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**EUPHEMISTIC FUNCTIONS OF
ADJECTIVES DENOTING COLOR IN
THE FRENCH POLITICAL AND MEDIA
DISCOURSES**

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In the modern science, concept of color, being one of the most actual themse, has turned into the object of investigation of many investigators.

The analysis of the materials of political and media discourses in the French language made it possible to discover the meanings of adjectives denoting color admitted in the French political traditions and which are actual in the modern stage.

In the publisistic language, metaphors denoting color, act in different connotations and they create special difficulties in their understanding by the receipient of foreign culture, thus, for their understanding, it is necessary to possess extralinguistic information. As M.E.Ryashin pointed out, "semantic changes which take place within the words are linked with linguistic and extralinguistic factors and not always are similar with different cultures.

They appear on the bases of metaphoric and metonymic transferences and on the bases

of coordinated meanings of association from the view of phraseology” (2, p.221). Color is a system of cultural experience and symbolic value (Pastoureaux, 2004, p.12, 87; Koller, 2008, p.397).

The meaning of color changes, as to the function of the theme of the speaker, also as to the linguistic system, because, it expresses meanings and values in our memory and culture (Dubious, Grinevald, 1999; Biggan, 2012).

Learning such lexemes requires attraction of wide scope of information, cultural and social values including information on the historic events of this country, peculiar to this *sosium*. So, for e.g. the color of French banner – *bleu-blanc-rouge* “blue-white-red”, except the religious and moral symbols, containing them is a special model of French nation, representing linguoculturological phenomena being, necessary for the understanding of Modern political-social life of France. But as far as the political parties are concerned this structure of three colors is transformed into two colors. Updated French political parties, movements and groups, factually for the characterization of their organization, do not use the historical color of the French king’s house, which is “white” *blanc*. In the modern language *blanc* bear different meanings: *élection blanche* “resultless voting”, *examen blanc* “testing examinations”, *appel téléphonique blanc* “telephone ring without reply”, *coup d’état à blanc* “a coup d’état ending in failure” etc. . For the first time in the media in the october of 1996, there appeared the term *marche blanche* “white march” which expressed all nations’ demonstration of protest, in which 350 thousand people took part in Belgium. This expression began to be used in other countries as well. For e.g. In France “White march” has been used in honour of seven victims killed by the “Foulusian shooter” Mahamad Meyor, and for the expression of such cases:

Merah: *marche blanche le 17 mars [...] Une marche blanche sera organisée le dimanche 17 mars à Toulouse en mémoire des sept victimes de Mohamed Merah, un an après les faits, annonce la mairie de Toulouse qui organise cette commémoration* (Le Figaro, 07.03.2013).

In the second example, it is possible to show the lexeme of *blanche* “white” which expresses two main meanings – real and metaphoric meanings, realized within one sentence:

Une marche blanche, à l’initiative des camarades de la jeune fille de 17 ans [...] vêtus de t-shirts blancs (Le Figaro, 22.06.2011).

Une marche blanche “white march”, as to the model of color by the way of creation of metonymic model, in this context it expresses the white shirts of the participants of the movement.:

Quelque 500 personnes, selon la gendarmerie, ont participé ce matin à une marche blanche en hommage (Le Monde, 07.03.2013). (Le Monde, 07.03.2013).

Usually white colour symbolizes peace and social unity.

In the social conscious, white color bears the meaning of limpidity, purity. But the lexeme of color blanc (he) “white” at the same time bears hatred and irony. This type of meaning finds its reflection in the second sentence:

Elle en arrive à faire pleurer la toute gentille Noémie Dujardin, qui, loin d’être une oie blanche, est entrée dans les ordres par vocation et met toute sa générosité dans sa mission (Le Canard enchaîné, 23.02.2000).

In this context the expression *une oi blanche* “naïve girl” acts in the opposite meaning. Adjectives, denoting colour (Brigades rouges – “red brigades”) nouns (Les Verts “the green”) or adverbial modifier (Vote rouge – to vote the representatives of the left) since the French revolution up to today are met.

Different from metaphors, for metonymy, symbols are of complete substantial character: the color of banners (dresses, any object) turns to the color of a certain party, or to the symbol of a political movement. Afterwards during the expansion of adequacy, adjectives, expressing color, transfer to the symbol of a certain party or movement. Later on, as the similarity of the colours go on expanding, they transfer into the manifestations of different objects linked with certain parties or movements, symbolizing their colors. The word combination “red shirts” has transferred into a number of European languages from the Italian language. In the French language, the expression “black shirts” (chemises noires) also the expression symbolizing the attitude to the fascist parties “brown shirts” (chemises brunes) are similar.

In the word combination “chemises rouge” in the model of “colour of dresses”, mainly metonymic metaphor → the colour of party is realized.

The agreement of the head wear “Beret” with adjectives denoting colour is wide enough. As to the analogy “berets verts” (green berets) (is used to point to military officials of foreign troops) and *beret blues* (blue berets) (used to point to the military servicemen included into the contemporary peace-keeping contingent of UNO, also, to point to the colour of the banner of the UNO for all the sides being in conflict for the recognition of peace-keeping forces) have been formed:

Des «bérêts rouges», les troupes loyalistes du président renverse Amadou Toumani Toure (dit «ATT», qui a réussi à échapper aux putschistes et se trouve cache quelque part), semblent avoir lancé une contre offensive vendredi soir (Le monde, 16.01.2013).

The adjectives, expressing initial attributes of names transfer to the persons, groups representing proper parties. By the help of symbolic color of the political party, a hint to a party is an ordinary experience in the political and media discourses.

In the political discourse the usage of phraseological units belonging to sporting terminology are also of interest. It is known to everybody that in a number of cases the referee as a strictest fine shows, the sportsmen, roughly violating the rules of the game, a red card in order to push him out of the playground. In the following example the word combination *carton rouge* is a sign to the president of Yaman to retire his post:

Carton rouge, manifestation au Yemen contre le président Ali Abdullah Saleh (Le Figaro, 25.05.2011).

Together with the connotation in such word combinations as, *ligne rouge*, *être dans le rouge* the adjective *rouge* “red” is used and finds its reflection in the examples given below:

1. *Syrie: «ligne rouge franchie»* (Turquie) (Le Figaro, 10.05.2013);
2. *Armes chimiques: ligne rouge pour l'Iran [...]. L'usage suppose d'armes chimiques dans les affrontements en Syrie marque une «ligne rouge» [...]* «Nous avons toujours souligné que l'usage d'armes chimiques par quiconque est notre ligne rouge», a déclaré le ministre iranien des Affaires étrangères, Ali Akbar Salehi (Le Figaro, 30.04.2013).

In these examples we see the reflection of the conflict between Syria and Turkey and as it is mentioned in the Western and French mass media, this conflict was caused by the usage of Chemical weapon by Bashar al Assad against his own people. As to the thought of the journalist, Damascus has passed the “red line” (*ligne rouge*). The lexeme of this colour in the French mass media is used both – for the expression of international events and for the characterization of inner social-political problems. For e.g. it is said in the article written on the situation taking place in the social system of ensurance in France:

Ainsi, c'est seulement en septembre 1999 qu'on a découvert que la Sécu avait été dans le rouge de 10 milliards en 1998 (Le Canard enchaîné, 19.07.2000).

In this context the expression *être dans le rouge* is used to indicate the fact that in 1988 the country suffered great difficulties and to state the information on which it became known only in the september of 1999. We come across the adjective denoting the colour of *rouge* (red) in the composition of phraseological combinations. For e.g. in the article, written on the improvement of relations between Turkic-Japanese economic relations, we come across the phraseological combination described by the help of the component expressing colour, *dérouler le tapis rouge* “to meet with glory”:

Les relations économiques franco-turques pâtissent des crises diplomatiques [...] La Turquie déroule le tapis rouge au premier ministre japonais (Le Figaro, 02.05.2013).

The vocabulary equivalent of this expression is “to greet means to respect”. In the context of the article, the metaphoric meanings of phraseological combination indicating the positive changes, taking place in the Turkic-Japanese attitude has been actualized. The adjective, denoting colour can also be used, aimed at expressing cultural words of other countries. For e.g.

La Maison Blanche: 1. ... la Maison Blanche veut obtenir un accord de la France et de quelques Européens pour punir Téhéran ... (Le Canard enchaîné, 17.04.2002);

2. En évitant d'énoncer, lors de sa visite à Washington, des propositions concrètes pour relancer le processus de paix, Benjamin Netanyahu poursuit son bras de fer avec la Maison Blanche (Le Monde, 21.07.2010); *3. La Place Rouge, Russie: la Place Rouge avait été visitée par une tentative d'attentat au Nouvel An* (Le Figaro, 23.12.2010).

Le Moulin Rouge, Pour fêter la Saint-Patrick, Saint Patron de l'Irlande, le Moulin Rouge de Paris, temple du french-cancan, est devenu le Moulin ... Vert, mercredi soir, pour deux nuits, grâce à de puissants projecteurs, sur une idée originale de l'office de tourisme irlandais (Le Monde, 06.10.2010).

As it is seen, the adjective *rouge* which is used in the composition of (Moulin Rouge; “Red Mill”) bearing the name of French restaurant, being known all over the world, at the beginning of the article the author substituted the colour *rouge* (red) with the “green” colour, aimed at pointing to Irish Cultural Word. In the chosen by us examples it is possible to come across two adjectives, denoting colours within one sentence:

1. Rouge et blanc, des Chiliennes manifestent à Santiago contre les violences domestiques et sexuelles faites aux femmes (Le Monde, 24.10.2010);

2. Le Rouge et le Noir, des opposants au gouvernement affrontent la police dans le centre de Bangkok (Le Figaro, 17.07.2011).

Bringing the lexemes denoting colour, back to the initial position and its syntactic distinction for their intertextuality for the French reader Stendal's novels “Le Rouge et le Blanc” (Red and Blac) and “Le Rouge et le Noir” (Red and Black) increases the influence of the effect of the newspaper for the reader.

Thus, analysis of factual materials showed that for the French discourse, creation of secondary, additional nominative meanings of new connotations of the adjectives *white* and *red* and also appearance of

nominative metonymic word combinations used to express political movements and different social groups are characteristic.

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