

Table 45. (Continuation) Conceptual Metaphors/ Metonymies of Green Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
green as a leek	MM: very green Ex: The covering, was a mat about three inches thick, made of a sort os grass, which though as dry as the oldest hay, was as green as a leek." https://books.google.com.tr/books?id=lklgAA AAcAAJ&pg=PA7&lpg=PA7&dq=%22green +as+a+leek%22&source=bl&ots=il4h8_Oqz N&sig=u5gL3WepuZvURMrQpjRvzLc361g& hl=tr&sa=X&ved=0ahUKEwjtn5Pr5LHQAhX G1RQKHZVDAGE4ChDoAQgwMAQ#v=one page&q=%22green%20as%20a%20leek%2 2&f=false	**Events-causes** Physical Appearance, Very green in colour	A LEEK IS GREEN
green as bottle-glass	MM: a deep blue-green. Ex: "Her hair was iron streaked with silver and her shrewd eyes were as green as bottle glass." https://books.google.com.tr/books?id=Ya4p AgAAQBAJ&pg=PA117&lpg=PA117&dq=% 22green+as+bottle-glass%22&source=bl&ots=Ju1ue_Vz_K&sig =4PDWMQJOORHxlzxilOTQxw6pxhY&hl=tr &sa=X&ved=0ahUKEwiw8YjM0q_QAhUC1 RoKHewbCMgQ6AEIIDAB#v=onepage&q= %22green%20as%20bottle-glass%22&f=false	**Events-causes** Physical Appearance, Very green in colour	A BOTTLE-GLASS IS GREEN
green as duckweed	MM: foolish, but only by reason of simplicity and inexperience. Ex: "...Daniel Aaron, a recent graduate of the University of Michigan but still green as duckweed..." https://books.google.com.tr/books?id=6J3qN gjUxCQC&pg=PA89&lpg=PA89&dq=%22gr een+as+duckweed%22&source=bl&ots=VVf OOnIWyU&sig=BRFMj0LLFINelMKLnW0w7 0v6h5k&hl=tr&sa=X&ved=0ahUKEwjy-86337HQAhUDtRQKHeQkAVwQ6AEIPjAH #v=onepage&q=%22green%20as%20duck weed%22&f=false	**Events-causes** Inexperienced, Naive	NAIVITY IS GREEN
green as emerald	MM: very green Ex: "For this year, the Pantone house set the color green as emerald season." https://www.pinterest.com/pin/35937324524 2794714/	**Events-causes** Physical appearance, Very green in colour	AN EMERALD IS GREEN

Table 45. (Continuation) Conceptual Metaphors/ Metonymies of Green Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
green as grass	MM: naive, inexperienced Ex: "Emma Smith's As Green as Grass exhibits a rare marriage of both virtues..." http://idioms.thefreedictionary.com/green+as+grass	**Events-causes** Naivety, Inexperienced	BEING INEXPERIENCED IS GREEN
green as May	MM: very green Ex: "The cold is excessive; but I have a little greenhouse, which by the help of a little fire, is as blooming and as green as May." https://books.google.com.tr/books?id=25M9AAAAYAAJ&pg=PA37&lpg=PA37&dq=%22green+as+may%22&source=bl&ots=SpkxfpIgbU&sig=6-GhojD2s5fa6tPCIaAOk0-2Xo0&hl=tr&sa=X&ved=0ahUKEwjOmvCO37HQAhVFBBoKHXJyDhYQ6AEISzAH#v=onepage&q=%22green%20as%20may%22&f=false	**Events-causes** Physical Appearance, Very green in colour	MAY IS GREEN
green as the sea	MM: very green Ex: "Her eyes were as green as the sea, and forever I forgave the sea for not appearing blue." http://www.goodreads.com/quotes/854337-her-eyes-were-as-green-as-the-sea-and-forever	**Events-causes** Physical appearance, Very green in colour	SEA IS GREEN
green old age	MM: old in years, though not in experience. Ex: "Basic food guide to green old age" http://arrow.dit.ie/cgi/viewcontent.cgi?article=1020&context=culhispam	**Events-causes** Energetic, Dynamic despite old age	BEING ENERGETIC DESPITE OLDNESS IS GREEN
green shoots (of recovery)	MM: first signs of revival in an economy after a slump or recession. Ex: Green shoots of recovery in entrepreneurship beginning to appear. http://www.oecd.org/industry/green-shoots-of-recovery-in-entrepreneurship-beginning-to-appear.htm	**Events-causes** Recovery, Revival after recession	ECONOMIC RECOVERY IS GREEN
green with envy	MM: very envious or jealous Ex: "But actually he/she is green with envy inside. You have to carefully observe such friends." http://www.boldsky.com/insync/pulse/2013/signs-your-best-friend-is-jealous-033643.html	**Emotion** Jeaolousy, Envy	JEALOUSY IS GREEN

Table 45. (Continuation) Conceptual Metaphors/ Metonymies of Green Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
greenhorn	MM: raw, inexperienced, unknowing person; new apprentice. (From the name given to young oxen with new or 'green' horns.) Ex: "A greenhorn could be completely new to the fishing industry" http://adventure.howstuffworks.com/outdoor-activities/fishing/fish-conservation/responsible-fishing/greenhorn.htm	Naivity, Being inexperienced	BEING INEXPERIENCED IS GREEN
land of green ginger	MM: imaginary land, realm of fantasy Ex: "As a child growing up in Hull, I was intrigued by the Land of Green Ginger. Where is the Land of Green Ginger? Who lives there?" https://greengingersocial.com/2016/06/16/the-land-of-green-ginger/	**Events-causes** Imaginary, Fantasy	IMAGINARY IS GREEN
smooth/flat as a bowling green	MM: usually of turf and other lawns. Ex: "Some of them were fringed with trees to the river's bank; others were smooth, flat, and grassy as a bowling-green." https://books.google.com.tr/books?id=LJifQmuHBcgC&pg=PA390&lpg=PA390&dq=smooth/flat+as+a+bowling+green&source=bl&ots=_0vtj2Kj1E&sig=8jDMFYwPM5RL-tQN8BldYwja5Qo&hl=tr&sa=X&ved=0ahUKEwjY-try4LHQAhXBVhoKHRAUCBkQ6AEIUTAH#v=onepage&q=smooth%2Fflat%20as%20a%20bowling%20green&f=false	**Events-causes** Physical appearance, Very green in colour	A BOWLING IS GREEN
the green-eyed monster	MM: jealousy, literary Ex: "Isn't it crazy how the green-eyed monster of envy never really leaves us." http://www.theintentionalmom.com/taming-your-own-green-eyed-monster/	**Emotion** Jeaolousy, Envy	GREEN EYE STANDS FOR JEALOUSY
the rub of the green	MM: if you have the rub of the green, you have good luck, especially in a sports competition' Ex: "MK Dons just aren't getting 'the rub of the green' so far this season after they were held to a goalless draw..." http://citiblog.co.uk/2016/09/18/darren-potter-mk-dons-oxford/	**Events-causes** Luck	GOOD LUCK IS GREEN

Table 45. (Continuation) Conceptual Metaphors/ Metonymies of Green Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
to be green	MM: to be naive Ex: "... she is green to the world around her and far to trustig." http://www.animationsource.org/brother_bear/en/chars/Honey/43844.html	**Events-causes** Naivity, Inexperienced	NAIVITY IS GREEN
to give the green light	MM: to grant permission Ex: "North Dakota Governor Jack Dalrymple gave the "green light" to shoot indigenous people on sight." http://www.snopes.com/north-dakota-shoot-protesters/	**Events-causes** Implying something is approapriate or permissable	BEING PERMISSABLE IS GREEN
to have a green thumb	MM: to be good at gardening Ex: "The hostess has a GREEN THUMB! Flowers everywhere!" https://www.tripadvisor.ca/LocationPhotoDirectLink-g57802-d3139290-i69426262-Zion_Springs_Bed_Breakfast-Hamilton_Loudoun_County_Virginia.html	**Events-causes** Gardening, Environment, Nature	GREEN THUMB STANDS FOR BEING GOOD AT GARDENING
to have green fingers	MM: to be good at gardening Ex: "Silke Brüderlein has "green fingers" for cell cultures. Many researchers in the biosciences work with cell cultures." https://www.gesundheitsindustrie-bw.de/en/article/news/silke-bruederlein-has-green-fingers-for-cell-cultures/	**Events-causes** Gardening, Environment, Nature	GREEN FINGER STANDS FOR BEING GOOD AT GARDENING
to move on to greener pastures	MM: to commence a new, better career Ex: "When we move on to greener pastures, we leave behind relationships and responsibilities." https://witwaw.wordpress.com/2009/07/16/what-should-we-mean-by-greener-pastures/	**Events-causes** New, Better	BETTER AND NEW CAREER IS GREEN
to turn green	MM: to become very envious Ex: "I was green with envy when I heard that my cousin would be going to London for a week" http://www.idiomconnection.com/color.html	**Emotion** Jeaolousy, Envy	JEALOUSY IS GREEN

Table 45. (Continuation) Conceptual Metaphors/ Metonymies of Green Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
to wear green garters	MM: remain unmarried. Ex: "If a girl marries before her elder sisters, they should wear green garters at the wedding." http://www.hitched.co.uk/wedding-planning/organising-and-planning/wedding-traditions-and-superstitions_45.htm	**Events-causes** Unmarried	GREEN GARTERS STAND FOR BEING UNMARRIED
to wear the green willow	MM: to grieve for the loss of a loved one. suffer unrequited love Ex: "I will wear the green willow. And all around my hat. For a twelwe month and a day. " http://www.statusquo.co.uk/records/lyrics/allaroundmyhat.htm	**Emotion** Sadness, Mourning, Suffering	MOURNING IS GREEN
wigs on the green	MM: violent or unpleasant developments; ructions. Ex: "...there were wigs on the green: there was a public altercation; scuffles broke out." http://finnegansweb.com/wiki/index.php/Have_been_laid_to_rust_upon_the_green	**Events-causes** Violence, Unpleasant	AN UNPLEASANT DEVELOPMENT IS GREEN

The cognitive analysis of Table 45 illustrated that the colour green carries a variety of symbolic meanings which are being energetic despite oldness, jealousy, being good at gardening, being permissible,naivity, new and better career, illness, unpleasant developments, good luck, being unmarried, green as physical appearance, economic recovery, constant, imaginary, relaxation, and sadness in English.

4.2.5.3. Comparison of the Cognitive Motivations of Green Colour Idioms in Turkish and English

4.2.5.3.1. Comparisons of the Target Domains of Green Colour Idioms in Turkish and English

Table 44 and Table 45 revealed that Turkish and English have both similarities and differences in terms of the cognitive motivations of green colour idioms. Thus, this part will provide a detailed comparison of target domains by categorizing them under both meta- and sub-domains.

4.2.5.3.1.1. Sub-Domains of Green Colour Idioms in Turkish and English

In this part, the sub-domains of Turkish and English green colour idioms will be analyzed in a detailed way by providing the similar and different conceptual metaphors/ metonymies in Turkish and English.

4.2.5.3.1.1.1. Similarities Between the Sub-Domains of Green Colour Idioms in Turkish and English

The similarities between the conceptual metaphors/ metonymies of green colour idioms in Turkish and English are illustrated in Table 46:

Table 46. Similarities Between the Cognitive Motivations of Green Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy	Number of Idioms in Turkish	Number of Idioms in English
GREEN LIGHT STANDS FOR PERMISSION	1	1

As illustrated in Table 46, the only common metaphorical mapping in terms of the colour green in English and Turkish is between green and being permissible exemplified in the idiom *yeşil ışık yakmak* and *to give the green light* which are not only conceptually but also linguistically identical, as it is a commonly shared conceptualization that green signifies permission, while red connotes warning or being unpermitted.

4.2.5.3.1.1.2. Differences Between the Sub-Domains of Green Colour Idioms in Turkish and English

The differences between the sub-domains of green colour idioms in Turkish and English are illustrated in Table 47:

Table 47. Differences Between the Cognitive Motivations of Green Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy in Turkish	Number of Turkish Idioms	Conceptual Metaphor/Metonymy in English	Number of English Idioms
GREEN WORK STANDS FOR WORK ON RENEWABLE AND ENVIRONMENT-FRIENDLY ENERGY	1	PHYSICAL APPEARANCE IS GREEN	7
GREEN STANDS FOR FORESTRY	1	NAIVITY IS GREEN	5
GREEN COLLAR STANDS FOR WORKERS EMPLOYED IN ENVIRONMENTAL SECTORS	1	JEALOUSY IS GREEN	3
ABSTENTION IN VOTING IS GREEN	1	GREEN FINGER/THUMB STANDS FOR ABILITY TO GARDEN	2
GREEN FIELD STANDS FOR THE PLACE WHERE PEOPLE PLAY FOOTBALL	1	BETTER AND NEW CAREER IS GREEN	1
GREEN CURRENCY STANDS FOR DOLLAR	1	RELAXATION IS GREEN	1
POSITIVE IS GREEN	1	BEING ENERGETIC IS GREEN	1
		IMAGINERY IS GREEN	1
		ILLNESS IS GREEN	1
		UNPLEASANT IS GREEN	1
		MOURNING IS GREEN	1
		GOOD LUCK IS GREEN	1
		GREEN GARTERS STAND FOR BEING UNMARRIED	1
		RECOVERY IN ECONOMY IS GREEN	1
		CONSTANT IS GREEN	1

As it can be observed in Table 47, the differences between the connotations of Turkish and English green colour idioms clearly outnumber the similarities (1 similar, 21 different totally).

One of the most striking differences lies in the use of green in the description of physical appearance in English which is not observed in Turkish data. The colour green in English is most frequently used for the straightforward comparison as illustrated in the metaphorical expressions of *green as the sea, green as emerald, green as a gooseberry, green as May, green as a leek, green as bottle-glass,* and *smooth/flat as a bowling green.*

However though, in the simile-based idioms *green as duckweed, green as grass,* and *green as a gourd* the comparison relation cannot be observed straightforwardly, as the underlying conceptualization is being inexperienced and naivety which is again not observed in Turkish. Among speakers of English language communities green is saliently associated with naivety or being inexperienced as also observed in the idioms *to be green* and *greenhorn.*

Another culturally-specific conceptualization is observed in the relationship between the colour green and jealousy. Although the origin is not clearly known, the correspondence of green and being jealous and envy is observed in the idioms of English as *to turn green*, *green with envy*. There is another idiom *green-eyed monster* which was firstly used by Shakespeare in his play Othello in order to refer to jealousy. There is also the shortened version of this idiom *green eye* which is used again in the sense of jealousy among English speakers.

Furthermore, the metaphorical expressions *to have green fingers* and *to have a green thumb* refer to a person with an extraordinary ability to grow plants while there is not such an idiom in Turkish which makes it culture-specific.

4.2.5.3.1.2. Meta-Domains of Green Colour Idioms in Turkish and English

In this part, the distribution and analysis of meta-domains underlying green colour idioms in Turkish and English will be presented which will focus on the similarities in a broad sense rather than the differences and the sub-domains provided in the previous part will be classified under the meta-domains.
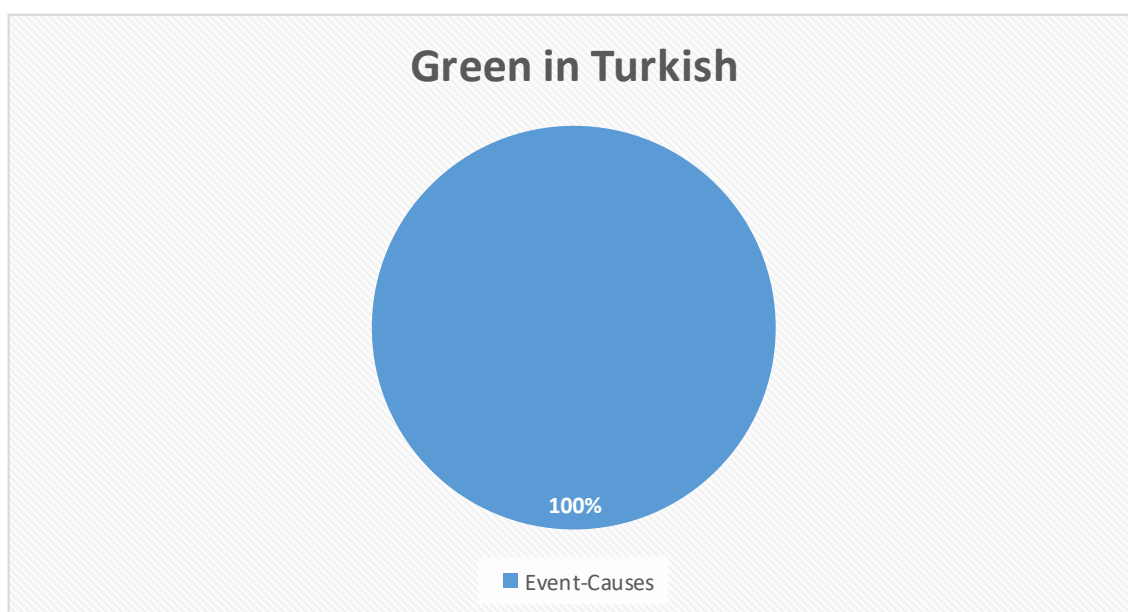
Figure 32. Distributions of Meta-Domains of Green in Turkish Idioms
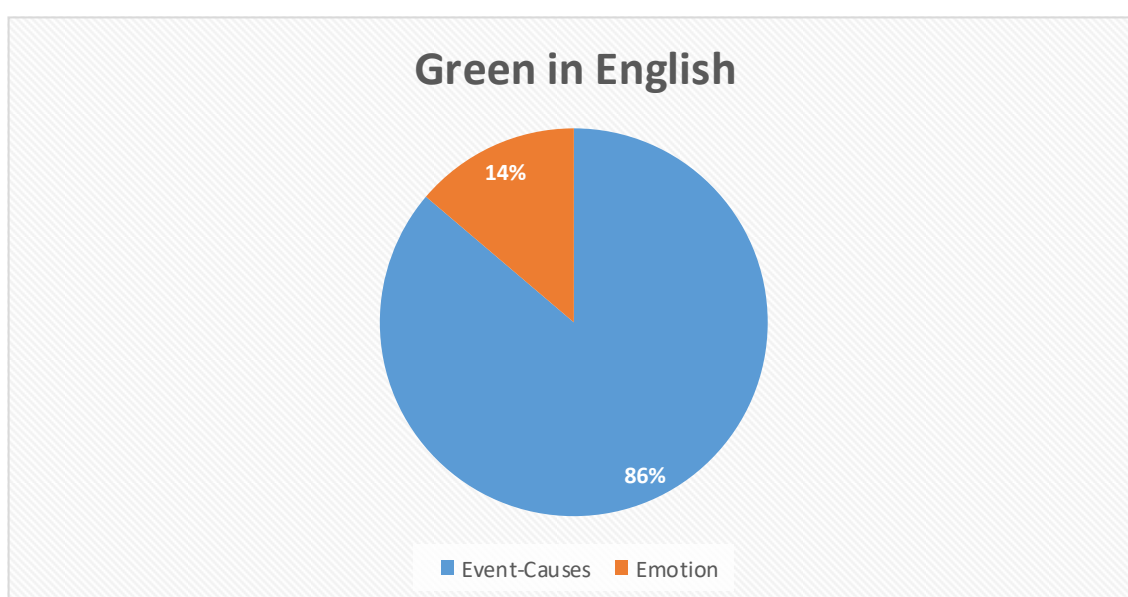
Figure 33. Distributions of Meta-Domains of Green in English Idioms

As illustrated in Figure 32 and Figure 33, events-causes metaphors are the most frequently observed domain in both languages with the rate of 100% in Turkish and 86% in English. These rates again prove the assertion of Lakoff and Johnson that events-causes metaphors are the most frequently observed metaphor type in the world languages.

However though, the conceptualization of emotion is not observed in Turkish, while it exists with the rate of 14% in English which demonstrates that Turkish speaking cultures do not tend to use the colour green in their idioms in order to communicate their emotions.

4.2.5.3.1.2.1. Distribution and Analysis of Events-Causes Metaphors in Green Colour Idioms

The events-causes metaphors, despite being the most pervasive observed one in both languages, differ in terms of their sub-types as also illustrated in the previous part:
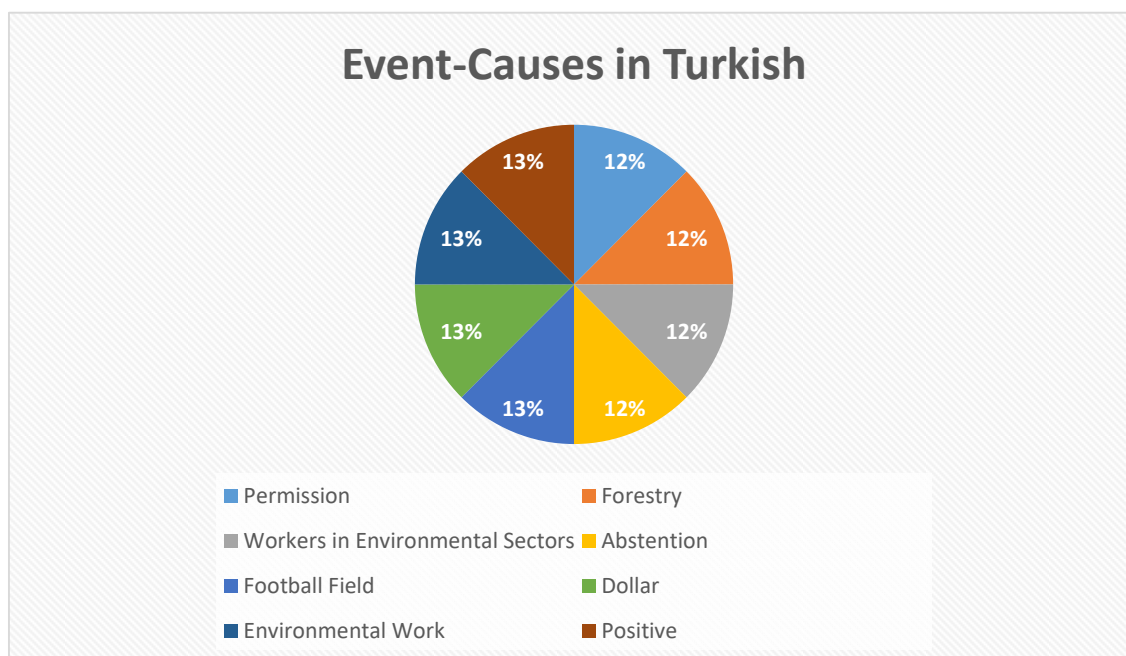
Figure 34. Distribution of Events-causes Metaphors in Turkish

Figure 35. Distribution of Events-causes Metaphors in English

Figure 34 and Figure 35 reproved the fact that although the rate of the conceptualization of Turkish and English speakers in terms of events and causes metaphors is similar in the way that it is the events and causes metaphors which are used most with the colour green in Turkish and English, there exists differences in terms of their sub-domains.

While green is used with the highest rate (28%) in order to describe physical appearance in English which is followed by naivity with the rate of 20% and being good at gardening (8%), Turkish has no recurring conceptualization related to the colour green in the idioms. Each Turkish idiom with the colour green is observed only once in the data and the associations are permission, workers in environmental sectors, football field, environmental work, forestry, abstention, dollar, and being positive.

4.2.5.3.1.2.2. Distribution and Analysis of Metaphors for Emotion in Green Colour Idioms

As for the emotion concepts, the association of green with emotion types decreases significantly in English as demonstrated in Figure 31 and the meta-domain of emotion is not illustrated in Turkish, as there is no idiom constructed with the colour green which can be categorized as referring to an emotion.
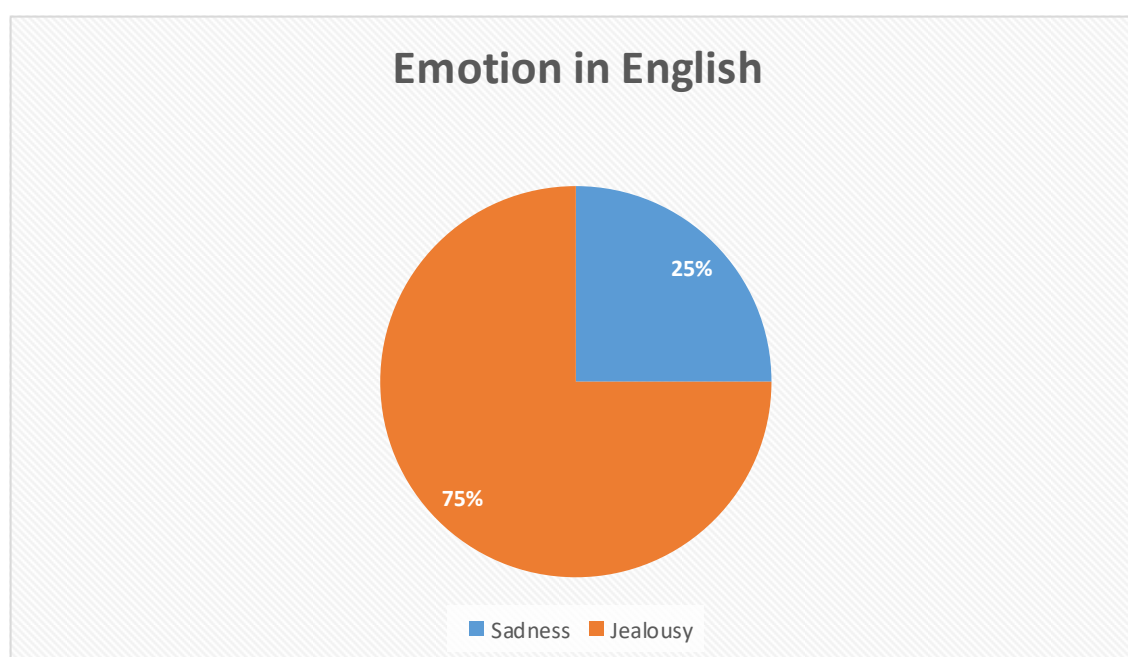
Figure 36. Distribution of Metaphors for Emotion in English

As it was presented in Figure 36, jealousy is the most frequently conceptualized target domain in English which is a culture-specific one. Despite its rare conceptualization (n=1), sadness is another type of emotion conceptualized with the colour green in this language.

4.2.5.3.1.2.3. Distribution and Analysis of Metaphors for Morality in Green Colour Idioms

As for the metaphor for morality, Turkish and English speakers are similar in the way that they do not use the colour green in order to talk about moral concepts. Thus, no figures can be provided in this part.

4.2.5.3.2. Comparison of the Metonymy-Based Green Colour Idioms in Turkish and English

It was illustrated that although there are 4 metonomy-based idiomatic expressions in Turkish which are *yeşil kuşak, yeşil yakalı, yeşil saha, yeşil paçaroz,* and *yeşil oy*, there is no body-part relationship among the source and target domains.

Nevertheless among the 6 metonomy-based idiomatic expressions which are *to have green fingers, to turn green, to have a green thumb, the green-eyed monster, to wear green garters,* and *to wear the green willow,* 3 of them have body-part relationship as demonstrated in Table 48.

Table 48. Distribution of Body Part Terms in English Green Colour Idioms

Body Part Term	Number
Eye	*1*
Finger	1
Thumb	1
Total	**3**

As stated in the previous part, the green eye is attributed to the jealousy of a person and the shortened version of this idiom *green eye*s also used in the sense of jealousy among English speakers. On the other hand, having a green finger and a green thumb refer to be good at gardening.

As it has already been touched upon, Turkish has no metonymy-based idiom established by body-parts, while 10.34% of English idioms are body-part idioms.

4.2.5.3.3. Comparison of Simile-based Green Colour Idioms in Turkish and English

Similes, as another ingredient of human cognitive processes, will be elaborated and compared in this part.

Table 49. Simile-based Green Colour Idioms in Turkish and English

Simile-based Green Colour Idioms in Turkish	Simile-based Green Colour Idioms in English
	green as grass
	green as the sea
	green as emerald
	green as a gooseberry
	green as May
	green as duckweed
	green as a gourd
	green as a leek
	green as bottle-glass
	smooth as a bowling-green

While Turkish has no simile-based idiom constructed with the colour green, English has 10 idioms (34.48%). This striking difference demonstrates that English speaking individuals have a more tendency to structure their expressions by making analogies when compared to Turkish speakers.

4.2.5.3.4. Comparison of Positive, Negative, and Neutral Attributes of Green Colour Idioms in Turkish and English

By using contextual information in the naturally occurring examples included in Table 44 and Table 45, the categorization of quality of idioms is presented in Table 50 and Table 51 below.

Table 50. Positive, Negative, and Neutral Attributes of the Idiomatic Expressions of Colour Green in Turkish

Positive	Negative	Neutral
yeşil ışık yakmak		*yeşil kuşak*
yeşilden gitmek		*yeşil paçaroz*
		yeşil işler
		yeşil yakalı
		yeşil oy
		yeşil saha

Table 51. Positive, Negative, and Neutral Attributes of the Idiomatic Expressions of Colour Green in English

Positive	Negative	Neutral
to have green fingers	to be green	green as the sea
to give the green light	to turn green	green as emerald
to have a green thumb	green about (or around or at) the gills	green as a gooseberry
to move on to greener pastures	green with envy	green as May
green shoots (of recovery)	the green-eyed monster	evergreen
green old age	wigs on the green	green as a gourd
	to wear the green willow	green as a leek
	green as grass	land of green ginger
	the rub of the green	green as bottle-glass
	green as duckweed	go to the green-room
	greenhorn	smooth/flat as a bowling green
	to wear green garters	

As it is observed in Table 50 and Table 51, in terms of the quality of the idioms two languages differ from one another. While Turkish has only 2 (25%) idioms with positive connotations, English has 6 idioms (35.29%) including positive associations. While Turkish does not have any metaphorical expressions with negative connotations, English has 11 (37.93%) idioms including negative associations. Furthermore, although Turkish has 6 (75%) expressions with neutral connotations, the number of idioms with neutral associations increases to 11 (37.93%) in English. Thus, it is inferred that speakers of English have a tendency to use the colour green in their idioms in order to express the negative and the neutral rather than the positive. On the other hand, it can be asserted that people of Turkish culture use the colour green mainly for neutral associations.

4.2.6. Analysis of the Colour Blue

4.2.6.1. Analysis of the Cognitive Motivations of Blue Colour Idioms in Turkish

The colour mavi (blue) is of Arabic origin which is described in the online dictionary of Turkish Language Association as the colour between green and the colour of a violet and it is the colour of the sky without cloud (Blue, n.d.).

Being the colour of sea, water, and sky, blue is crucial in Turkish culture, as there are blue lions, tigers and blue wolfs in Turkish mythology (qtd. in Mazlum, 2011, p. 133). Moreover, blue represents greatness as it is the colour of the sky which is associated with infiniteness in Shamanizm.

Representing clearness and enlightenment, dark blue and light blue were used together by Mustafa Kemal Atatürk as a symbol for the Educational Institutes he founded which symbolized that science is as infinite as the sky and as deep as the sea (Yardımcı, 2011, p. 113).

Being the colour representing masculinity, blue is used in Turkish idioms generating connotations other than the ones described in dictionaries as illustrated in Table 52.

Table 52. Conceptual Metaphors/ Metonymies of Blue Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
mavi bayrak	MM: deniz, kumsal ve çevresinin istenilen temizlikte olması dolayısıyla verilen uluslararası belgeye sahip olunduğunu gösteren bayrak MM: a flag demonstrating that beach, marina is clean, safe, and environmental Ex: "Daha önce 5 adet bayrağı sahillerinde dalgalandıran Burhaniye bu sene toplamda 9 mavi bayrak için başvuru yaptı." http://www.burhaniye.bel.tr/haberler/haber-arsivi/369-burhaniye-icin-9-mavi-bayrak.html	**Events-causes** Certificate for beaches which are clean, safe and environmental	BLUE FLAG STANDS FOR CLEAN, SAFE, ENVIRONMENTAL BEACHES

Table 52. (Continuation) Conceptual Metaphors/ Metonymies of Blue Colour
Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
mavi boncuk dağıtmak	MM: birçok kişiye birden sevgi göstermek, herkese şirin görünmeye çalışmak MM: be flirtatious with everyone LM: to deliver blue bead Ex: "Umut, herkes mavi boncuk dağıtıyor diyor ama herkes iki aday seçti ben sadece tek adayla ilgileniyorum dedi." http://www.evlendirmeprogramlari.com/ gelinim-sensin/gelinim-sensin-umut-mavi-boncuk-mu-dagitiyor-1714.html	**Events-causes** Being flirtatious with everyone	BEING FLIRTATIOUS IS BLUE
mavi yakalı	MM: üretim sürecine bedensel gücüyle katılarak maaş veya ücret karşılığı çalışan kişi MM: a working person who performs non-agricultural manual labour LM: with blue collar Ex: "Mavi yakalı işçileri nasıl sömürüyorlarsa aynı şekilde beyaz yakalı işçileri de sömürüyorlar." http://uidder.org/mavi_yaka_beyaz_yaka_ayrimi_patronlarin_oyunu.htm	**Events-causes** Work, Manual work	BLUE-COLLAR STANDS FOR WORKERS PERFORMING NON-AGRICULTURAL MANUAL WORK
mavi yolcu	MM: mavi yolculuğa çıkan kimse MM: a person who is on a cruise LM: blue passenger Ex: "Mavi yolculuk günümüzde en popüler tatil şekillerinden birisi olarak tüm deniz sevenlerin tercihi olmuştur." http://www.eceyachting.com/maviyolculuk.tur	**Events-causes** Cruise passanger	BLUE PASSENGER STANDS FOR A PERSON ON A CRUISE

Table 52 demonstrated that the colour blue is not used frequently in Turkish
idioms and the cognitive analysis of blue colour Turkish idioms proved the fact
that the colour blue is used by speakers of Turkish in order to refer to being
flirtatious with everyone, workers performing non-agricultural manual work, a
person on a cruise and clean, safe, environmental beaches.

4.2.6.2. Analysis of the Cognitive Motivations of Blue Colour Idioms in English

Blue is defined literally in Cambridge Dictionaries online as "the colour of the sky without clouds on a bright day, or a darker or lighter type of this" (Blue, n.d.) or in Oxford Dictionaries online "a colour intermediate between green and violet, as of the sky or sea on a sunny day" (Blue, n.d.). Connotatively, it is described as a colour which is associated with sexual activity or having sexual or pornographic content as observed in the example of *blue movie*. It also represents sadness. Moreover, blue connotes a person's skin which turns blue because of cold or difficulty in breathing (ibid.).

Table 53. Conceptual Metaphors/ Metonymies of Blue Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
a blue stocking	MM: an erudite woman Ex: "Pray, sir, what is a blue stocking?" said Emma. " That is a question which I am not able to answer with perfect accuracy." https://books.google.com.tr/books?id=IYsEAQAAIAAJ&pg=PA54&lpg=PA54&dq=%22A+blue+stocking%22&source=bl&ots=sijvSzEUDz&sig=H9fswr-TWzscBSD68IQMvFrqVJU&hl=tr&sa=X&ved=0ahUKEwie2KDv9bvQAhXBIcAKHe-nBes4ChDoAQgZMAA#v=onepage&q=%22A%20blue%20stocking%22&f=false	**Events-causes** Intelligent	BLUE STOCKING STANDS FOR INTELLIGENCE
a blue-eyed boy	MM: the favourite of someone in authority. Ex: "They don't actually need to have blue eyes to be considered a blue eyed boy of girl and they can be found in every walk of life." http://www.qlanguage.com.hk/idiom-blue-eyed-boy/	**Events-causes** Being favourite of someone in authority	BLUE-EYE STANDS FOR BEING FAVOURITE OF SOMEONE IN AUTHORITY
a bolt out of the blue	MM: something that you do not expect to happen and that surprises you very much Ex: "Cuthbert Broderick arrived in Leeds like a bolt out of the blue in 1852." http://www.bbc.co.uk/legacies/heritage/england/leeds/article_1.shtml	**Events-causes** Sudden, Unexpected, urprise	SUDDEN AND UNEXPECTED IS BLUE

Table 53. (Continuation) Conceptual Metaphors/ Metonymies of Blue Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
be in a blue funk	MM: to be very worried or unhappy about something, to be terrified Ex: "The Treasurer has been in a blue funk since the election, largely brought on by the failure of the electorate…" http://www.theaustralian.com.au/opinion /columnists/graham-richardson/a-blue-funk-a-futile-stoush-and-a-vile-ooze-from-the-body-politic/news-story/9503c6b26eb823aefa382c3bc335 d51c	**Emotion** Sadness, Being unhappy, Worried	SADNESS IS BLUE
between the devil and the deep blue sea	MM: if you are between the devil and the deep blue sea, you must choose between two equally unpleasant situations Ex: "don't want you but i hate to lose you you've got me in between the devil and the deep blue sea i forgive you cause i cant forget you" http://www.mp3getir.com/frank-sinatra/between-the-devil-and-the-deep-blue-sea	**Events-causes** Having to choose between two unpleasant situations	HAVING TO CHOOSE BETWEEN TWO UNPLEASANT SITUATIONS IS BLUE
blue and better blue	MM: degrees of excellence, even between peers. Ex: There may be blue and better blue. I'm a man who knows something. http://underscoopfire.com/psy-gangnam-style-lyrics-translated-and-analyzed/	**Events-causes** Excellence	EXCELLENT IS BLUE
blue as a whetstone	MM: often of one blue with cold; also of Conservative politics Ex: "The next afternoon three cowpunchers from the Box Spring outfit near Suggs rode past his corpse, blue as a whetstone and half-buried in snow." https://books.google.com.tr/books?id=-u1PWw7Q2ZAC&pg=PA93&lpg=PA93 &dq=%22blue+as+a+whetstone%22&s ource=bl&ots=cF-AnCGjNF&sig=abKRoIfLyFZh4suoNLA KVxKZEeY&hl=tr&sa=X&ved=0ahUKE wjq8c7A0r7QAhUB1xQKHaJtDywQ6AE ISjAJ#v=onepage&q=%22blue%20as% 20a%20whetstone%22&f=false	**Events-causes** Cold	COLDNESS IS BLUE

Table 53. (Continuation) Conceptual Metaphors/ Metonymies of Blue Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
blue as the sky	MM: deep blue in colour Ex: "…love beautiful eyes that are as blue as the sky" https://www.coursehero.com/file/p69g3e7/love-beautiful-eyes-that-are-as-blue-as-the-sky-and-then-proceeds-to-explain/	**Events-causes** Physical appearance, Deep blue	SKY IS BLUE
blue blood	MM: someone who has blue blood is from a family of the highest social class Ex: "He is the Forest Lord and carries a club to express that he is the master of wood. He has blue blood…" https://www.aromaleighcosmetics.com/products/blueblood	**Events-causes** Highest social class	BLUE BLOOD STANDS FOR THE PERSON OF HIGHEST SOCIAL CLASS
blue ribbon	MM: of superb quality (refers to the insignia of the Order of the Garter) Ex: "Our annual list of the Blue Ribbon Companies is a ranking of the best of the best — organizations that are firing on all cylinders..." http://fortune.com/2015/12/15/blue-ribbon-2015/	**Events-causes** Superb and highest quality	THE HIGHEST QUALITY IS BLUE
blue sky	MM: supremely optimistic Ex: "Blue sky thinking is a blend of optimism, hope, skill and wonderment that can lead to invention and positive change." http://questioning.org/feb2015/bluesky.html	**Emotion** Optimism, Hope	OPTIMISM IS BLUE
bluebeard	MM: (a merciless tyrant and wife-killer in the story for which many originals have been proposed) Husband of many successive wives. Ex: "… he is a Bluebeard-like tyrant whose "crimes", thus far, have been concealed in his own http://www.independent.co.uk/news/people/amber-heard-and-johnny-depp-have-become-archetypes-in-a-classical-drama-a7067371.html	**Events-causes** Wife-killer	BLUEBEARD STANDS FOR MAN WHO IS THE KILLER OF HIS WIVES

Table 53. (Continuation) Conceptual Metaphors/ Metonymies of Blue Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
blue-chip	MM: reliable, giving the highest return Ex: "What is a blue chip company? Blue chip company is very strong financially, with a solid track record of producing earnings and only a moderate amount of debt." https://www.bluechiplist.com/what-are-blue-chips/	**Events-causes** Reliable	BLUE-CHIP STANDS FOR BEING RELIABLE
blue-collar	MM: a blue-collar worker is someone who does physical work, often in a factory Ex: "That's not to say America's blue-collar workers aren't still struggling" https://www.washingtonpost.com/news/wonk/wp/2016/08/18/finally-some-good-news-for-blue-collar-workers/	**Events-causes** Work, Non-agricultural manual work	BLUE-COLLAR STANDS FOR WORKERS PERFORMING NON-AGRICULTURAL MANUAL WORK
blue-nosed	MM: prude. Ex: "But she violated the... as a blue-nosed Puritan and party pooper has some truth to it." https://books.google.com.tr/books?id=rVvBP9ooCgUC&pg=PA9&lpg=PA9&dq=she+is+%22Blue-nosed%22&source=bl&ots=xQFeFEZU5S&sig=UHzjoWAYHrxe6ZqDQaJKPHMc7s4&hl=tr&sa=X&ved=0ahUKEwjykN3Gz77QAhWEWhoKHc-ZDSkQ6AEIYDAO#v=onepage&q=she%20is%20%22Blue-nosed%22&f=false	**Morality** Person of strict moral values	BLUE NOSE STANDS FOR PEOPLE WITH STRICT MORALS
blueprint	MM: a master plan for some activity or a model which others can copy Ex: "…VITO developed a prototype or blueprint for a 'system dynamics model for Flanders'…" https://en.vmm.be/news/archive/blueprint-for-a-system-dynamics-model-for-flanders	**Events-causes** Print, Plan, Copy	BLUE PRINT STANDS FOR A PLAN OR MODEL
blue-sky research	MM: research that is not directed towards any immediate or definite commercial goal. Ex: "Blue sky research for primary care." https://sapc.ac.uk/article/blue-sky-research-primary-care	**Events-causes** Research with no commercial aim	RESEARCH WITH NO COMMERCIAL AIM IS BLUE

Table 53. (Continuation) Conceptual Metaphors/ Metonymies of Blue Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
into the wild blue yonder	MM: if you go into the wide blue yonder, you go somewhere far away that seems exciting because it is not known Ex: "Off we go into the wild blue yonder, Climbing high into the sun; Here they come zooming to meet our thunder…" http://www.scoutsongs.com/lyrics/offwe go.html	**Events-causes** Far away, Unknown	FAR AWAY AND UNKNOWN IS BLUE
like a blue-arsed fly	MM: to move around quickly trying to finish your work when you are very busy' Ex: "'Well, you was in and out of there like a blue-arsed fly,' Ron said." https://books.google.com.tr/books?id=y _cECA9qgS4C&pg=PT70&lpg=PT70&d q=until+you+are+blue+in+the+face+like +a+blue- arsed+fly&source=bl&ots=rRKn1eFSsn &sig=mgs_gfLkykjLMd2cryDDoBgXwok &hl=tr&sa=X&ved=0ahUKEwiE- _LUnrrQAhVHFMAKHVVhCAE4ChDoA QghMAE#v=onepage&q=until%20you% 20are%20blue%20in%20the%20face% 20like%20a%20blue- arsed%20fly&f=false	**Events-causes** Moving around quickly when busy	MOVING AROUND QUICKLY WHEN BUSY IS BLUE
like blue blazes	MM: if someone or something does something like blue blazes, they do it a lot Ex: "I didn't care, but once my anger burned out, I missed her like blue blazes…"	**Events-causes** Doing something a lot	DOING SOMETHING A LOT IS BLUE
once in a blue moon	MM: very rarely Ex: "This delightful essence of fresh picked wild forrest Blueberries only comes along once in a blue moon." https://www.kindjuice.com/vape- juice/once-in-a-blue-moon/	**Events-causes** Rarity	RARITY IS BLUE

Table 53. (Continuation) Conceptual Metaphors/ Metonymies of Blue Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
out of a clear (blue) sky	MM: as a complete surprise Ex: "Then one day in the spring of 2010, out of a clear blue sky, he was contacted by Janice Audet, Senior Acquisitions Editor for Academic Press." https://books.google.com.tr/books?id=T5zTj4mIdX4C&pg=PR25&lpg=PR25&dq=%22out+of+a+clear+(blue)+sky%22&source=bl&ots=g5G0VmVDiG&sig=HpuUKDM7wDGtHyz26Q-W4DWyAC8&hl=tr&sa=X&ved=0ahUKEwih6e2q9LvQAhWHIcAKHdujDJQ4PBDoAQg2MAQ#v=onepage&q=%22out%20of%20a%20clear%20(blue)%20sky%22&f=false	**Events-causes** Sudden, Unexpected, urprise	SUDDEN AND UNEXPECTED IS BLUE
out of the blue	MM: suddenly, unexpectedly Ex: "The soldier first learnt he was under criminal investigation in January this year when, out of the blue, he received an email…" http://www.telegraph.co.uk/news/2016/11/19/outrage-over-army-intelligence-officer-accused-of-child-sex-offe/	**Events-causes** Sudden, Unexpected	SUDDEN AND UNEXPECTED IS BLUE
rare as a blue diamond	MM: rare Ex: "You're as delicate as a freshly bloomed tulip, and as rare as a blue diamond, worth more to me than any gem."	**Events-causes** Rarity	RARITY IS BLUE
rare as a blue rose	MM: rarity Ex: Rare, That's what your love is "Rare as a blue rose," you told me. Rare as the promise you gave me. http://anamellie.blogspot.com.tr/2009/04/blue-rose.html	**Events-causes** Rarity	RARITY IS BLUE
the baby blues	MM: a feeling of sadness that some women experience after they have given birth to a baby Ex: "It's normal to feel a little sad or down after giving birth. Find out why the baby blues happen, how to cope, and when to get help." http://www.babycenter.com/0_the-baby-blues_11704.bc	**Emotion** Sadness, Depressed after giving birth	DEPRESSION AFTER GIVING BIRTH IS BLUE

Table 53. (Continuation) Conceptual Metaphors/ Metonymies of Blue Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
the boys in blue	MM: the police Ex: Anti-police crimes spring up nationwide; while some pay it forward for the boys in blue. http://cw39.com/2016/07/19/anti-police-crimes-spring-up-nationwide-while-some-pay-it-forward-for-the-boys-in-blue/	**Events-causes** Police	BOYS IN BLUE STAND FOR POLICE
to be a blue-chip stock	MM: to be of excellent quality Ex: "The company is a member of the DOW 30 and an excellent example of a blue chip stock." http://www.suredividend.com/blue-chip-stocks/	**Events-causes** Superb and highest quality	THE HIGHEST QUALITY IS BLUE
to come out of the blue	MM: to be totally unexpected Ex: "Bavota may imply that these songs came out of the blue, but his career certainly has not." https://acloserlisten.com/2016/09/21/bruno-bavota-out-of-the-blue/	**Events-causes** Sudden, Unexpected, urprise	SUDDEN AND UNEXPECTED IS BLUE
to feel blue	MM: to feel depressed Ex: "I was basically the cheerleader of the group, so I couldn't show them how I felt. If I Felt blue, it brought everyone else down that much faster." https://books.google.com.tr/books?id=wKTQAgAAQBAJ&pg=PA88&lpg=PA88&dq=I+felt+blue&source=bl&ots=NyN7QMGlcC&sig=TjLK9v0NcMLLYilUwBUbq4f80WI&hl=tr&sa=X&ved=0ahUKEwje9Lis-LvQAhXCDcAKHQdfAlo4ChDoAQgZMAA#v=onepage&q=I%20felt%20blue&f=false	**Emotion** Sadness, Being depressed	FEELING DEPRESSED IS BLUE

Table 53. (Continuation) Conceptual Metaphors/ Metonymies of Blue Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
to have a blue fit	MM: to be very agitated Ex: "Katie stared at it for a minute, wondering about Jenny's words and afraid that if Madam was to have a 'blue fit" https://books.google.com.tr/books?id=yW_n8s0KzG4C&pg=PT114&lpg=PT114&dq=%22to+have+a+blue+fit%22&source=bl&ots=smJ_0W_xb4&sig=mhdZJoeH0yIpFiW9mvBJCV77Ivg&hl=tr&sa=X&ved=0ahUKEwje_7Pr1L7QAhUH8RQKHQbJB40Q6AEISjAH#v=onepage&q=%22to%20have%20a%20blue%20fit%22&f=false	**Emotion** Angry, Feeling agitated	BEING ANGRY IS BLUE
to scream blue murder	MM: to make serious allegations Ex: "Then he must have laid hands on her, for she started to scream blue murder, and then I heard her go into her own room," https://books.google.com.tr/books?id=mpi7CgAAQBAJ&pg=PT68&lpg=PT68&dq=%22to+scream+blue+murder%22&source=bl&ots=Uz13Gnsqi9&sig=Td5p-NKkEtlOzg8Bc6OinKKHlyk&hl=tr&sa=X&ved=0ahUKEwjs687Q1b7QAhXK7BQKHVLQCa84FBDoAQgvMAM#v=onepage&q=%22to%20scream%20blue%20murder%22&f=false	**Emotion** Anger	SHOUTING LOUDLY BECAUSE OF ANGER IS BLUE
to take the blue road	MM: to go to live or work in the town. Ex: "When it came time for her to take the blue road of spirit (age 102), she sent for me, a warrier who knew none of these things." http://www.angelfire.com/tn/nativeamericanmedici/	**Events-causes** Life in town	BLUE ROAD STANDS FOR LIFE IN TOWN
to talk a blue streak	MM: to say a lot very fast Ex: "BILL TALKED A BLUE STREAK, SHE SAYS Producer's suit details…" http://www.nydailynews.com/archives/news/bill-talked-blue-streak-producer-suit-details-o-reilly-phone-sex-fetish-woman-breathed-word-pay-dearly-article-1.653345	**Events-causes** Talking fast and a lot	TALKİNG FAST AND A LOT IS BLUE

Table 53. (Continuation) Conceptual Metaphors/ Metonymies of Blue Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
to yell blue murder	MM: raise a very loud outcry. Ex: "…nobody's going to try to stop you because you'll yell blue murder if they do." http://daphnecaruanagalizia.com/2012/03/a-class-act/	**Emotion** Anger	SHOUTING LOUDLY BECAUSE OF ANGER IS BLUE
true-blue	MM: if someone is true-blue, they support or are loyal to something or someone completely Ex: "Jeremiah Dickson was a true-blue American,. For he was a little boy who understood America, for he felt that he must." https://www.poetryfoundation.org/poems-and-poets/poems/detail/42641	**Morality** Loyalty	LOYALTY IS BLUE
until you are blue in the face	MM: if you say something until you are blue in the face, you keep saying the same thing again and again but no one listens to you Ex: "It was similar to being tickled until you are blue in the face. You scream in order to make the tickler stop…" https://books.google.com.tr/books?id=mLWikvnpnIQC&pg=PA100&lpg=PA100&dq=until+you+are+blue+in+the+face&source=bl&ots=_0aNSecyQs&sig=SCABO6u7icbozzt6JonzWkFu-f8&hl=tr&sa=X&ved=0ahUKEwikrfaknrrQAhXpA8AKHTu4ALs4MhDoAQgZMAA#v=onepage&q=until%20you%20are%20blue%20in%20the%20face&f=false	**Events-causes** Saying something again and again	BLUE FACE STANDS FOR TALKING THE SAME THING AGAIN AND AGAIN

The cognitive analysis of Table 53 illustrated that the colour blue carries a variety of symbolic meanings in English which are highest social class, unknown, doing something a lot, sudden, talking fast and a lot, talking the same thing, moving around quickly, non-agricultural manual work, police, experiencing two unpleasant situation at the same time, rarity, being favourite of someone in authority, research with no commercial aim, intelligent, reliable, being highest quality, model, coldness, life in town, blue for physical

appearance, wife-killer, excellence, sadness, optimism, anger, prude, and loyalty.

4.2.6.3. Comparison of the Cognitive Motivations of Blue Colour Idioms in Turkish and English

4.2.6.3.1. Comparisons of the Target Domains of Blue Colour Idioms in Turkish and English

Although the number of blue colour idioms is not similar in Turkish and English, Table 52 and Table 53 revealed that Turkish and English have some similarities and differences in terms of the cognitive motivations of blue colour idioms. Thus, this part will provide a detailed comparison of target domains by categorizing them under both meta- and sub-domains.

4.2.6.3.1.1. Sub-Domains of Blue Colour Idioms in Turkish and English

In this part, the sub-domains of Turkish and English blue colour idioms will be analyzed in a detailed way by providing the similar and different conceptual metaphors/ metonymies in Turkish and English.

4.2.6.3.1.1.1. Similarities Between the Sub-Domains of Blue Colour Idioms in Turkish and English

The similarities between the conceptual metaphors/ metonymies of blue colour idioms in Turkish and English are illustrated in Table 54:

Table 54. Similarities Between the Cognitive Motivations of Blue Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy	Number of Idioms in Turkish	Number of Idioms in English
BLUE-COLLAR STANDS FOR WORKERS PERFORMING MANUAL WORK	1	1

As Table 54 presented, the only conceptual metaphor shared by Turkish and English is BLUE-COLLAR STANDS FOR WORKERS PERFORMING MANUAL WORK exemplified in the metaphorical expression *blue-collar worker*. A blue-collar worker arose from the blue-coloured uniforms traditionally worn by men performing manual labor as they conceal potential dirt which is contrary to a white-collar worker (Blue-collar worker, n.d.). This metaphorical expression is not only cognitively but also linguistically identical in Turkish and English.

4.2.6.3.1.1.2. Differences Between the Sub-Domains of Blue Colour Idioms in Turkish and English

The differences between the sub-domains of blue colour idioms in Turkish and English are illustrated in Table 55:

Table 55. Differences Between the Cognitive Motivations of Blue Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy in Turkish	Number of Turkish Idioms	Conceptual Metaphor/Metonymy in English	Number of English Idioms
BEING FLIRTATIOUS WITH EVERYONE IS BLUE	1	SUDDEN AND UNEXPECTED IS BLUE	4
BLUE PASSENGER STANDS FOR A PERSON ON A CRUISE	1	DEPRESSION AFTER GIVING BIRTH IS BLUE	1
BLUE FLAG STANDS FOR BEACHES WHICH ARE CLEAN, SAFE, AND ENVIRONMENTAL	1	BLUE BLOOD STANDS FOR THE MEMBER OF HIGHEST SOCIAL CLASS	1
		FAR AWAY AND UNKNOWN IS BLUE	1

Table 55. (Continuation) Differences Between the Cognitive Motivations of Blue Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy in Turkish	Number of Turkish Idioms	Conceptual Metaphor/Metonymy in English	Number of English Idioms
		DOING SOMETHING A LOT IS BLUE	1
		TALKING FAST AND A LOT IS BLUE	1
		BLUE FACE STANDS FOR TALKING THE SAME THING AGAIN AND AGAIN	1
		MOVING AROUND QUICKLY IS BLUE	1
		BOYS IN BLUE STAND FOR POLICE	1
		EXPERIENCING TWO UNPLEASANT SITUATIONS AT THE SAME TIME IS BLUE	1
		SADNESS IS BLUE	2
		RARITY IS BLUE	3
		LOYALTY IS BLUE	1
		BLUE-EYE STANDS FOR BEING FAVOURITE OF SOMEONE IN AUTHORITY	1
		RESEARCH WITH NO COMMERCIAL AIM IS BLUE	1
		BLUE STOCKING STANDS FOR INTELLIGENCE	1
		BEING RELIABLE IS BLUE	1
		THE HIGHEST QUALITY IS BLUE	2
		OPTIMISM IS BLUE	1
		LOYALTY IS BLUE	1
		BEING ANGRY IS BLUE	1
		ANGER IS BLUE	3
		BLUE PRINT STANDS FOR A PLAN OR MODEL	1
		COLDNESS IS BLUE	1
		BLUE ROAD STANDS FOR LIFE IN TOWN	1
		BLUE NOSE STANDS FOR PEOPLE WITH STRICT MORALS	1
		BLUEBEARD STANDS FOR MAN WHO IS THE KILLER OF HIS WIVES	1
		EXCELLENT IS BLUE	1
		PHYSICAL APPEARANCE IS BLUE	1

As it can be observed in Table 55, the most obvious difference between the use of the colour blue in Turkish and English is the frequency of use. Although 37 idioms were found with naturally occurring examples in English, this number decreased to 4 in Turkish.

The analysis of the idioms constructed with the colour blue has demonstrated in the first place that it is most frequently mapped onto the target domain of being sudden, unexpected and surprising in English as exemplified in *out of the blue, a bolt out of the blue, to come out of the blue, out of a clear blue sky.* In all of these idioms, blue is collocated with 'out of' referring to the sky and whatever comes out of the sky is surprising and unexpected as it is the place of the unknown and infiniteness. Nevertheless, there is no idiom derived from the conceptual metaphor SUDDEN AND UNEXPECTED IS BLUE in the Turkish data.

Another recurring conceptualization of the colour blue in English is rarity which is again not found in Turkish. Whatever rare is metaphorically described with the colour blue such as *once in a blue moon, rare as a blue diamond,* and *rare as a blue rose.* Owing to the rarity of a blue moon, a blue diamond, and a blue rose, these simile-based idioms are used colloquially to mean a rare event. For instance, according to the moon calendar, a full moon occurs every 29.5 days and a blue moon occurs when there are two full moons in a month (Blue Moons, n.d.). Likewise, a blue diamond is considered to be one of the rarest coloured diamonds in the world which makes it very expensive. Also a blue rose is very rare and even unattainable in nature; therefore, they symbolize rarity, the impossible and unattainable.

The other difference lies in the association of blue with the highest quality in English. Blue is used in the context of economy and it especially refers to companies which are of the highest quality as exemplified in the metaphorical expressions *blue ribbon* and *to be a blue-chip stock* sharing the same conceptual metaphor THE HIGHEST QUALITY IS BLUE. *Blue chip* is another expression especially used for companies like *blue ribbon* and *to be a blue-chip stock* referring to the companies of highest quality and which are very reliable

as they have no financial problems.

Sadness or depression is also conceptualized through the colour blue recurringly by English speakers. The underlying conceptual metaphor in the metaphorical expressions *to be in a blue funk* is SADNESS IS BLUE and *in baby blues* the emotion is more extreme which is attributed to women implying the feeling of sadness or even depression following childbirth. The same emotion is conceptualized through the same colour in the expression *to feel blue* generating FEELING DEPRESSSED IS BLUE conceptual metaphor.

The other recurring conceptualization through the colour blue in English is anger as observed in the metaphorical expression *to have a blue fit* underlying conceptual metaphor of FEELING ANGRY IS BLUE. Similarly, in the examples of *to scream blue murder* and *to yell blue murder*, the colour blue is collocated with murder and to scream and to yell both of which refer to shout very loudly and make a huge fuss because of feeling angry about something, none of which can be observed in Turkish data.

4.2.6.3.1.2. Meta-Domains of Blue Colour Idioms in Turkish and English

In this part, the distribution and analysis of meta-domains underlying blue colour idioms in Turkish and English will be presented which illustrates the similarities in a broad sense rather than the differences. The sub-domains provided in the previous part will also be classified under the meta-domains.
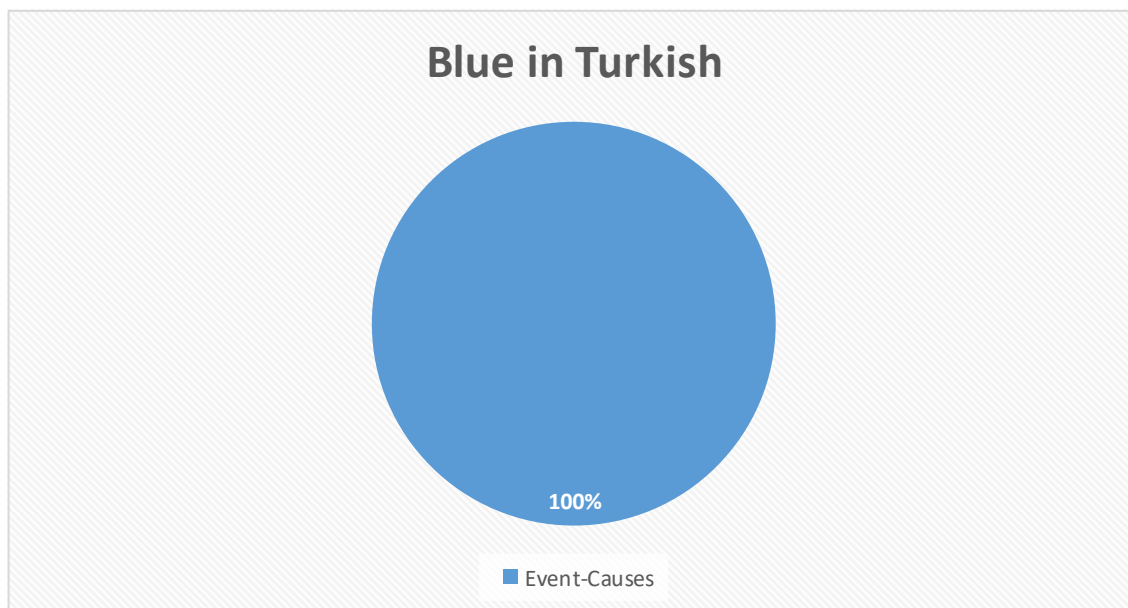
Figure 37. Distributions of Meta-Domains of Blue in Turkish Idioms
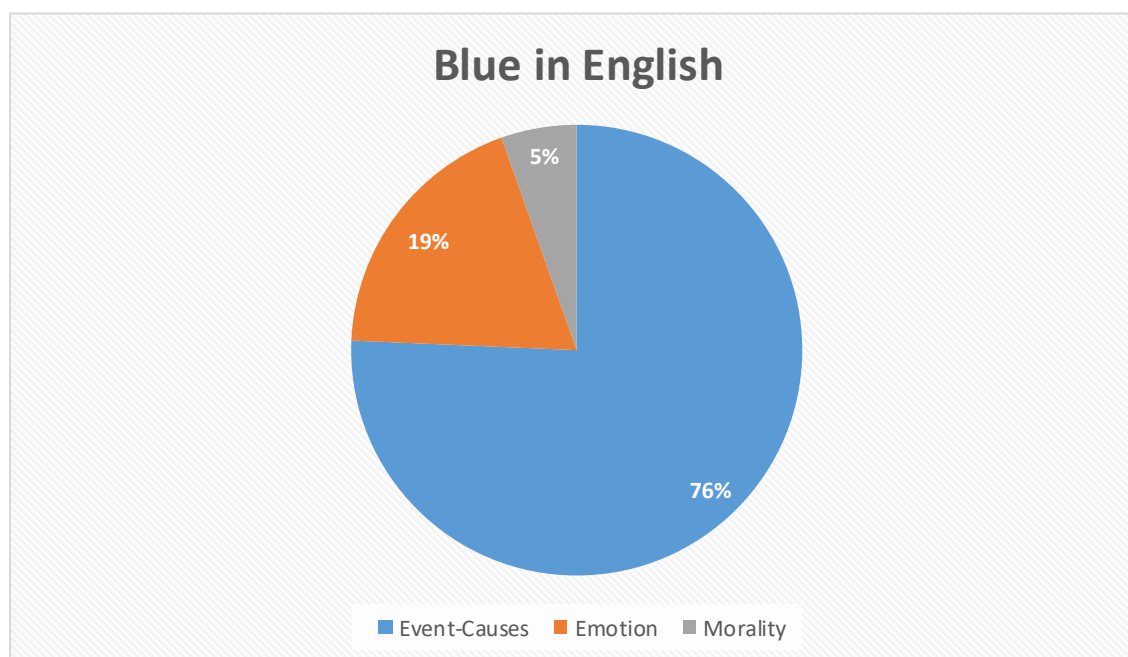
Figure 38. Distributions of Meta-Domains of Blue in English Idioms

As illustrated in Figure 37 and Figure 38, events-causes metaphors are the most frequently observed domains in both languages with the rate of 100% in Turkish and 76% in English. These rates again prove the assertion of Lakoff

and Johnson that events-causes metaphors are the most pervasive type of metaphors in the world languages.

However though, the conceptualization of emotion and morality are not observed in Turkish, while they are observed with the rate of 19% and 5% in English respectively which demonstrates that Turkish speakers do not tend to use the colour blue in their idioms in order to express their emotions and they do not associate the colour blue with moral concepts.

4.2.6.3.1.2.1. Distribution and Analysis of Events-Causes Metaphors in Blue Colour Idioms

The events-causes metaphors, despite being the most frequently observed one in both languages, differ in terms of their sub-types as also illustrated in the previous part:
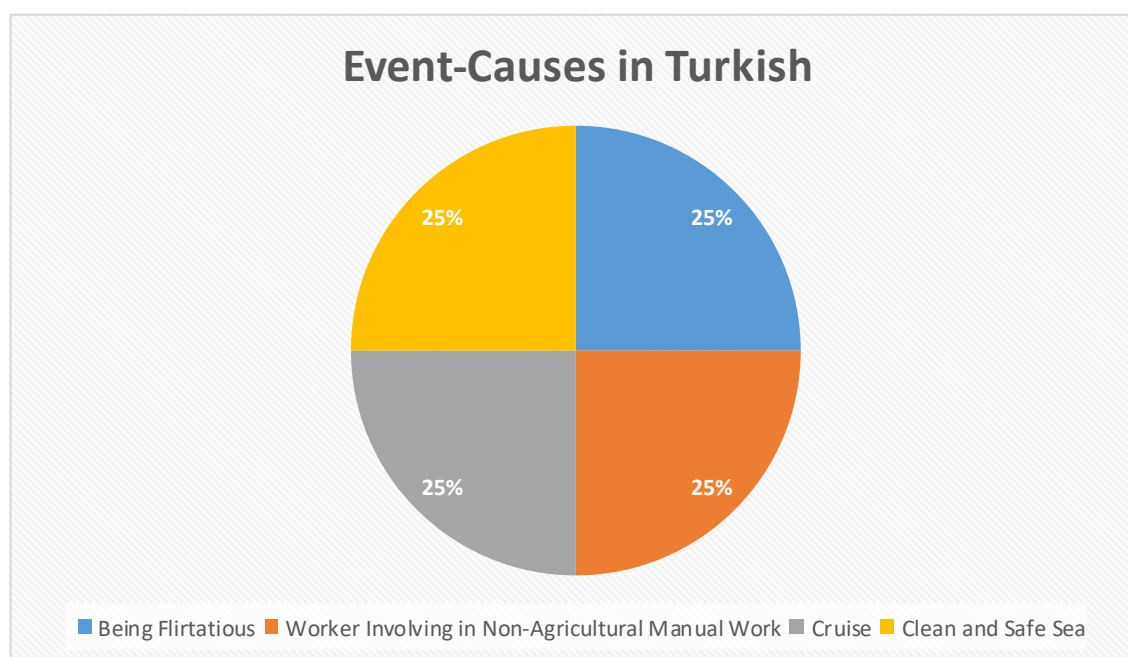
Figure 39. Distribution of Events-causes Metaphors in Turkish

Figure 40. Distribution of Events-causes Metaphors in English

Figure 39 and Figure 40 reproved the fact that although the rate of the conceptualization of Turkish and English speakers in terms of events and causes metaphors is similar in the way that it is the events and causes metaphors which are used most frequently with the colour blue in Turkish and English, there exists differences in terms of both the number of idioms and their sub-domains.

While blue is associated with the sudden and unexpected with the highest rate (14%) in English which is followed by rarity with the rate of 11% and the highest quality (7%), the colour blue is never connoted with these concepts in Turkish and it has no recurring conceptualization related to the colour blue in the idioms. Other events and causes metaphors related to the colour blue in English are highest social class, doing something a lot, talking fast and a lot, blue for physical appearance, police, research with no commercial aim, intelligent,

unknown, sudden, talking the same thing again and again, moving around quickly, non-agricultural manual worker, experiencing two unpleasant situation, being favorite of someone in authority, and being reliable, while events and causes metaphors in Turkish are being flirtatious, clean and safe sea, non-agricultural manual worker, and cruise.

4.2.6.3.1.2.2. Distribution and Analysis of Emotion Metaphors in Blue Colour Idioms

As for the emotion concepts, the number of blue colour idioms associated with emotion types decreases in English as demonstrated in Figure 41 and the meta-domain of emotion is not illustrated in Turkish, as there is no idiom constructed with the colour blue which refers to a type of emotion.
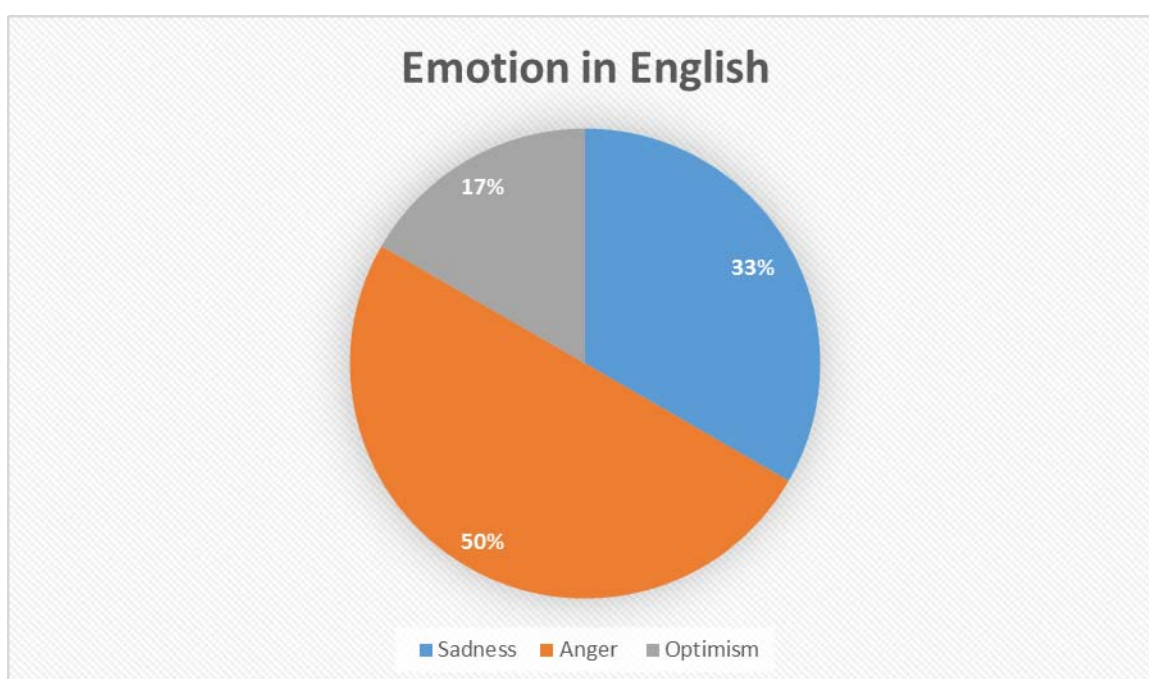
Figure 41. Distribution of Metaphors for Emotion in English

As it was presented in Figure 41, anger is the most frequently conceptualized target domain in English with the rate of 50% and it is followed by sadness with the rate of 33% which can be considered as English-specific conceptualizations, as they are not observed in Turkish.

4.2.6.3.1.2.3. Distribution and Analysis of Metaphors for Morality in Blue Colour Idioms

As illustrated in Figure 42, the conceptualization of morality through the colour blue is the least frequently observed meta-domain in English, while it is not observed in Turkish like metaphors for emotion.
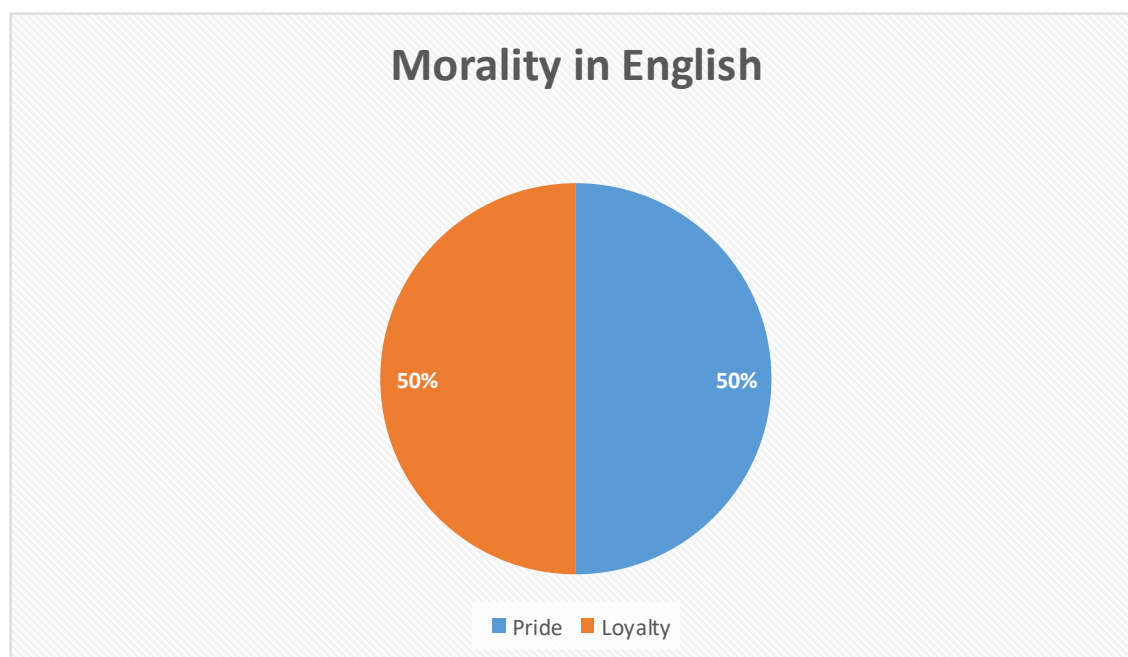
Figure 42. Distribution of Metaphors for Morality in English

As it was presented in Figure 42, pride and loyalty are the morality concepts which are connoted with the colour blue in English despite the low number of idioms (n=1 for pride and n=1 for loyalty).

4.2.6.3.2. Comparison of the Metonymy-Based Blue Colour Idioms in Turkish and English

It is illustrated in Table 56 that out of 4 idioms in Turkish 3 idioms (75%) are metonymy-based ones which are *mavi yakalı, mavi yolcu*, and *mavi bayrak*; however though, there is no idiom constructed through a body-part relationship.

When it comes to English, there are 8 idioms which have metonymic relationship between the source and the target domain: *blue blood, blue-nosed, the boys in blue, to be blue in the face, blue-collar worker, a blue-eyed boy, a blue-stocking, blue print,* and *blue beard.* Among these idioms, *a blue-eyed boy, blue-nosed,* and *blue-beard* consist of body-part metonymy.

Table 56. Distribution of Body Part Terms in English Blue Colour Idioms

Body Part Term	Number
Beard	*1*
Eye	1
Nose	1
Total	**3**

The expression *bluebeard* requires encyclopedic background knowledge in order to grasp the meaning. This expression was derived from a French folktale written by Charles Perrault. As the main character of the folktale was a villain who married several wives and murdered them as they disobeyed his order on avoiding a locked room containing the corpses of his previous wives (Literature/Bluebeard, n.d.), this expression has been used in English in order to refer to villain men who murder their wives.

Interestingly enough, the colour blue is also associated with people with strict morals especially referring to Puritans. The idiom *blue-nosed* is originated in the eighteenth century from the Spartan lifestyle of the Puritan settlers exemplified by their blue coloured noses because of the cold in winters (Wilkinson, 2002, p. 596), and this idiom has been embedded in the minds of the people speaking English as referring to people with pride and strict morality.

Moreover, the colour blue is collocated with 'eye' in the idiom *blue-eyed boy* establishing a body-part relationship and referring to a person who is considered as favourite and well-treated especially by people of authority.

As it has already been pointed out, Turkish has no metonymy-based idiom established by body-parts, while 10.81% of English idioms are body-part idioms.

4.2.6.3.3. Comparison of Simile-based Blue Colour Idioms in Turkish and English

Similes, as another ingredient of human cognitive processes, will be elaborated and compared in this part.

Table 57. Simile-based Blue Colour Idioms in Turkish and English

Simile-based Blue Colour Idioms in Turkish	Simile-based Blue Colour Idioms in English
	like blue blazes
	like a blue-arsed fly
	rare as a blue dimond
	blue as a whetstone
	blue as the sky
	rare as a blue rose

While Turkish has no simile-based idiom constructed with the colour blue, English has 6 idioms (16.21%). This striking difference demonstrates that English speaking individuals have a more tendency to structure their expressions by making analogies when compared to Turkish speakers.

4.2.6.3.4. Comparison of Positive, Negative, and Neutral Attributes of Blue Colour Idioms in Turkish and English

By using contextual information in the naturally occurring examples included in Table 52 and Table 53, the categorization of quality of idioms is presented in Table 58 and Table 59.

Table 58. Positive, Negative, and Neutral Attributes of the Idiomatic Expressions of Colour Blue in Turkish

Positive	Negative	Neutral
	mavi boncuk dağıtmak	*mavi yakalı*
		mavi yolcu
		mavi bayrak

Table 59. Positive, Negative, and Neutral Attributes of the Idiomatic Expressions of Colour Blue in English

Positive	Negative	Neutral
blue blood	*the baby blues*	*blue as the sky*
blue and better blue	*bluebeard*	*to feel blue*
a blue stocking	*blue-nosed*	*blue-collar*
a blue-eyed boy	*to yell blue murder*	*the boys in blue*
true-blue	*to scream blue murder*	*blueprint*
to be a blue-chip stock	*between the devil and the deep blue sea*	
blue-chip	*until you are blue in the face*	
blue sky	*to talk a blue streak*	
blue ribbon	*to have a blue fit*	
blue-sky research	*be in a blue funk*	
rare as a blue rose		
rare as a blue diamond		
Positive / Negative		
once in a blue moon		
into the wild blue yonder		
like blue blazes		
out of the blue		
like a blue-arsed fly		
to come out of the blue		
to take the blue road		
out of a clear (blue) sky		
a bolt out of the blue		

As it can be observed in Table 58 and Table 59, in terms of the quality of the idioms constructed with the colour blue, two languages differ from one another. While Turkish has not got any blue colour idioms with positive connotations, English has 12 idioms with positive attributions. Other information inferred from Table 58 and Table 59 is that while Turkish has 3 idioms (75%) of colour blue with neutral connotation, the number of the idioms of colour blue categorized as neutral in English is 5 (13.51%). What is more, English speaking individuals use the colour blue in their idioms in order to express the negative with the rate of 27.02% (n=10), while the rate of the idioms of colour blue categorized as negative in Turkish culture is 25% (n=1). Lastly, English has 9 idioms (24.32%) constructed with the colour blue which can be categorized as both positive and negative.

4.2.7. Analysis of the Colour Pink

4.2.7.1. Analysis of the Cognitive Motivations of Pink Colour Idioms in Turkish

The colour pembe (pink) is of Arabic origin which is described in the online dictionary of Turkish Language Association as a light colour with a mixture of red and colour white (Pink, n.d.).

Although, there is no connotation of pink described in the online dictionary of Turkish Language Association, pink is the colour of new born baby girls and it represents innocence and femininity in Turkish culture.

There are only 5 metaphorical expressions with the colour pink in the online dictionary of Turkish Language Association as presented in Table 60:

Table 60. Conceptual Metaphors/ Metonymies of Pink Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
pembe akşam	MM: tasasız,kedersiz,mutlu akşamlar MM: a happy night LM: a pink night Ex: "Pembe bir akşam oluyor biz öpüştükçe... Ah! Günbatımı bir komplodur zaten. Aşk'sa kaydolmaktır hayat'a." http://www.siirperisi.net/siir.asp?siir=4598	**Emotion** Happiness	HAPPINESS IS PINK
pembe bir çehre	MM: sıhhatli bir yüz,sıhhati yüzünün renginden olan MM: a healthy-looking face LM: a pink face Ex: "…bir spor kostümü içinde, sıhhatten her tarafı gülen *pembe bir çehre* ile karşıladığı istasyonda hemen şunu teklif etti:…" http://kitap.okur-yazar.net/e-kitap/ahmet-hasim-kitapligi/bize-gore-gurebahane-i-laklakan-frankfurt-seyahatnamesi.pdf	**Events-causes** Being Healthy	A PINK FACE STANDS FOR BEING HEALTY
pembe dizi	MM: aşk, nefret, entrika ve trajedi konularının işlendiği, olayları yavaş ilerleyen, uzun süreli televizyon dizisi MM: soap opera LM: pink serial Ex: "Yeni jenerasyon her ne kadar uzak olsa da bir dönem pek çoğumuz, ABD ve Latin Amerika'dan gelen pembe dizilerin müdavimi olmuştu." http://www.cnnturk.com/fotogaleri/kultur-sanat/sinema/bir-zamanlar-turk-televizyonlarinda-firtinalar-estirmis-pembe-diziler	**Events-causes** TV, Soap opera	PINK STANDS FOR SOAP OPERAS
pembe yakalı	MM: üretim sürecine bedensel gücüyle katılan kadın işçi MM: pink-collar LM: with pink-collar Ex: "Pembe Yakalı Melekler'in eğitimi başladı. Kadın istihdamına yönelik 1200 proje arasında kabul gören 131 proje içerisinde yer alan ve…" http://www.haber7.com/yasam/haber/683481-pembe-yakali-meleklerin-egitimi-basladi	**Events-causes** Work, Manual work, Women manual workers	PINK-COLLAR STANDS FOR WOMEN WORKERS PERFORMING MANUAL WORK

Table 60. (Continuation) Conceptual Metaphors/ Metonymies of Pink Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
tozpembe görmek (Dünyayı)	MM: çok iyimser olmak MM: being hopeful and optimistic LM: to see light-pink Ex: "Dünyayı tozpembe görür kumrular. Sizin evden seyredelim onları. Hatırıma geldi acı bağları." http://www.keyfimuzik.net/sarki-sozleri/56230-corum-yoresi-turkuleri-kumrular-agacin-dalina-konmus-sarki-sozu.html	**Emotion** Hope, Optimism	HOPE IS PINK

As it is illustrated in Table 60, the symbolic meanings of the colour pink observed in Turkish idioms are soap operas, women workers performing manual work, hope, happiness, and being healthy.

4.2.7.2. Analysis of the Cognitive Motivations of Pink Colour Idioms in English

Pink is defined in Oxford Dictionaries online as a "colour intermediate between red and white, as of coral or salmon" (Pink, n.d.) or as Cambridge Dictionary online puts it "a pale red colour" (Pink, n.d.), and connotatively as it is defined in Oxford Dictionaries online and Macmillan Dictionary online, it refers to left-wing tendencies or socialist belifs that are not very extreme and it is associated with homosexuality (Pink, n.d.) .

The conceptualizations of the colour pink revealed in the dictionaries and the ones not mentioned in the dictionaries are demonstrated in Table 61 through the pink colour idioms.

Table 61. Conceptual Metaphors/ Metonymies of Pink Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
a pink slip	MM: a letter from your employer which tells you that you do not have a job any more Ex: "They couldn't see a pink slip coming if it was 8ft tall and glowing in the dark, screaming "you're fired!" http://www.wisebread.com/you-re-fired-20-signs-that-a-pink-slip-is-coming	**Events-causes** work, Discharge notice	A PINK SLIP STANDS FOR DISCHARGE NOTICE
in the pink	MM: in extremely good health Ex: "He says he's sick like most people his age. But his chief mouthpiece insists he's in the pink of health." http://newsinfo.inquirer.net/841674/andanar-duterte-in-the-pink-of-health	**Events-causes** Health, Being healthy	BEING HEALTHY IS PINK
pink-collar	MM: pink-collar jobs are jobs that women usually do, often in offices and for little money Ex: "Pink-collar jobs often a tradeoff for men." https://www.uakron.edu/im/news/pink-collar-jobs-a-tradeoff-for-men/	**Events-causes** Work, Manual work, Women manual workers	PINK-COLLAR STANDS FOR WOMEN WORKERS PERFORMING MANUAL WORK
seeing pink elephants/ spiders	MM: intoxicated; recovering from a drinking bout; having the delirium tremens Ex: "When I got to the point of seeing pink elephants, I knew that something had to be done." http://ulcersdiet.890m.com/index.php?id=37987	**Events-causes** Intoxicated	BEING INTOXICATED IS PINK
the pink pound/ dollar	MM: the money that is spent by people who are homosexual (= attracted to people of their own sex), especially on entertainment Ex: "Are gay people in the UK divided by the pink pound?" https://www.theguardian.com/commentisfree/2013/oct/07/gay-people-uk-pink-pound	**Events-causes** Sex, Gender, Homosexuality	PINK POUND/DOLLAR STANDS FOR MONEY SPENT BY HOMOSEXUALS FOR ENTERTAINMENT
to be tickled pink/to death	MM: to be extremely pleased about something Ex: "Kim looks tickled pink with her new style…" http://www.mirror.co.uk/3am/celebrity-news/kimberley-walsh-looks-tickled-pink-5934610	**Emotion** Happiness, To be pleased	HAPPINESS IS PINK
to look in the pink	MM: to look well Ex: "Thatcher looks in the pink as she returns home from hospital" http://www.express.co.uk/news/uk/110905/Maggie-Thatcher-s-back-in-the-pink	**Events-causes** Health, Being healthy	BEING HEALTHY IS PINK

As it was presented in Table 61, the colour pink is attributed to discharge notice, money spent by homosexuals for entertainment, women workers performing manual work, happiness, being healthy, and being intoxicated in English.

4.2.7.3. Comparison of the Cognitive Motivations of Pink Colour Idioms in Turkish and English

4.2.7.3.1. Comparisons of the Target Domains of Pink Colour Idioms in Turkish and English

Table 60 and Table 61 revealed that Turkish and English have both some similarities and differences in terms of the cognitive motivations of pink colour idioms. Thus, this part will provide a detailed comparison of target domains by categorizing them under both meta- and sub-domains.

4.2.7.3.1.1. Sub-Domains of Pink Colour Idioms in Turkish and English

In this part, the sub-domains of Turkish and English pink colour idioms will be analyzed in a detailed way by providing the similar and different conceptual metaphors/ metonymies in Turkish and English.

4.2.7.3.1.1.1. Similarities Between the Sub-Domains of Pink Colour Idioms in Turkish and English

The similarities between the conceptual metaphors/ metonymies of pink colour idioms in Turkish and English are illustrated in Table 62:

Table 62. Similarities Between the Cognitive Motivations of Pink Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy	Number of Idioms in Turkish	Number of Idioms in English
PINK-COLLAR STANDS FOR WOMAN WORKERS PERFORMING MANUAL WORK	1	1
HAPPINESS IS PINK	1	1
BEING HEALTHY IS PINK	1	2

As Table 62 presented, there are three common conceptualizations of the colour pink in Turkish and English, one of which is PINK-COLLAR STANDS FOR WOMAN WORKERS PERFORMING MANUAL WORK. It is realized in the metaphorical expressions *pink-collar* in English and *pembe yakalı* in Turkish which are not only cognitively but also linguistically identical. As pink is associated with women, pink-collar workers designates their employment and performing manual work.

The other connotation of the colour pink, being healthy, is a recurrent one in English (n=2), while it is observed only once in Turkish. Colour pink is associated with being healthy among speakers of Turkish and English as exemplified in the metaphorical expressions *pembe bir çehre* and *to look in the pink* and *in the pink*. A pink skin or especially a pink cheek is a physiological demonstration of being in good health; thus creating a conceptual metaphor BEING HEALTHY IS PINK.

Being the colour of joy, hope, and happiness, pink is attributed to happiness in two cultures as observed in the idioms *pembe akşam* in Turkish and *to be tickled pink* in English.

4.2.7.3.1.1.2. Differences Between the Sub-Domains of Pink Colour Idioms in Turkish and English

The differences between the sub-domains of pink colour idioms in Turkish and English are illustrated in Table 63:

Table 63. Differences Between the Cognitive Motivations of Pink Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy in Turkish	Number of Turkish Idioms	Conceptual Metaphor/Metonymy in English	Number of English Idioms
PINK STANDS FOR SOAP OPERAS	1	DISCHARGE NOTICE IS PINK	1
HOPE IS PINK	1	MONEY SPENT BY HOMOSEXUALS FOR ENTERTAINMENT IS PINK	1
		BEING INTOXICATED IS PINK	1

As it can be observed in the Table 63, one of the differences is that although pink is directly associated with femininity and women as it is described in Oxford English Dictionaries online, pink is also associated with homosexuality in English as exemplified in the *pink dollar* in USA and the *pink pound* in Britain which refer to the money spent by homosexuals especially for entertainment.

In English, pink is also the colour of the letter which is given to the employer as a discharge script. Thus, a *pink slip* has an underlying conceptual metaphor DISCHARGE NOTICE IS PINK.

Pembe dizi in Turkish refers to soap operas which include love, hatred, and conspiration and last for a long time. The explanation for the collocational realization of this idiom may be that as this type of serials mostly appeal to women, the word 'serial' is collocated with the colour pink.

Furthermore, hope is conceptualized through the colour pink in Turkish culture as observed in the idiom *toz pembe görmek* generating HOPE IS PINK conceptual metaphor which does not exist in English data.

4.2.7.3.1.2. Meta-Domains of Pink Colour Idioms in Turkish and English

In this part, the distribution and analysis of meta-domains underlying pink colour idioms in Turkish and English will be presented. Furthermore, the sub-domains presented in the previous part will be classified under the meta-domains.

Pink in Turkish

40%

60%

Event-Causes   Emotion
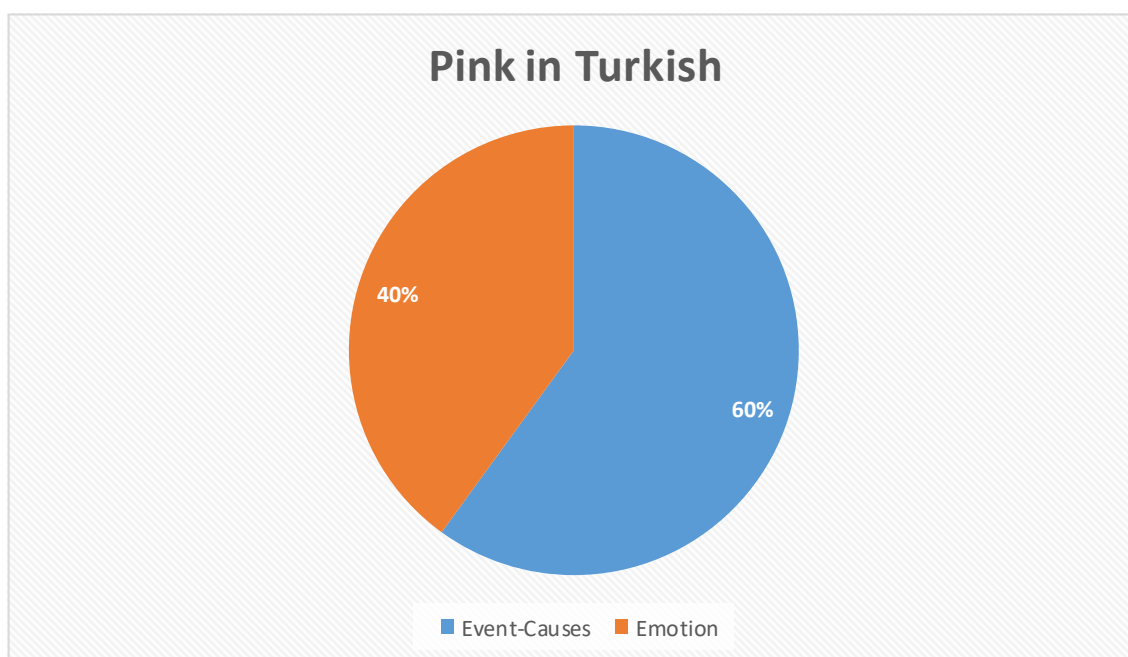
Figure 43. Distributions of Meta-Domains of Pink in Turkish Idioms

Pink in English

14%

86%

Event-Causes   Emotion
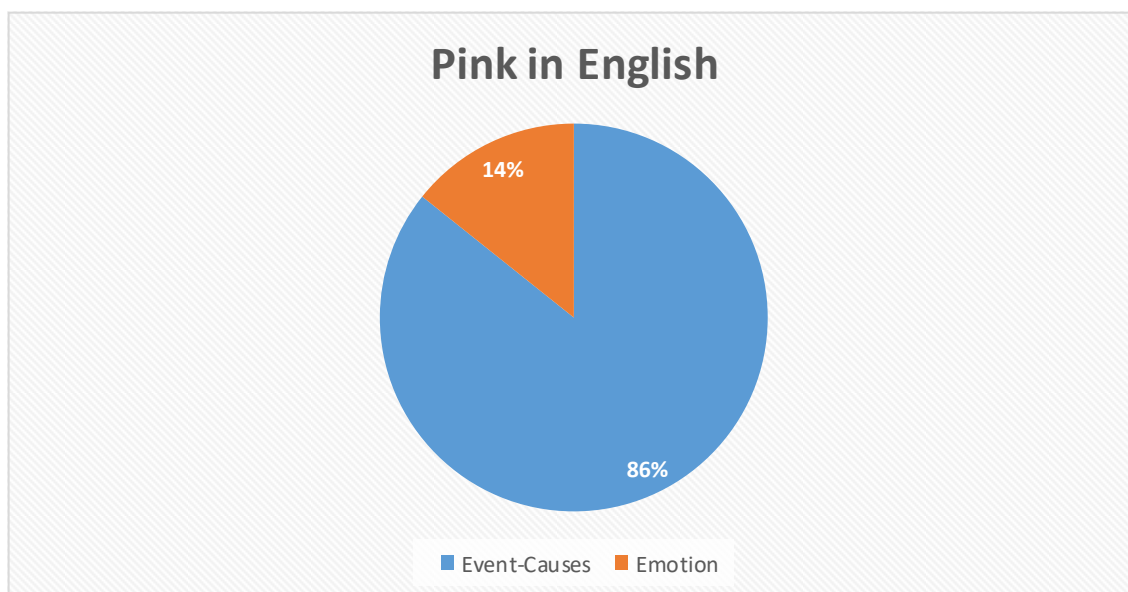
Figure 44. Distributions of Meta-Domains of Pink in English Idioms

As illustrated in Figure 43 and Figure 44, events-causes metaphors are the most frequently observed meta-domains in both languages with the rate of 60% in Turkish and 86% in English. These rates again prove the assertion of Lakoff and Johnson that events-causes metaphors are the most frequently observed type of metaphors in the world languages.

However though, the metaphors for morality are not observed in Turkish and English which demonstrates that Turkish and English speakers do not tend to use the colour pink in their idioms in order to communicate moral issues.

4.2.7.3.1.2.1. Distribution and Analysis of Events-Causes Metaphors in Pink Colour Idioms

The events-causes metaphors constructed with the colour pink, despite being the most frequently observed one in both languages, differ in terms of their sub-types as also illustrated in the previous part:

Event-Causes in Turkish

- 34% Soap opera
- 33% Women workers
- 33% Being Healthy
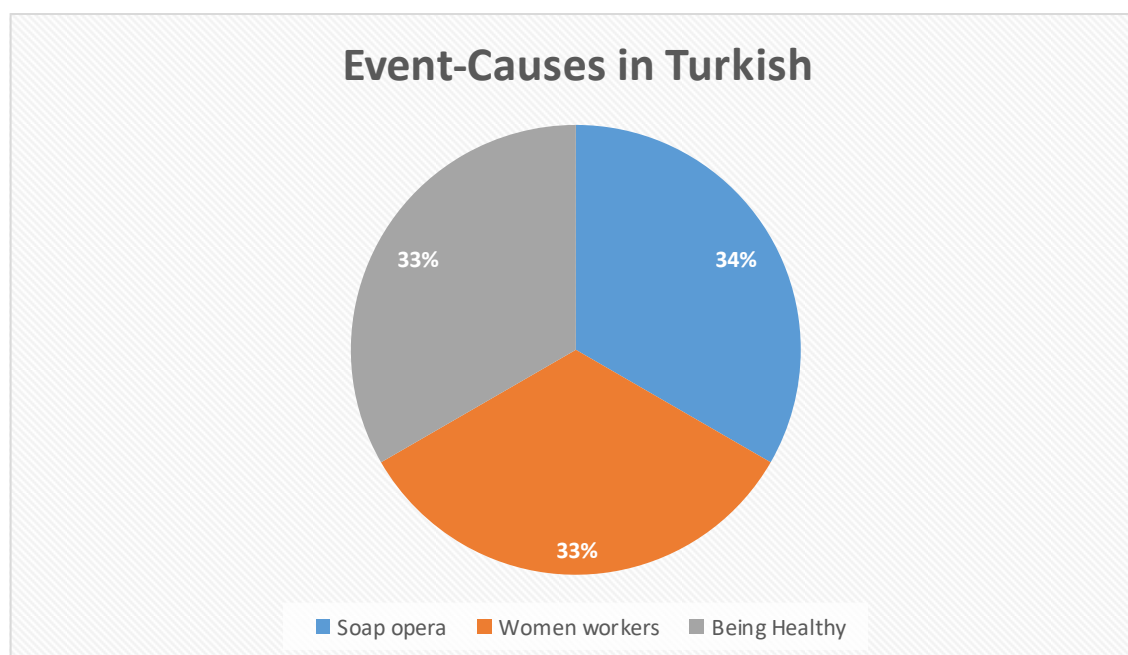
Figure 45. Distribution of Events-causes Metaphors in Turkish
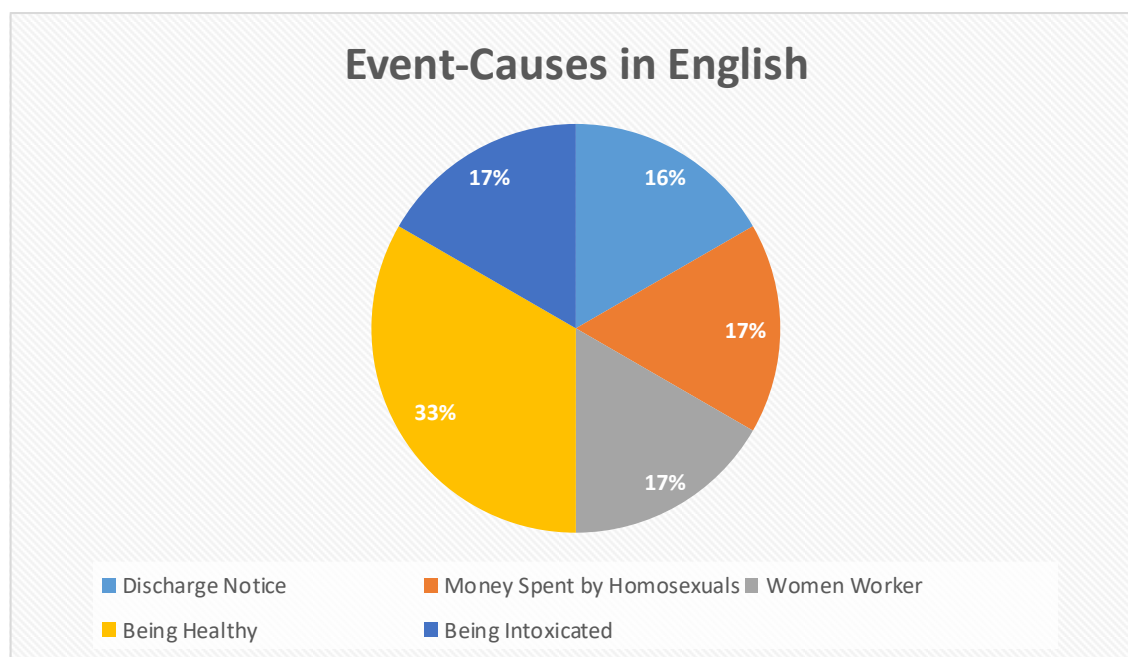
Figure 46. Distribution of Events-causes Metaphors in English

Figure 45 and Figure 46 reproved the fact that although the rate of the conceptualization of Turkish and English speakers in terms of events and causes metaphors is similar in the way that it is the events and causes metaphors which are used most with the colour pink in Turkish and English, there exists differences in terms of both the number of idioms and their sub-domains except for women workers performing manual work and being healthy.

In terms of the domain which is conceptualized with the highest rate in English, being healthy ranks the first with the rate of 33%, while there is no recurrent conceptualization in Turkish in terms of events-causes metaphors.

4.2.7.3.1.2.2. Distribution and Analysis of Metaphors for Emotion in Pink Colour Idioms

As for the emotion concepts, the rate of the association of pink with emotion types is close to events-causes metaphors in Turkish (%40), while it decreases to the rate of 14% in English. The sub-types of the metaphors for emotion in Turkish and English are illustrated below:
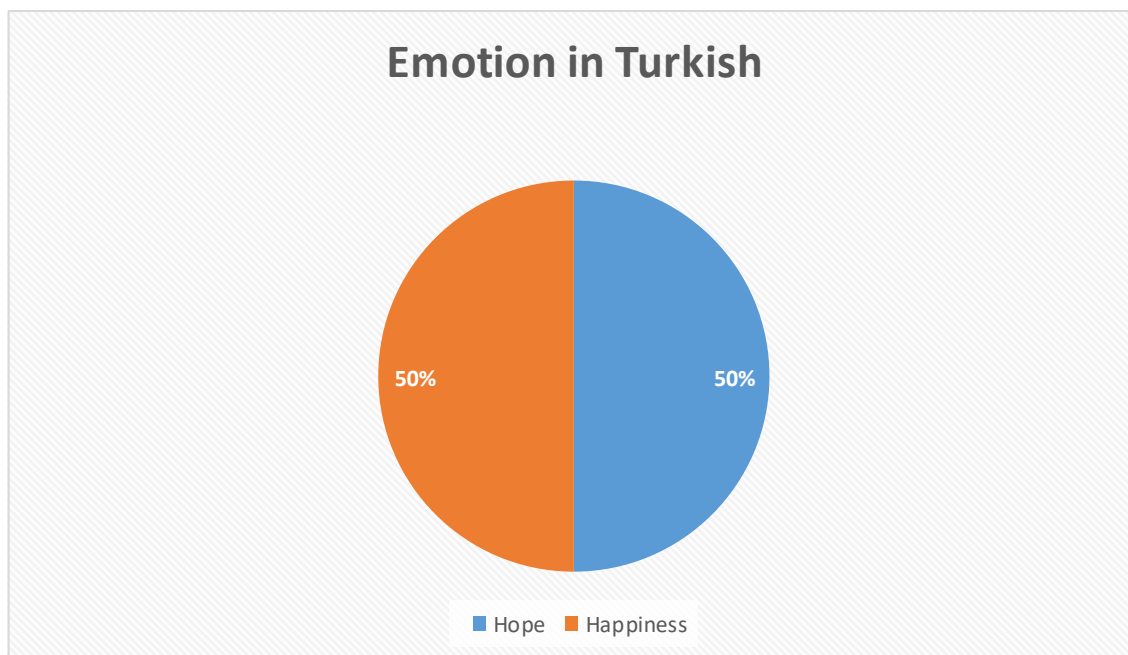
Figure 47. Distribution of Metaphors for Emotion in Turkish

As it was presented in Figure 47, the colour pink is attributed to hope and happiness in terms of the metaphors for emotion in Turkish which are positive conceptualizations.

Figure 48. Distribution of Metaphors for Emotion in English

As it was presented in Figure 48, the colour pink is attributed to happiness in English just like Turkish which is the only connotation of English pink colour idioms in terms of emotion concepts.

4.2.7.3.1.2.3. Distribution and Analysis of Metaphors for Morality in Pink Colour Idioms

As for the metaphor for morality, Turkish and English speakers are similar in the way that they do not use the colour pink in order to talk about moral concepts. Thus, no figures can be provided in this part.

4.2.7.3.2. Comparison of the Metonymy-Based Pink Colour Idioms in Turkish and English

It has been illustrated in Table 64 that out of 5 idioms in Turkish 3 idioms (75%) are metonymy-based ones which are *pembe dizi, pembe yakalı, and pembe bir çehre*; however though, there is only 1 idiom constructed through a body-part relationship which is *pembe bir çehre.*

Table 64. Distribution of Body Part Terms in Turkish Pink Colour Idioms

Body Part Term	Number
Face	*1*
Total	**1**

When it comes to English, there are 3 idioms which have metonymic relationship between the source and the target domain: *a pink slip, the pink pound/dollar, and pink-collar* none of which is body-part metonymy.

Therefore, it can be pointed out that despite rarity (n=1) Turkish speakers are observed to collocate the colour pink with a body-part, while English speakers never use this colour with body-parts.

4.2.7.3.3. Comparison of Simile-based Pink Colour Idioms in Turkish and English

It is observed in Turkish and English database that there is no simile-based idiom constructed with the colour pink in two languages which demonstrates that Turkish and English speakers do not use the colour pink when making analogies in communication.

4.2.7.3.4. Comparison of Positive, Negative, and Neutral Attributes of Pink Colour Idioms in Turkish and English

By using contextual information in the naturally occurring examples included in Table 60 and Table 61, the categorization of quality of pink colour idioms is presented in Table 65 and Table 66.

Table 65. Positive, Negative, and Neutral Attributes of the Idiomatic Expressions of Colour Pink in Turkish

Positive	Negative	Neutral
pembe akşam		*pembe dizi*
pembe bir çehre		*pembe yakalı*
Positive / Negative		
toz pembe görmek		

Table 66. Positive, Negative, and Neutral Attributes of the Idiomatic Expressions of Colour Pink in Turkish

Positive	Negative	Neutral
to be tickled pink/to death	*a pink slip*	*the pink pound/ dollar*
in the pink	*seeing pink elephants/spiders*	*pink-collar*
to look in the pink		

As it is observed in Table 65 and Table 66 that Turkish does not have any pink colour idioms with negative associations, while there are 2 negative associations of the colour pink in English idioms. Other information gathered

from Table 65 and Table 66 is that there are 2 idioms with positive conceptualizations in Turkish, while there are 3 positive attributions of pink colour idioms in English. Furthermore, the number of neutral associations of pink colour idioms is the same for Turkish and English which is 2. Lastly, there is 1 idiom which can be categorized as both positive and negative in Turkish.

4.2.8. Analysis of the Colour Purple

4.2.8.1. Analysis of the Cognitive Motivations of Purple Colour Idioms in Turkish

The colour mor (purple) is described in the online dictionary of Turkish Language Association as mixture of red and blue, and it is the colour of a violet, but close to the colour red. Being the colour of a violet, auburgine, and a face which is very cold, there is no connotation of purple mentioned in the online dictionary of Turkish Language Association.

Table 67. Conceptual Metaphors/ Metonymies of Purple Colour Idioms in Turkish

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
morarmak	MM: herhangi bir söz ve davranıştan bozulmak, mahcup olmak MM: to be embarrassed LM: to turn purple Ex: "Aldın mı cevabını. Yani diyor ki sen bizi uşak mı sandın acaba diyor. Ne oldu yahu surat biraz morardın kaldın öyle?" http://www.ensonhaber.com/ataturkun-tarihi-sozleri-leyla-ile-mecnunda-izle-2012-04-24.html	**Emotion** Shame, Embarrassed	SHAME IS PURPLE

As it is illustrated in Table 67, the only symbolic meaning of the colour purple observed in Turkish data is shame.

4.2.8.2. Analysis of the Cognitive Motivations of Purple Colour Idioms in English

The colour purple is described in the Oxford English Dictionaries online as "a colour intermediate between red and blue", but connotatively, it refers to "a crimson dye obtained from some mollusks, formerly used for fabric worn by an emperor or senior magistrate in ancient Rome or Byzantium" and "a position of rank, authority, or privilege" (Purple, n.d.). Moreover, as it is put forward in Cambridge Dictionaries online, it is "used to describe a piece of writing that is complicated or sounds false because the writer has tried too hard to make the style interesting" (Purple, n.d.).

Table 68. Conceptual Metaphors/ Metonymies of Purple Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
born in the purple	MM: born into a reigning family or privileged class. Ex: "Well... it is unprecedented indeed to give a barbarian war leader a wife who wasborn in the purple" https://archiveofourown.org/works/1732781	**Events-causes** Royalty, Noble	PURPLE STANDS FOR ROYALTY
purple passages	MM: an elaborate or excessively ornate passage Ex: "Purplebrick's stock market debut marked a purple passage for the London Stock Exchange" https://www.ft.com/content/791d46ba-a4f0-11e5-a91e-162b86790c58	**Events-causes** Literature, Writing, Elaborate passage	PURPLE PASSAGE STANDS FOR A COMPLICATED AND ORNATE WRITING
purple prose	MM: writing that is more complicated and formal than necessary Ex: "This week editor Robin Patchen dives into purple prose to show you what that is and how to avoid it in your writing." http://www.livewritethrive.com/2015/01/28/the-perils-of-purple-prose/	**Events-causes** Literature, Writing, Complicated, flowery piece of writing	PURPLE PROSE STANDS FOR A COMPLICATED AND ORNATE WRITING
to be purple with rage	MM: to be very angry Ex: "Eddie McGuire turns purple with rage when he saw our back page with his power forward Travis Cloke decked out in a Fremantle jumper this week." http://www.heraldsun.com.au/sport/eddie-mcguire-turns-purple-with-rage/news-story/cfd9d30d35cdb4b0a860582da99c1374	**Emotion** Anger	ANGER IS PURPLE

As it was presented in Table 68, the colour purple is attributed to a complicated and ornate writing, royalty, and anger in English.

4.2.8.3. Comparison of the Cognitive Motivations of Purple Colour Idioms in Turkish and English

4.2.8.3.1. Comparisons of the Target Domains of Purple Colour Idioms in Turkish and English

Table 67 and Table 68 revealed that Turkish and English do not have any common conceptualization in terms of the colour purple.

4.2.8.3.1.1. Sub-Domains of Purple Colour Idioms in Turkish and English

In this part, the sub-domains of Turkish and English purple colour idioms will be analyzed in a detailed way by providing the similarities and differences between the conceptual metaphors/ metonymies in Turkish and English.

4.2.8.3.1.1.1. Similarities Between the Sub-Domains of Purple Colour Idioms in Turkish and English

A table for the similarities between the conceptual metaphors/ metonymies of purple colour idioms in Turkish and English cannot be illustrated in this part, as there is no commonality between these two languages in terms of the associations of purple colour idioms.

4.2.8.3.1.1.2. Differences Between the Sub-Domains of Purple Colour Idioms in Turkish and English

The differences between the sub-domains of purple colour idioms in Turkish and English are illustrated in Table 69:

Table 69. Differences Between the Cognitive Motivations of Purple Colour Idioms in Turkish and English

Conceptual Metaphor/Metonymy in Turkish	Number of Turkish Idioms	Conceptual Metaphor/Metonymy in English	Number of English Idioms
SHAME IS PURPLE	1	ANGER IS PURPLE	1
		PURPLE PASSAGE/ PROSE STAND FOR A COMPLICATED AND ORNATE WRITING	2
		PURPLE STANDS FOR ROYALTY	1

Table 69 clearly illustrated that Turkish and English differ in their conceptualizations through the colour purple as exemplified in their idiomatic expressions.

As Table 67 presented the only metaphorical expression with the colour purple in Turkish is *morarmak* (to turn purple) which is the verb form of mor (purple). While this expression literally means turning bruised, it connotes being embarrased generating SHAME IS PURPLE conceptual metaphor in Turkish which is not observed in English.

In English, the colour purple is used most frequently in order to refer to pieces of writing. *Purple prose* and *purple passage* are metaphorical expressions the underlying conceptual metaphor of which is PURPLE PASSAGE /PROSE STAND FOR A COMPLICATED AND ORNATE WRITING.

Furthermore, *to be purple with rage* is an expression in which there is the connection between the colour purple and the emotion of anger just like the relationship between the colour red and the emotion anger which is a physiologically embodied notion. The underlying conceptual metonymy in this respect is formulated by Kövecses (1986, pp. 12-13) that THE PHYSIOLOGICAL EFFECTS OF AN EMOTION STAND FOR THE EMOTION. Being purple in the face metonymically indicates anger in English.

Another target domain of the colour purple in English is royalty. Borning in the purple refers to royalty originated from the fact that in the palace Byzantine empresses gave birth in a room in which the walls were all purple. But its use is extended to a noble or wealthy family, or to the highest or most privileged rank of any organization. It can in fact be used to refer to anyone in a highly privileged situation (qtd. in Chielens, 2007, p. 101).

4.2.8.3.1.2. Meta-Domains of Purple Colour Idioms in Turkish and English

In this part, the distribution and analysis of meta-domains underlying purple colour idioms in Turkish and English will be presented which illustrates the similarities in a broad sense rather than the differences. The sub-domains provided in the previous part will also be classified under the meta-domains.
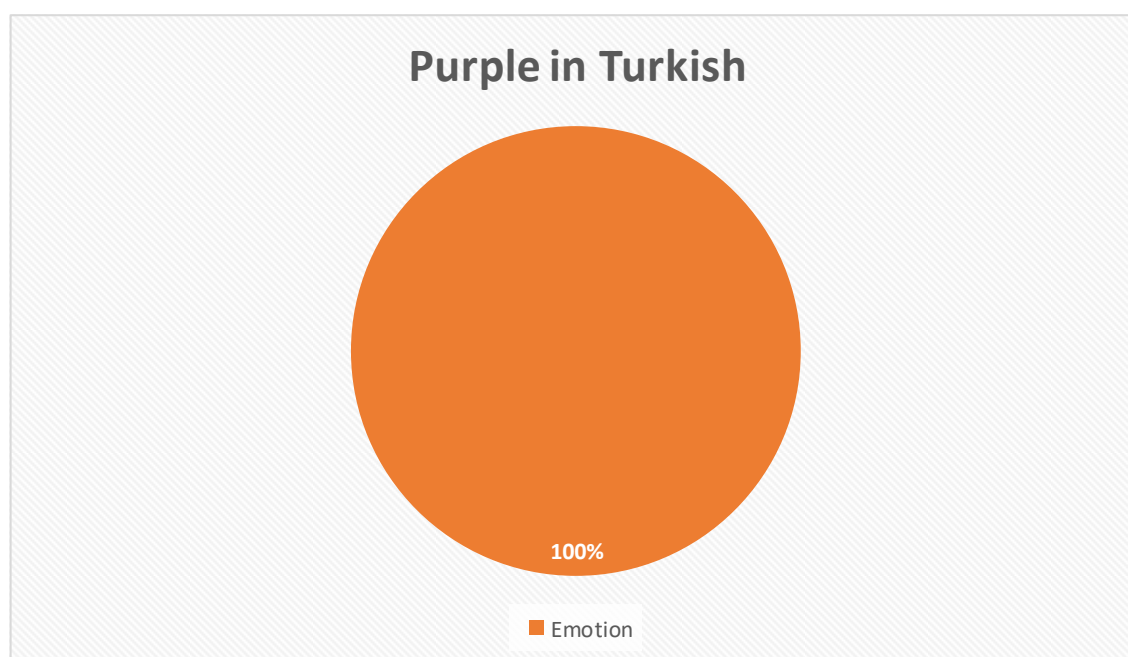
Figure 49. Distributions of Meta-Domains of Purple in Turkish Idioms
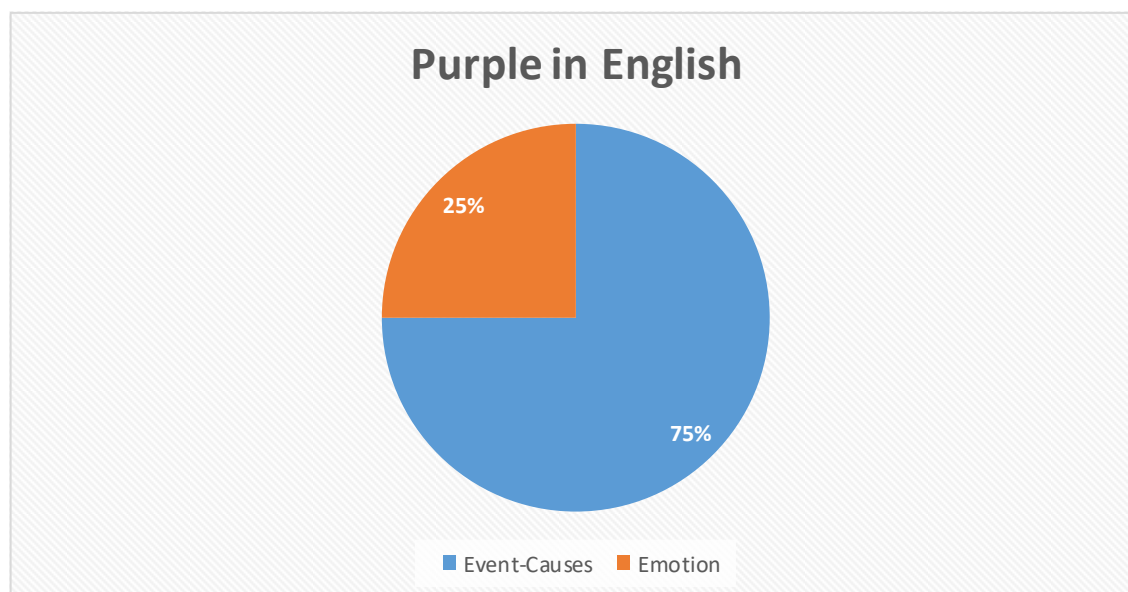
Figure 50. Distributions of Meta-Domains of Purple in English Idioms

As illustrated in Figure 49 and Figure 50, although events-causes metaphors are the most frequently observed domain in English with the rate of 75%, it is not observed in Turkish. Thus, this situation in Turkish is contradictory to the assertion of Lakoff and Johnson that events-causes metaphors are the most pervasive type of metaphors in the world languages.

However though, it is the meta-domain of emotion which is the only meta-domain that is observed in Turkish and it is also conceptualized in one of the English idioms. Nevertheless, the metaphors for morality are not observed in Turkish and English which demonstrates that Turkish and English speakers do not tend to use the colour purple in their idioms in order to communicate moral issues.

4.2.8.3.1.2.1. Distribution and Analysis of Events-Causes Metaphors in Purple Colour Idioms

In this part, the sub-types of the events-causes metaphors constructed with the colour purple in English will be illustrated, as there is no purple colour events-causes metaphor in Turkish.

Figure 51. Distribution of Events-causes Metaphors in English

Figure 51 reproved the fact that the rate of the conceptualization of English speakers in terms of events and causes metaphors is higher when compared to other meta-domains. As it is observed from the figure, purple refers to a complicated and ornate writing and royalty in English.

4.2.8.3.1.2.2. Distribution and Analysis of Metaphors for Emotion in Purple Colour Idioms

As for the emotion concepts, the rate of the association of purple with emotion types decreases in English, but the only idiom constructed with the colour purple in Turkish is an emotion metaphor as illustrated in Figure 52:
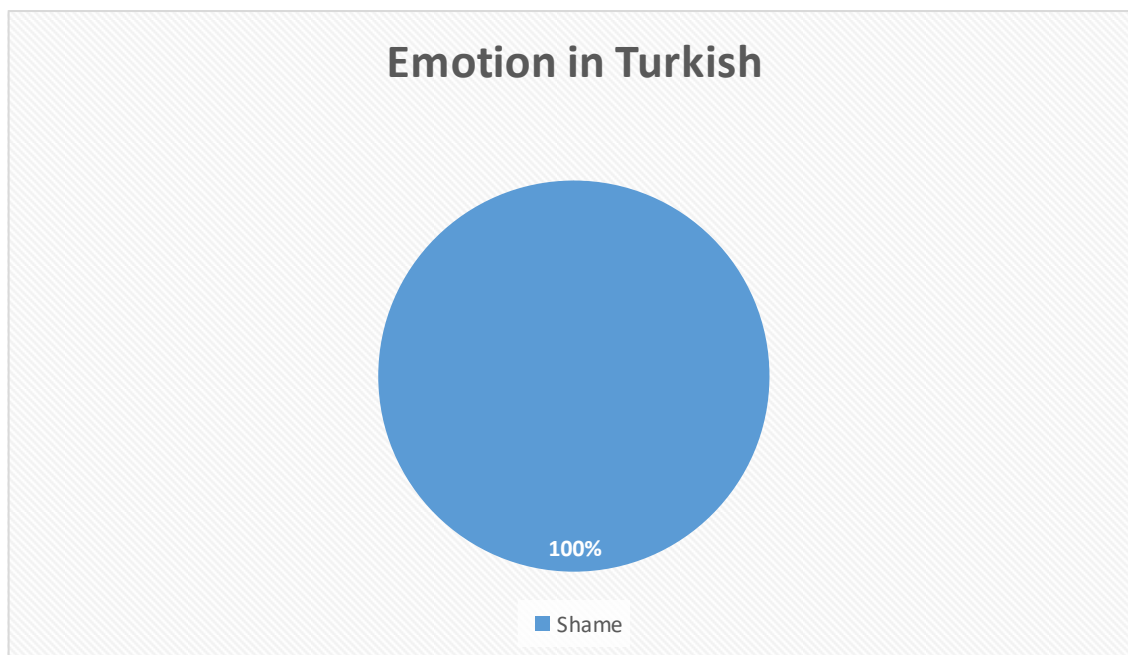
Figure 52. Distribution of Metaphors for Emotion in Turkish

As it was presented in Figure 52, the colour purple is attributed to shame in terms of the emotion metaphors in Turkish which can be explained physiologically.

Figure 53. Distribution of Metaphors for Emotion in English

As it was illustrated in Figure 53, the colour purple is associated with anger in English which can also be explained physiologically.

4.2.8.3.1.2.3. Distribution and Analysis of Metaphors for Morality in Purple Colour Idioms

As for the metaphor for morality, Turkish and English speakers are similar in the way that they do not use the colour purple in order to talk about moral concepts. Thus, no figures can be provided in this part.

4.2.8.3.2. Comparison of the Metonymy-Based Purple Colour Idioms in Turkish and English

It was demonstrated in Table 67 that there are only 1 idiom in Turkish constructed with the colour purple and it is not a metonymy-based one. However though, out of 4 purple colour idioms in English, three of them has a part-whole relationship as observed in *purple prose, purple passages,* and *born in the purple*. Nevertheless, the table for the distribution of body-part terms can not be illustrated in this part, as the idioms have no body-part relationship.

4.2.8.3.3. Comparison of Simile-based Purple Colour Idioms in Turkish and English

It is observed in Turkish and English database that there is no simile-based idiom constructed with the colour purple in both languages which demonstrates that Turkish and English speakers do not use the colour purple when making analogies in communication.

4.2.8.3.4. Comparison of Positive, Negative, and Neutral Attributes of Purple Colour Idioms in Turkish and English

By using contextual information in the naturally occurring examples included in

Table 67 and Table 68, the categorization of the quality of purple colour idioms is presented in Table 70 and Table 71.

Table 70. Positive, Negative and Neutral Attributes of the Idiomatic Expressions of Colour Purple in Turkish

Positive	Negative	Neutral
	morarmak	

Table 71. Positive, Negative and Neutral Attributes of the Idiomatic Expressions of Colour Purple in Turkish

Positive	**Negative**	**Neutral**
born in the purple	*to be purple with rage*	*purple prose*
		purple passages

As it is observed in Table 70 and 71 that Turkish has only 1 idiom in total constructed with the colour purple including a negative conceptualization. On the other hand, English has 4 purple colour idioms, 2 of which has neutral associations, 1 with positive and 1 with negative attributions. These numbers reveal that these languages do not conceptualize the colour purple as frequent as the previous colours and they differ in terms of the quality of the conceptualizations of the colour purple.

4.2.9. Analysis of the Colour Brown

4.2.9.1. Analysis of the Cognitive Motivations of Brown Colour Idioms in Turkish

The colour kahverengi (brown) is defined in the online dictionary of Turkish Language Association as the colour of roasted coffee (Kahverengi, n.d.); likewise, kahverengi is literally translated into English as the colour of the coffee.

Nevertheless, there is no connotation given in Turkish dictionaries for brown. In addition to this, there is not any idiomatic expression found in the Turkish dictionaries consulted. Therefore, no data has been analyzed for the conceptualization of the colour brown in Turkish culture.

4.2.9.2. Analysis of the Cognitive Motivations of Brown Colour Idioms in English

Brown is defined in Oxford Dictionary online as "a colour produced by mixing red, yellow, and blue, as of dark wood or rich soil" and it connotatively refers to be dark-skinned or suntanned (Brown, n.d.). The term brown evolved from "old English brūn, of Germanic origin; related to Dutch bruin and German braun" (ibid.).

The other associations of the colour brown are illustrated in Table 72 demonstrating the conceptual metaphors/metonymies of brown colour idioms in English.

Table 72. Conceptual Metaphors/ Metonymies of Brown Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
be as brown as a berry	MM: if someone is as brown as a berry their skin has become much darker because of the effects of the sun. Ex: 'It was a fantastic job — especially in the summer when you'd be as brown as a berry — and it kept you fit." http://www.iomtoday.co.im/what-s-on/manx-entertainment-news/artist-michael-posts-a-new-career-at-58-1-1762105	**Events-causes** Sun-burn	SUN-BURN IS BROWN
brown as mahogany	MM: dark Ex: "In very hot climates, where the heat of the sun has great power, people are usually as brown as mahogany..." https://books.google.com.tr/books?id=yROeCgA AQBAJ&pg=PT313&lpg=PT313&dq=%22brown +as+mahogany%22&source=bl&ots=H6Q5dT9p ys&sig=J22Xx8Ro0QWJEf8cKUXTJv19FIE&hl=t r&sa=X&ved=0ahUKEwjLroLL183QAhVEKpoKH SWdCJkQ6AEILDAD#v=onepage&q=%22brown %20as%20mahogany%22&f=false	**Events-causes** Sun-burn	SUN-BURN IS BROWN

Table 72. (Continuation) Conceptual Metaphors/ Metonymies of Brown Colour

Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
brown out	MM: to diminish in power and dim the lights, causing a brownout Ex: "Browned-out staff become disengaged, demotivated and lose interest in their jobs." http://www.timeslive.co.za/sundaytimes/opinion/2015/09/20/So-browned-out-by-work-that-you-look-forward-to-a-heart-attack	**Events-causes** Energy, Power, Losing power	LOSING POWER IS BROWN
brown-bagging	MM: taking your own food, usually in a brown paper bag, to eat in the middle of the day when you are not at home Ex: "Somewhere in our busy lives, we have lost sight of the importance of "brown bagging" or bringing our own lunch to work or school." http://popweightloss.com/bringing-brown-bagging-back/	**Events-causes** Taking food in a brown paper bag to eat out	BROWN BAGGING STANDS FOR TAKING FOOD IN A BROWN PAPER BAG TO EAT OUT
browned off	MM: angry Ex: "Petition launched: Residents browned off by Fenland's garden bin plan" http://www.fenlandcitizen.co.uk/news/petition-launched-residents-browned-off-by-fenland-s-garden-bin-plan-1-7463490	**Emotion** Anger	ANGER IS BROWN
do it up brown	MM: do it thoroughly. Ex: "He had the ability to take any song, rock or country, and do it up brown (ie, make it the best)."" http://lubbockonline.com/entertainment/2011-09-04/50-years-after-his-death-buddy-holly-remains-relevant	**Events-causes** Doing something thoroughly	DOING SOMETHING THROUGHLY IS BROWN
in a brown study	MM: in a reverie; absorbed in your thoughts The earliest meaning of brown in English; was simply 'dark'. From this, an extended sense of 'gloomy or serious' developed and it is apparently from this sense that we get the phrase in a brown study. Ex: "…he went about his business, and left me in a brown study." http://www.bartleby.com/91/3.html	**Emotion** Thoughtfulness, Melancholy	MELANCHOLY/ THOUGHTFULNESS IS BROWN
liver-brown	MM: a dark, rich, reddish brown. Ex: "The whole dorsal plumage is yellowish-brown for more than half the length of each feather from its base, and dark liver brown upwards…" https://books.google.com.tr/books?id=2JFGAQAAIAAJ&pg=PA504&lpg=PA504&dq=%22Liver-brown%22&source=bl&ots=ImbpkExEG_&sig=h-iQsoc20J3W96wOI_050MHirYg&hl=tr&sa=X&ved=0ahUKEwjD8LTvt5fRAhVHQBQKHfjCA7IQ6AEIZjAR#v=onepage&q=%22Liver-brown%22&f=false	**Events-causes** Physical Appearance	A LIVER IS BROWN

Table 72. (Continuation) Conceptual Metaphors/ Metonymies of Brown Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor/ Metonymy
nut-brown	MM: the reddish-brown colour of a ripe hazel-nut—of hair and skin, ale etc. Ex: "This great English brown ale has a rich nut brown colour, it is full of body and is exceptionally more-ish." http://www.shipstones.com/product/nut-brown-ale-8-x-500ml/	**Events-causes** Physical Appearance	A NUT IS BROWN
shoot into the brown	MM: fail completely Ex: "Men fell out there, many, she needn't pick individual targets, just shoot into the brown." http://www.rulit.me/books/the-high-king-of-montival-read-360380-87.html	**Events-causes** Failure	FAILURE IS BROWN
to brown-nose	MM: Flatter for advancement, be a toady Ex: "Brown nose day. The Americans win promotion by sucking up to the boss." https://www.theguardian.com/lifeandstyle/2005/mar/27/healthandwellbeing	**Events-causes** Flattering	BROWN NOSE STANDS FOR FLATTERING FOR ADVANCEMENT

As Table 72 presented, the colour brown is used for describing the physical appearance of people who are sun-burn or appearance of objects which are dark in colour, also for referring to taking food in a brown bag to eat out, flattering, melancholy or thoughtfulness, failure, do something thoughtly, lose power, and anger in English.

4.2.9.3. Comparison of the Cognitive Motivations of Brown Colour Idioms in Turkish and English

4.2.9.3.1. Comparisons of the Target Domains of Brown Colour Idioms in Turkish and English

Although English has 11 brown colour idioms as illustrated in Table 66, there is no idiom in Turkish constructed with the colour brown. Therefore, a comparison cannot be made between Turkish and English, and the parts providing the similarities and differences between the sub-domains of brown colour idioms in

Turkish and English cannot be provided. Nevertheless, information related to meta-domains of brown colour idioms in English will be illustrated.

4.2.9.3.2. Meta-Domains of Brown Colour Idioms in Turkish and English

In this part, the distribution and analysis of meta-domains underlying brown colour idioms in English will be presented, as there is no idiom constructed with the colour brown in Turkish.
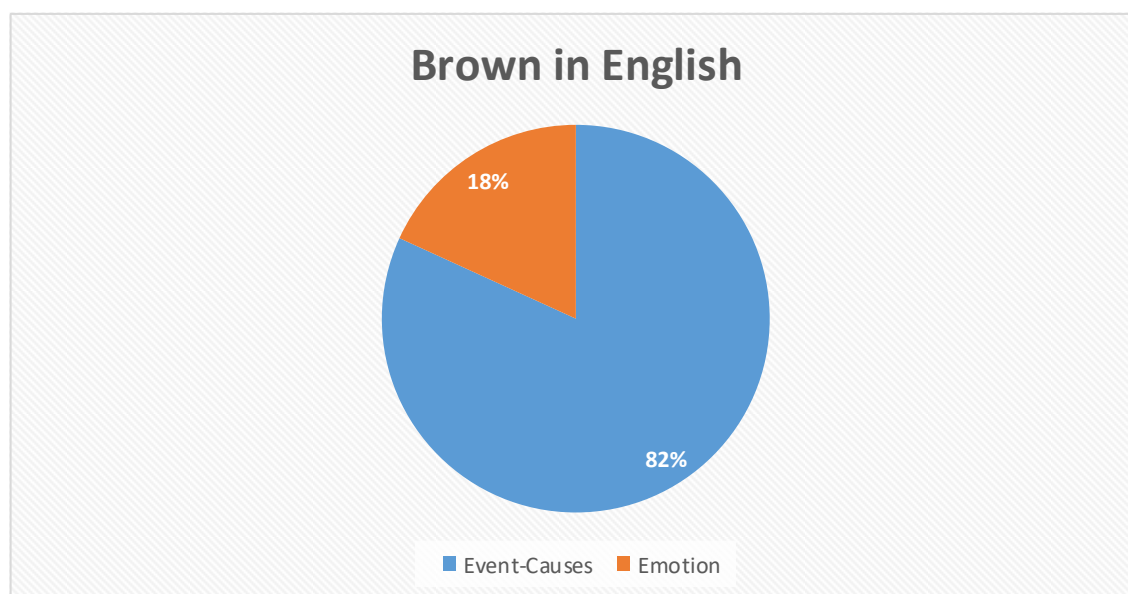
Figure 54. Distributions of Meta-Domains of Brown in English Idioms

As illustrated in Figure 54, the events-causes metaphors are the most frequently observed domain in English with the rate of 82% which is followed by metaphors for emotion with the rate of 18%. However though, the metaphors for morality are not observed in English which demonstrates that English speakers do not tend to use the colour brown in their idioms in order to communicate moral issues.

4.2.9.3.2.1. Distribution and Analysis of Events-Causes Metaphors in Brown Colour Idioms

In this part, the sub-types of the events-causes metaphors constructed with the colour brown in English will be illustrated, as there is no purple colour events-causes metaphor in Turkish.
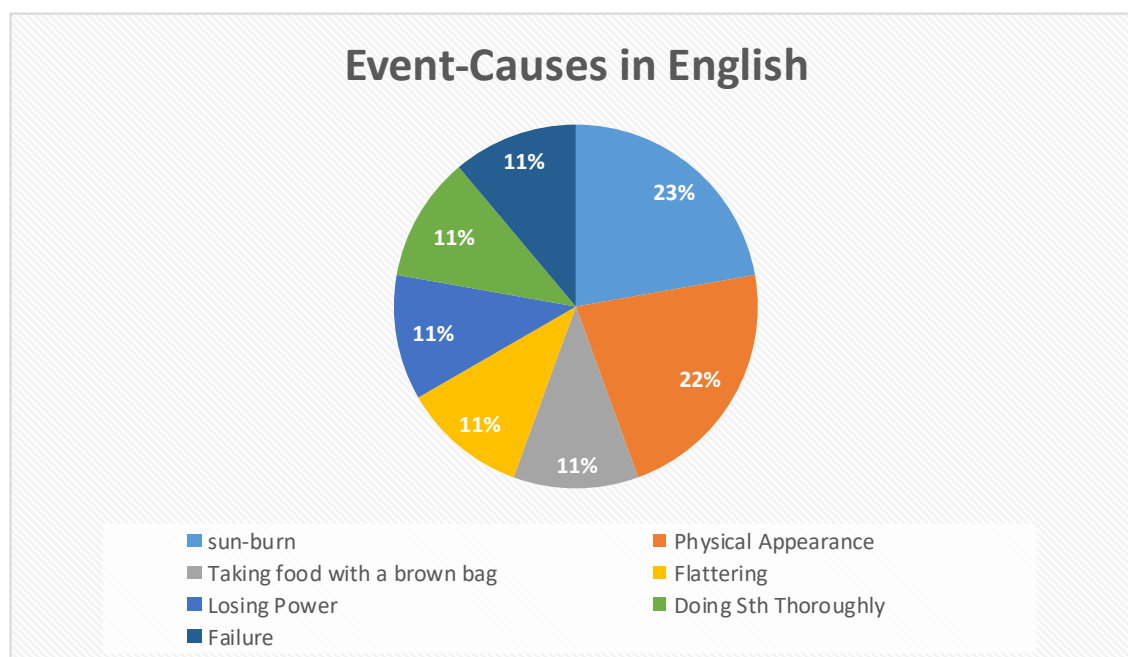
Figure 55. Distribution of Events-causes Metaphors in English

Figure 55 reproved the fact that the rate of the conceptualization of English speakers in terms of events and causes metaphors is higher when compared to other meta-domains. As it is observed from the figure, brown is used to describe the physical appearance of people such as their being sun-burn, or being dark, failure, flattering, doing something thoroughly, taking food with a brown bag to eat out, and losing power.

4.2.9.3.2.2. Distribution and Analysis of Metaphors for Emotion in Brown Colour Idioms

As for the emotion concepts, the rate of the association of brown with emotion types decreases in English as illustrated in Figure 56 below:
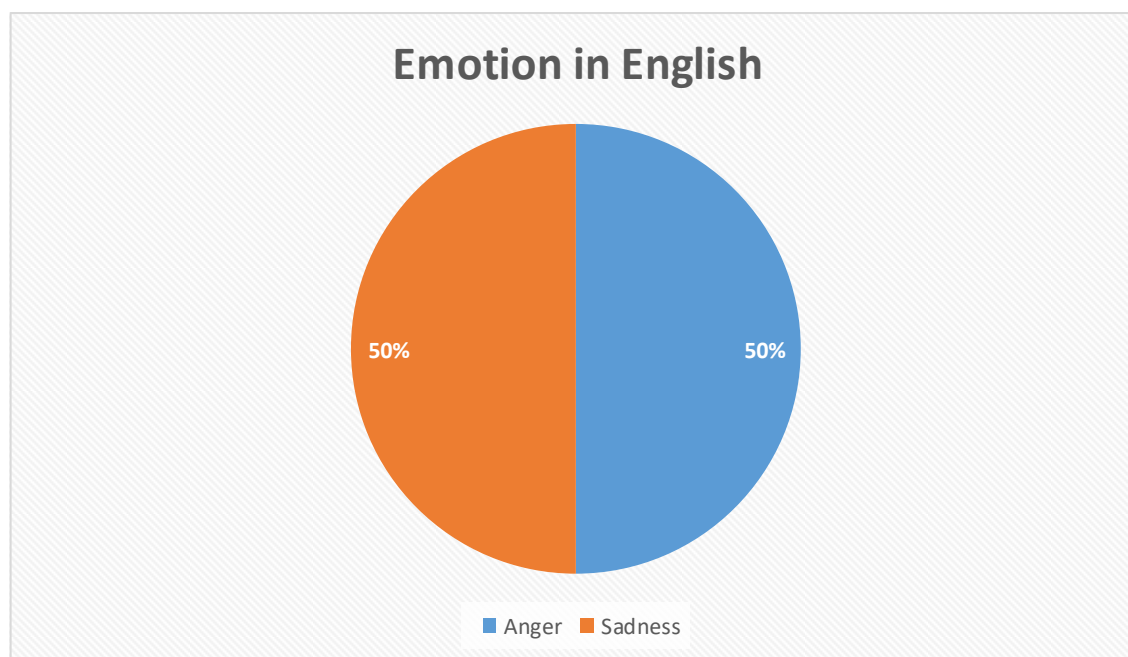
Figure 56. Distribution of Metaphors for Emotion in English

As it has been illustrated in Figure 56, the colour brown is associated with anger in English as observed in *browned off* and with sadness as conceptualized in *in a brown study*. This proves the fact that the darkness of brown is associated with the negative type of emotions in English such as anger and sadness.

4.2.9.3.2.3. Distribution and Analysis of Metaphors for Morality in Brown Colour Idioms

As for the metaphor for morality, Turkish and English speakers are similar in the way that they do not use the colour brown in order to talk about moral concepts. Thus, no figures can be provided in this part.

4.2.9.3.3. Comparison of the Metonymy-Based Brown Colour Idioms in Turkish and English

It has been illustrated in Table 73, there are only 3 idioms in English constructed with the colour brown, 2 of which are metonymy-based ones: *brown-nose* and *liver-brown*.

Table 73. Distribution of Body Part Terms in English Brown Colour Idioms

Body Part Term	Number
Nose	*1*
Liver	*1*
Total	**2**

While *liver-brown* is a metaphorical expression used to describe the physical characteristic of something, *brown-nose* is an idiom which connotes to flatter someone for the sake of advancement or promotion generating A BROWN NOSE STANDS FOR FLATTERING FOR ADVANCEMENT conceptual metonymy.

4.2.9.3.4. Comparison of Simile-based Brown Colour Idioms in Turkish and English

As there is no data in terms of the brown colour idioms in Turkish, only the simile-based brown colour idioms will be presented in this part; therefore, a comparison cannot be made between Turkish and English in this respect.

Table 74. Simile-based Brown Colour Idioms in Turkish and English

Simile-based Brown Colour Idioms in Turkish	Simile-based Brown Colour Idioms in English
	as brown as a berry *brown as mahagony* *nut-brown* *liver-brown*

It can be inferred from Table 74 that the rate of the simile-based idioms in English is 36.36% and all of them are motivated by the physical objective feature of the things such as berry, mahagony, nut, and liver which can be directly perceived by the senses.

4.2.9.3.5. Comparison of Positive, Negative, and Neutral Attributes of Brown Colour Idioms in Turkish and English

By using contextual information in the naturally occurring examples included in Table 72, the categorization of quality of brown colour idioms will be presented in Table 75; nevertheless, as Turkish has no brown colour idiom, a comparison between the two languages cannot be provided.

Table 75. Positive, Negative, and Neutral Attributes of the Brown Colour Idiomatic Expressions in English

Positive	Negative	Neutral
	to brown-nose	*be as brown as a berry*
	in a brown study	*brown-bagging*
	browned off	*nut-brown*
	brown out	*brown as mahogany*
	shoot into the brown	*liver-brown*
		do it up brown

When Table 75 is analyzed, it is revealed that English speakers never use the colour brown with positive associations. The rate of the brown colour idioms with neutral connotations is 54.54%, while the rate of the idioms with negative connotations is 45.45%.

4.2.10. Analysis of the Colour Orange

4.2.10.1. Analysis of the Cognitive Motivations of Orange Colour Idioms in Turkish

The colour turuncu (orange) is defined in the online dictionary of Turkish Language Association as the colour of seville orange; and reddish yellow and it is also called 'portakal rengi' (the colour of orange) in Turkish (Turuncu, n.d.).

Nevertheless, there is no connotation given in Turkish dictionaries for orange. In addition to this, there is not any idiomatic expression found in the Turkish dictionaries consulted. Therefore, no data has been analyzed for the conceptualization of orange in Turkish culture.

4.2.10.2. Analysis of the Cognitive Motivations of Orange Colour Idioms in English

The colour orange is defined in Cambridge Dictionary online as a colour between red and yellow and likewise in Oxford English Dictionary online as "a bright reddish-yellow colour like that of the skin of a ripe orange" (Orange, n.d.)

As it is the case in Turkish, no connotation is provided in English dictionaries for the colour orange and also there is not any idiom with the colour orange to be analyzed in this study.

4.2.11. Analysis of the Colour Grey

4.2.11.1. Analysis of the Cognitive Motivations of Grey Colour Idioms in Turkish

The colour gri (grey) is defined in the online dictionary of Turkish Language Association as the colour of ashes and iron (Gri, n.d.)

Nevertheless, there is no connotation given in Turkish dictionaries for the colour grey. In addition to this, there is not any idiomatic expression found in the Turkish dictionaries consulted. Therefore, no data has been analyzed for the conceptualization of grey in Turkish culture.

4.2.11.2. Analysis of the Cognitive Motivations of Grey Colour Idioms in English

The colour grey is defined in Oxford English Dictionary online as "a colour intermediate between black and white, as of ashes or lead. Connotatively, it refers to cloudy and dull weather and to a person having grey hair. It is also

related to old people and it is associated with paleness because of tiredness, age, or illness (Grey, n.d.) Furthermore, it connotes being without interest or character; dull and nondescript. Similarly, in Cambridge Dictionaries online, it refers to be lacking cheer or brightness in mood, outlook, style, or flavor (Grey, n.d.).

The associations of the colour grey are illustrated in the following Table 76 demonstrating the conceptual metaphors/metonymies of grey colour idioms in English.

Table 76. Conceptual Metaphors/ Metonymies of Grey Colour Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
a grey area	MM: a subject or problem that people do not know how to deal with because there are no clear rules Ex: "Cyber insurance growing but still a grey area" http://www.verdictfinancial.com/cyber-insurance-growing-but-still-a-grey-area/	**Events-causes** Uncertainty	GREY AREA STANDS FOR UNCERTAINTY
flint-grey	MM: grey in colour Ex: "This Flint Grey drum light shade is simplistic in style." http://www.argos.co.uk/product/9142031	**Events-causes** Physical apperance	FLINT IS GREY
grey as a badger	MM: grey in colour Ex: " 'I'm as grey as a badger!' ABC newsreader Juanita Phillips, 51, reveals her 'dirty little secret' and how she has spent 700 hours in the hair salon to stay ahead of 'thin, gorgeous young women' on TV http://www.dailymail.co.uk/femail/article-3017472/Juanita-Phillips-reveals-grey-20s-won-t-risk-career-going-natural.html#ixzz4ggpVGWZs	**Events-causes** Physical apperance	A BADGER IS GREY
grey as glass	MM: bright Ex: If that be all the difference in his love, I'll get me such a coloured periwig. Her eyes are *grey as glass*, and so are mine. https://books.google.com.tr/books?id=5VAtqgZmBvQC&pg=PA263&lpg=PA263&dq=%22Grey+as+glass%22&source=bl&ots=jMqexp__lU&sig=L9Rto9HIsFBvLnpEeRkiHfFF1gl&hl=tr&sa=X&ved=0ahUKEwjq6K3EmJ7RAhXDyRoKHa0EAKEQ6AEIHDAB#v=onepage&q=%22Grey%20as%20glass%22&f=false	**Events-causes** Physical apperance	GLASS IS GREY

Table 76. (Continuation) Conceptual Metaphors/ Metonymies of Grey Colour
Idioms in English

Expression	Meaning and Example	Target Domains (Meta and Sub)	Conceptual Metaphor Metonymy
grey as grannum's cat	MM: grey in colour Ex: "The meddlesome man will not begin to darn his own stockings because he has left his needle sticking in his cousin's socks: he will be as *grey as grannum's cat*". https://books.google.com.tr/books?id=sdxcCgAAQBAJ&pg=PT31&lpg=PT31&dq=%22grey+as+grannum%E2%80%99s+cat%22&source=bl&ots=gFAE3ePU_V&sig=KH9jtMZW-pVo2HDzZcjCDf7CAng&hl=tr&sa=X&ved=0ahUKEwjE6-_8mJ7RAhVFBBoKHRISDjoQ6AEIKzAE#v=onepage&q=%22grey%20as%20grannum%E2%80%99s%20cat%22&f=false	**Events-causes** Physical apperance	A CAT IS GREY
grey matter	MM: your intelligence, brain Ex: "Important grey matter structures visible on CT images of the brain include the cortex, insula, basal ganglia, and thalamus." http://www.radiologymasterclass.co.uk/tutorials/ct/ct_brain_anatomy/ct_brain_anatomy_grey_matter	**Events-causes** Brain, Intelligence	GREY MATTER STANDS FOR BRAIN
iron-grey	MM: grey in colour Ex: "Iron Grey is suitable for kitchen and bathroom benchtops, flooring, indoors and outdoors." http://www.cdkstone.com.au/luxury_surfaces/neolith-iron-grey/	**Events-causes** Physical apperance	IRON IS GREY
the men in grey suits	MM: men in business or politics who have a lot of power and influence although the public does not see them or know about them Ex: "Iain Duncan Smith has lost the confidence of the Tory party's "*men in grey suits*" - the ruling executive of the 1922 Committee." http://www.telegraph.co.uk/news/uknews/1444380/Duncan-Smith-loses-backing-of-the-men-in-grey-suits.html	**Events-causes** Work, Businessman	GREY SUITS STAND FOR BUSINESSMAN

As Table 76 presented, the colour grey is used for describing the physical appearance of objects or people, and it refers to businessman, brain, and uncertainty in English.

4.2.11.3. Comparison of the Cognitive Motivations of Grey Colour Idioms in Turkish and English

4.2.11.3.1. Comparisons of the Target Domains of Grey Colour Idioms in Turkish and English

Although English has 8 grey colour idioms as illustrated in Table 76, there is no idiom in Turkish constructed with the colour grey. Therefore, a comparison cannot be made between Turkish and English, and the parts providing the similarities and differences between the sub-domains of grey colour idioms in Turkish and English cannot be provided. Nevertheless, information related to meta-domains and sub-domains of grey colour idioms in English will be illustrated.

4.2.11.3.2. Meta-Domains of Grey Colour Idioms in English

In this part, the distribution and analysis of meta-domains underlying grey colour idioms in English will be presented, as there is no idiom constructed with the colour grey in Turkish.

Figure 57. Distributions of Meta-Domains of Grey in English Idioms

As illustrated in Figure 57, all the idiomatic expressions constructed with the colour grey in English are categorized as the events-causes metaphors which proves the Lakoff and Johnson's statement that they are the most frequently observed type of metaphors.

4.2.11.3.2.1. Distribution and Analysis of Events-Causes Metaphors in Grey Colour Idioms

In this part, the sub-types of the events-causes metaphors constructed with the colour grey in English will be illustrated.
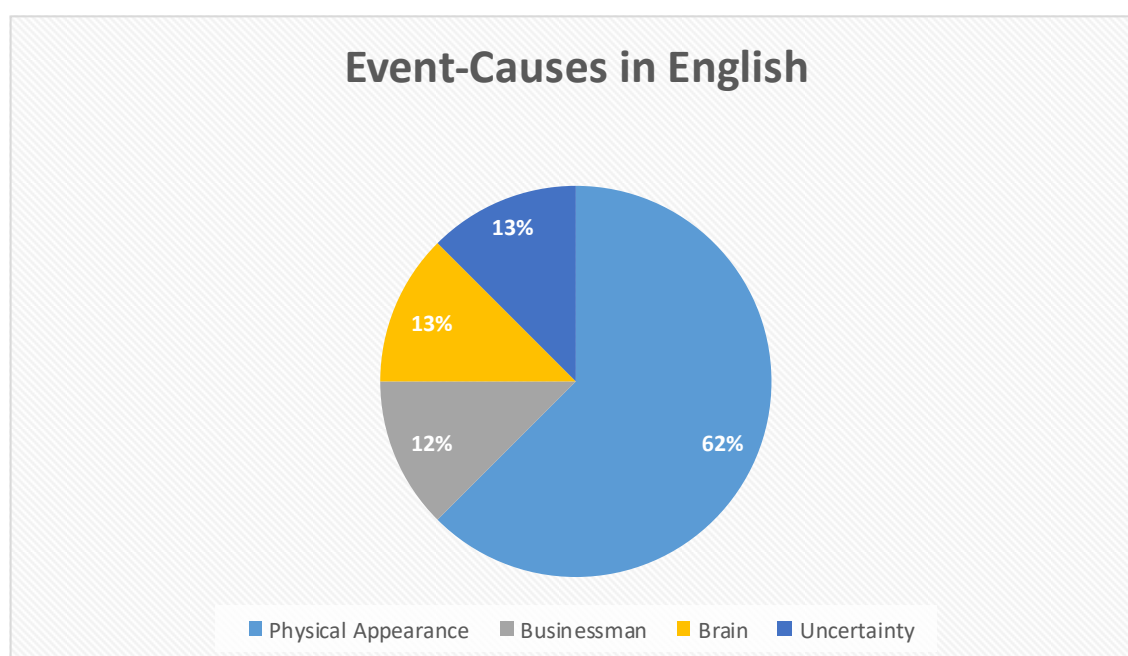
Figure 58. Distribution of Events-causes Metaphors in English

While the colour grey is used to describe the physical appearance of people, Figure 58 also illustrates another use of grey, referring to the colour of the brain. From the naturally occurring example provided in Table 76, it can be inferred that the colour grey is most frequently used in order to describe the physical characteristics of people or objects as observed in the idioms *grey as a badger, grey as grannum's cat, grey as glass, flint-grey,* and *iron-grey.* What is more, the expression *grey matter* can also refer to 'a person's intelligence'.

Furthermore, it also refers to 'intermediate area' in *grey area* which is an area located between two opposing positions, just like black and white, associating with uncertainty. Finally, the colour grey signifies men in business or politics in the metaphorical expression of *the men in grey suits.*

4.2.11.3.2.2. Distribution and Analysis of Metaphors for Emotion in Grey Colour Idioms

As for the emotion concepts, Turkish and English speakers are similar in the way that they do not use the colour grey in order to talk about their emotions. Thus, no figures can be provided in this part.

4.2.11.3.2.3. Distribution and Analysis of Metaphors for Morality in Grey Colour Idioms

As for the metaphor for morality, Turkish and English speakers are also similar in the way that they do not use the colour grey in order to talk about moral concepts. Thus, no figures can be provided in this part.

4.2.11.3.3. Comparison of the Metonymy-Based Grey Colour Idioms in Turkish and English

It has been illustrated in Table 76 that there are 3 metonymy-based idioms in English constructed with the colour grey which are *grey matter, a grey area,* and *the men in grey suits.* However though, none of them has a body-part relationship. Furthermore, as there is no data in terms of the grey colour idioms in Turkish, a comparison cannot be made between Turkish and English.

4.2.11.3.4. Comparison of Simile-based Grey Colour Idioms in Turkish and English

As there is no data in terms of the grey colour idioms in Turkish, only the simile-

based grey colour idioms in English will be presented in this part; therefore, a comparison cannot be made between Turkish and English.

Table 77. Simile-based Grey Colour Idioms in Turkish and English

Simile-based Grey Colour Idioms in Turkish	Simile-based Grey Colour Idioms in English
	grey as a badger
	grey as grannum's cat
	grey as glass

It can be inferred from Table 77 that the rate of the simile-based idioms in English is 37.5% and all of them are motivated by the physical objective feature of the things such as badger, a grey cat, and glass which can be directly perceived by the senses.

4.2.11.3.5. Comparison of Positive, Negative, and Neutral Attributes of Grey Colour Idioms in Turkish and English

By using contextual information in the naturally occurring examples included in Table 76, the categorization of quality of grey colour idioms is presented in Table 78; nevertheless, as Turkish has no grey colour idiom, a comparison between the two languages cannot be provided.

Table 78. Positive, Negative, and Neutral Attributes of the Grey Colour Idiomatic Expressions in English

Positive	Negative	Neutral
	a grey area	*grey as a badger*
		grey as grannum's cat
		grey as glass
		grey matter
		men in grey suits
		flint-grey
		iron-grey

When Table 78 is analyzed, it has been revealed that English speakers never use the colour grey with positive associations. The rate of the grey colour idioms with neutral connotations is 87.5%, while the rate of the idioms with negative connotations is 12.5% which demonstrates that English speakers use the colour grey more frequently with neutral associations.

CHAPTER 5

CONCLUSION

This study aimed to provide a systematic description of Turkish and English idiomatic expressions with basic colour terms in terms of a cognitivist theory by revealing the commonalities and variations between their cognitive motivations. As the study of colours helps to provide hints about the socio-cultural and socio-cognitive structures of a speech community and as the idioms are regarded as one of the most cultural linguistic elements of a language, analysing and comparing the idiomatic expressions constructed with the basic colour terms was thought to be an effective study for not only linguistic but also cultural and cognitive reasons.

In the conclusion part, in order to summarize the main findings of this study, the answers of the research questions were revealed.

The first research question was related to the descriptive analysis of the data through which Turkish and English idioms were investigated in terms of number and frequency of use of basic colour terms. This analysis revealed both patterns of variation and commonality between the two languages.

Firstly, examining the idioms in terms of the number of used basic colour terms in Turkish and English revealed results which prove Berlin and Kay's theory claiming that white, black, and red are the most commonly used colour terms in the world languages.

What is more, in terms of the rankings of the use of basic colour terms in the idioms, the commonality was observed to lie in three colours: red which is ranked third and green which is the fifth, orange which is non-existant in Turkish and English.

One of the most striking differences was observed in the frequency of black with the frequency of 41.66% in Turkish and 19.76% in English which might be interpreted as a demonstration of Turkish people's more pessimistic nature when compared to the English speakers and their tendency to use black metaphorically in their daily lives especially when expressing negative situations.

Another variation is that although it is black which is the most frequently used basic colour term in Turkish idioms, it is the colour white in English. Furthermore, a difference was observed in the colour green which is used with the frequency of 3.88% in Turkish and 11.24% in English. This finding is also interesting because green, the colour of nature, is very important in Turkish culture especially in Islamic religion as it is used for religious symbols. However, the frequency of the use of this colour in the idioms of Turkish is lower than English.

Moreover, in relation to the distribution and frequency of the body-part idioms in Turkish and English, it was found out that Turkish is richer than English in terms of body-part idioms constructed with the basic colour terms. The abundance of metonymies in Turkish was also foregrounded by Aksan (1987). He emphasized that metonymies were used even in the earliest works written in Turkish (p. 124). In this study, it was observed that the total number of metonymy-based idioms in Turkish is 63, while it is only 17 in English. Specifically, metonymy-based black colour idioms are the most frequently observed one with 29 idioms in Turkish which is followed by the colour white with 21 idioms. Another important finding is related with the most frequently used body-part in Turkish. It was found out that 'face' is the major bodily center in Turkish which can be because of the fact that a face is very important as it includes all the sensory organs of the body and it is the place through which the human beings can demonstrate their feelings.

However though, English speakers use the basic colour terms with body parts less when compared to Turkish speakers and they use 'liver', 'eye' and 'face' with the same frequency.

Contrary to the distribution of metonymy-based idioms in Turkish and English, English was revealed to be richer in terms of the simile-based idioms. While Turkish has only 7 simile-based idioms, English has 85 simile-based idioms demonstrating that English speakers have more tendency to structure their expressions by making analogies when compared to Turkish speakers. Furthermore, among the basic colour terms, white is the colour which is used most frequently in the simile-based idioms.

Following the quantitative results and interpretations of the first research question, there comes the second research question which is related to the cognitive analysis of the data. Investigating the data in terms of the target and source domains illustrated some noteworthy patterns in terms of the differences and similarities between the meta- and sub-domains underlying Turkish and English idioms. In order to reveal the findings of the commonalities and variations, the basic colour terms will be considered separately.

Considering the colour white, the number of different conceptual metaphors/ metonymies underlying the Turkish and English white colour idioms is higher than the number of the similarities between the two languages. The similar target domains in white colour idioms in Turkish and English are beauty, good luck, cleanliness, evil, fear, happiness, honesty, light, harmlessness, innocence, non-manual work, and peace. Among these similar conceptualizations, honesty is the most frequently used target domain in Turkish (n=5 in Turkish and n=3 in English) demonstrating the importance of morality for Turkish speakers, while it is light in English (n=7 in English and n=4 in Turkish).

On the other hand, the differing target domains of white colour are cash, oldness, anger, wisdom, pride, heroin, electricity, agreement, hope, purity/purification, white clothes, being experienced, and new page in Turkish, while they are uselessness, helpfulness, hypocrisy, passion, authority, extortion, psychiatric work, public apology, rarity, being spoilt, endurance, uneducated poor person, ordinary and boring, paleness, exaggeration, and feeling sick in English. Among the differences between the conceptualization of English and Turkish speakers, paleness is the most striking sub-domain, as it is the most

frequently observed differing domain in English (n=14), while this target domain is never used in Turkish in order to describe the pale colour of things. The conceptualization of oldness is another striking difference between Turkish and English. While oldness is the most frequently observed target domain in Turkish associated with the colour white (n=5), this target domain is never conceptualized through the colour white in English despite the fact that the hair, beard, and moustache whitening is a physiological fact.

Contrary to the differences between the sub-domains in white colour idioms in Turkish and English, the meta-domains revealed commonalities more than differences. The events and causes metaphors are the most frequently observed domain in both languages with the rate of 65% in Turkish and 78% in English. This type of meta-domain is followed by the metaphors for morality and then emotion in English, while it is followed by the metaphors for emotion and then morality in Turkish. However though, the difference between the metaphors for morality and emotion in two languages is a slight one. This result in white colour idioms conforms Lakoff and Johnson's assertion that event and causes metaphors are the most pervasive type of metaphors in the world languages.

Another interesting interpretation can be that despite the positive associations of the colour white described in Turkish and English dictionaries, it was revealed that not all the target domains related to white are positive as exemplified in evil, fear, oldness, anger, uselessness, heroin,, being spoilt, being uneducated and poor, being ordinary and boring, paleness, feeling sick, and exaggeration.

The conceptualization of the colour black also demonstrated that English and Turkish mostly vary in the cultural embodiment of the colour black and the number of the different conceptual metaphors/ metonymies underlying Turkish and English black colour idioms is higher than the shared ones. The similar sub-domains were observed to be bad reputation, unpleasant/bad, hopeless love, death, disgracefulness, being dark-skinned or darkness, secrecy, unfavourable, malignancy, notorious place where many accidents take place, distress, and anger. It was revealed that black colour is most frequently used in order to

describe the physical appearance of living things or places in both languages; therefore, being dark-skinned or darkness is the most frequently used sub-domain in Turkish and English.

In terms of the variations in the sub-domains, Turkish has the black colour conceptualizations of hunger, bad news, bad luck, mischief-making, tiredness, sadness, slandering, being at odds with someone, courage, longing, illegality, ignorance, nightmare, being disordered, severe winter, satire, worry, poverty, aridity, spoilsporting, night, and regret, while English has the target domains of resultlessness, uncivilization, danger, fear, prevention, rarity, shamelessness, being obstinate, having money, rejection, and laborers working when their mates are on strike. Among these differences, sadness and its related concepts such as mourning, and sorrow are the most frequently conceptualized target domains in Turkish, while they are not observed in English idioms. This finding isnot consistent with the definitions of the colour black in English dictionaries. Although it is provided in English dictionaries that sadness is one of the associations of the colour black, English speakers do not use this colour in their idioms in order to refer to sadness or sadness related events.

On the other hand, the analysis of the meta-domains of black colour idioms illustrated that events and causes metaphors are the most frequently observed domain in both languages. Nevertheless, the frequency of metaphors for emotion is higher in Turkish than in English which is followed by metaphors for morality, while the frequency of metaphors for morality are higher than the metaphors for emotion in English. The result for the meta-domains underlying the black colour idioms is identical with the statements of Lakoff and Johnson who claimed that event and causes metaphors are the most frequently observed type of meta-domain.

The cultural schema about the colour red also demonstrated both commonalities and variations in Turkish and English. As for the similarities, Turkish and English speakers use the colour red in order to refer to physical appearance, warning, pornography, royalty, limit, blood, and shame. The similar associations of red also involve differences in the frequencies in Turkish and

English, as the colour red is most frequently used in the English speaking cultures in order to describe physical appearance of people or objects, while red is most often associated with shame in Turkish.

In terms of the differences between the red colour conceptualizations in two languages, they again outnumber the similarities just like the colours white and black. Turkish has the associations of happiness, wanted for arrest internationally, limit, opposition, evil, being attractive, and martyrdom. Among them, martyrdom is the most frequently used target domain in Turkish culture (15%), as the colour red is associated with the blood of Turkish martyrs and veterans, but this conceptualization is not observed in English data.

On the other hand, English has the conceptualizations of bureaucracy, indebtedness, desire, diverting the attention, anger, important, committing crime, communism, throat, fire, dancing, nightlife, and danger. Among them, RED IS DANGER conceptual metaphor is the most frequently embedded one in English idioms.

Nevertheless, meta-domains of red colour idioms illustrate more commonalities in Turkish and English, as it is the case in the white and black colour idioms. Event and causes metaphors are followed by the metaphors for emotion in these languages.

The cognitive analysis of yellow colour idioms demonstrated that some similarities are observed in the sub-domains of paleness, malignancy, and brightness, with paleness the most frequent one both in Turkish and English.

As for the variations, other than English speakers, Turkish speakers were observed to use yellow in their idioms in order to refer to obstinacy, Fenerbahçe, warning (in sports), bad luck, advertisement in journalism, being hot, being anonymous, an identity card given for the convicted, a person being on the side of the employee, being keen on money, and drug. Among these associations, drug is a target domain which is the most frequently conceptualized one through the colour yellow in Turkish idioms. However though, yellow symbolizes oldness, sensationalism, being old-fashioned, being

infectious, jealousy, anger, and fear in English, with fear the most frequently conceptualized sub-domain.

Also the meta-domains of the yellow colour idioms reveal both similarities and differences. Events-causes metaphors are the most frequently observed domain in both languages conforming the claims of Lakoff and Johnson on the frequency of this type of metaphors, while it is followed by metaphors for morality in Turkish with no metaphors for emotion. Nevertheless, events-causes metaphors are followed by metaphors for emotion in English with metaphors for morality being the least frequently conceptualized one.

The conceptualization of the colour green is also observed to differ in Turkish and English. The sub-domains of green colour idioms in Turkish are abstention, being permissible, workers employed in environmental sectors, forestry, football field, dollar, environmental work, and being positive, while they are being energetic despite oldness, jealousy, being good at gardening, being permissible, naivity, new and better career, illness, unpleasant developments, good luck, being unmarried, green as physical appearance, economic recovery, constant, imaginary, relaxation, and sadness in English. As it was inferred from the sub-domains, the only common association of the colour green in Turkish and English is permission, which can be considered as near-universal.

As for the meta-domains of the green colour idioms, events-causes metaphors are the most frequently observed domain in both languages proving Lakoff and Johnson's assertions. While the only meta-domain in Turkish is events-causes metaphors, this type of metaphor is followed by a small amount of metaphors for emotion in English.

In terms of the colour blue, it was found out that the colour blue is used by speakers of Turkish in order to refer to being flirtatious with everyone, workers performing non-agricultural manual work, a person on a cruise and clean, safe, environmental beaches, while it is associated with highest social class, unknown, doing something a lot, sudden and unexpected- the most frequently conceptualized one, talking fast and a lot, talking the same thing, moving

around quickly, non-agricultural manual work, police, experiencing two unpleasant situation at the same time, rarity, being favourite of someone in authority, research with no commercial aim, intelligent, reliable, being highest quality, model, coldness, life in town, blue for physical appearance, wife-killer, excellence, sadness, optimism, anger, prude, and loyalty in English. Thus, the only similarity about the embodiment of the colour blue in two languages is non-agricultural manual work which also exists in many cultures as in the example of *blue collar worker*.

Contrary to the sub-domains, the meta-domains of the blue colour idioms demonstrate that two languages are similar in the sense that events-causes metaphors are the most frequently observed domains in both languages just like the previous colour terms. While the only meta-domain in Turkish is events-causes metaphors, this is followed by a small amount of metaphors for emotion and then, metaphors for morality in English.

As for the colour pink, the number of the idiomatic expressions constructed with this colour in Turkish and English is less than the previous colours. The similar symbolic meanings of the colour pink observed in Turkish and English idioms are happiness, women workers performing manual work, and being healthy. In terms of the differences, pink is associated with soap operas and hope in Turkish, while it is attributed to discharge notice, money spent by homosexuals for entertainment, and being intoxicated in English.

The meta-domains of the pink colour idioms are similar in Turkish and English in the sense that events-causes metaphors are the most frequently observed meta-domain in both languages again proving Lakoff and Johnson's claims on the frequency of the events-causes metaphors in the world languages. This type of metaphors is followed by metaphors for emotion and similarly enough, there are not any metaphors for morality in these languages.

When it comes to the colour purple, the only symbolic meaning of the colour purple observed in Turkish data is shame, while it is attributed to a complicated and ornate writing, royalty, and anger in English.

In terms of the meta-domains, contrary to the previous colours, events-causes metaphors for purple are not observed in Turkish, while they are again the most frequently observed domain in English which are followed by metaphors for emotion. In Turkish, however, metaphors for emotion are the only observed metaphor type.

The conceptualization of the colour brown in Turkish culture cannot be analyzed, as there is not any idiomatic expression found in the Turkish dictionaries consulted. Nevertheless, the colour brown is used for describing the physical appearance of people or appearance of objects, also for referring to taking food in a brown bag to eat out, flattering, melancholy or thoughtfulness, failure, do something thoughtfully, lose power, and anger in English.

As for the meta-domains, the events-causes metaphors are the most frequently observed domain in English just like the other colour terms as also provided by Lakoff and Johnson. This type is followed by metaphors for emotion; nevertheless, there are not any morality concepts conceptualized through the colour brown in English.

Just like the colour brown in Turkish, no data could be analyzed for the conceptualization of orange in Turkish and English cultures, as there is not any idiomatic expression found in the Turkish and English dictionaries.

When it comes to the colour grey, it cannot be analyzed for Turkish culture, as there is no data found in Turkish dictionaries. However though, it is used for describing the physical appearance of objects or people, and it refers to businessmen, brain, and uncertainty in English.

For the meta-domains, the events-causes metaphors are the only meta-domain observed in the English idioms constructed with the colour grey.

The analysis of the sub-domains and meta-domains of all the basic colours in Turkish and English demonstrated that despite the high amount of differences between the sub-domains of Turkish and English idiomatic expressions, the meta-domains are most often common, with the events-causes metaphors

being the most frequently conceptualized one in both languages. This fact proves Lakoff and Johnsons' assertion that events-causes metaphors are the most pervasive type of metaphors in the world languages. Events-causes metaphors are generally followed by metaphors for emotion and morality in both languages and other types of meta-domains such as time and self could not be found in the data. Thus, despite the fact that the sub-domains revealed the variations between the conceptualizations of Turkish and English speakers, the meta-domains tend to illustrate the commonalities in the cognitive mappings of the people belonging to these two different cultures.

As an answer to the forth research question of this study in relation to the positive, negative, or neutral qualities attributed to the basic colour terms used in the idiomatic expressions in Turkish and English, it was observed that despite the general descriptions of the colour white, it is most frequently associated with the negative in English, while it refers most frequently to the positive in Turkish. The colour black is found out to be attributed to the negative issues or concepts in both languages, which is identical to the definitions of this colour in Turkish and English dictionaries. Just like black, the colour red is also most frequently associated with the negative in Turkish and in English. Yellow is another colour which is most frequently attributed to the negative in both languages. Furthermore, green is used to refer to neutral qualities in Turkish, while it is attributed to both the negative and neutral in English with the same rates. In Turkish, the colour blue is attributed most frequently to the neutral, while it is associated most frequently with the positive in English. Pink is most frequently used for positive and neutral concepts and issues in Turkish, while it is associated most frequently with the positive in English. Although the number of purple colour idioms is very few when compared to the previous colours, it can be stated that purple refers to the negative in Turkish, while it is attributed to neutral issues and concepts in English. Turkish has no idiom constructed with the colour brown; however, English speakers tend to use this colour most frequently for neutral attributes. Lastly, just like brown, Turkish does not have any grey colour idioms; however though, it is associated most frequently with the neutral in English. All in all, it can be put forward that Turkish and English

also differ in terms of the qualities attributed to the basic colour terms in the idioms as observed in the colours other than black, red, and yellow which provide similarities in Turkish and English.

When the answers above are reinterpreted in terms of socio-cultural and socio-cognitive structure in the minds and linguistic practices of people of Turkish and English cultures, which is an answer to the last research question, it can firstly be emphasized that embodiment is physiology-based, cultural, historical, and social. The results demonstrated that different language speakers have different socio-cultural and socio-cognitive structures which are reflected to their linguistic practices. As the idioms are regarded as one of the most culture-specific items of a language, in other words, as they are the "collective memory banks" of a speech community (Sharifian, 2015, p. 476), it is not surprising that the way individuals conceptualize their experiences, emotions, and thoughts through these idioms bear differences.

As it was observed through the analysis of the data in this study, there are many idiomatic expressions which originated from the historical, social and cultural practices of Turkish and English speaking communities. Despite the similarities which are fewer than the variations, because of different histories, lifestyles, traditions, religions, and environment, the data revealed more divergences between the conceptualizations of colour terms when compared to the commonalities.

All in all, the results of this study is similar with the results of the previous research (Philips, 2006; Chielens, 2007; He, 2011; Rasekh and Ghafel, 2011) all of which concluded that there are both commonalities and variations between the use of basic colour terms in the idioms. In the case of Turkish and English, it was revealed in this study that differences between the conceptualizations of the basic colour terms outnumber the similarities and it was proved that although Turkish and English speakers see the basic colours in the same way, what they perceive and how they conceptualize through these colours mostly bear differences.

The study suggests some implications for future research. Firstly, this study excluded the analysis of proverbs with basic colour terms. For future research, the metaphorical conceptualization of proverbs in Turkish and English can be added into the analysis in order to compare the results gained in these two studies. Secondly, it should be considered that there are a number of other idioms with basic colour terms which are used in the daily lives of Turkish and English speakers but not included in the dictionaries. These can be gathered through a more comprehensive corpus study from the online databases such as TNC (Turkish National Corpus) and BNC (British National Corpus) in order to reach a wider understanding of the colour schematization of Turkish and English. Thirdly, there should be more comparative studies conducted within the framework of cognitive linguistics in order to reveal common conceptualizations among the world languages which help reaching near-universal results.

This study has substantial practical, especially curricular implications. In the first place, this PhD thesis may also be beneficial for researchers on translation studies. As the main aim of translation is not to find the linguistic equivalence, but to achieve cognitive equivalence between the source and target language, this kind of research would make translators be aware of the importance of achieving cognitively equivalent effect by investigating the conceptual metaphors or metonymies of expressions. Therefore, including CMT in translation theory courses at translation and interpretation departments will be helpful and the lecturers are better teaching how to apply this theory in translation processes.

Another noteworthy implication can be in the field of second language learning and teaching, as metaphorical usage of language is one of the most problematical issues also for the second language learners. Despite the traditional view of metaphors which argues that they are arbitrary and the only way to learn them is to memorize, cognitive view of metaphors points out the fact that they are culturally-oriented and motivated by conceptual structures. In this respect, the second language teachers and learners can benefit from such cross-cultural studies conducted within the framework of cognitive linguistics.

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APPENDIX I. ORIGINALITY REPORT

HACETTEPE UNIVERSITY
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THESIS/DISSERTATION ORIGINALITY REPORT

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TO THE DEPARTMENT OF LINGUISTICS

Date: 01/11/2017

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Name Surname:	Gökçen Hastürkoğlu
Student No:	N11144395
Department:	English Linguistics
Program:	English Linguitics Ph.D.
Status:	☐ Masters ☒ Ph.D. ☐ Integrated Ph.D.

ADVISOR APPROVAL

APPROVED.

Prof. Dr. Işıl Özyıldırım

APPENDIX II. ETHICS BOARD WAIWER FORM

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1. Does not perform experimentation on animals or people.
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ADVISER COMMENTS AND APPROVAL

Prof. Dr. Işıl Özyıldırım