This paper is a contextual study of English black colour term – its etymology, dynamics of the lexical meaning and its ability to reveal controversial components in the corresponding context. The analysis is based on the dictionary entries and advertising fragments as actualizers of the referred components. Here contextual is used loosely in the sense that the colour terms are not analysed in isolation but in conjunction with other linguistic units. The overall aim of the study is to describe and analyse a number of aspects of the semantics of English colour terms within the framework of cognitive linguistics. Colour metamerism is the phenomenon wherein two colored samples will appear to be of the same shade under one light source but will appear to be different shades under a second source. In linguistics such colour terms are discussed in the framework of enantiosemia as the intra-word ability to express antonymic relationship. It is also may be interpreted as an intra-word antonymy. The purpose of the article is three-fold: to examine (1) the componential structure of the lexical meaning of the black colour term including its etymology and dynamic semantics; (2) the compositionality of the black with the names of some weekdays; and (3) the formation of colour metamerisms in English. We put forward a hypothesis according to which the original colour name undergoes dynamic semantic changes and generates controversial components. At present it combines two types of polar components in its lexical meaning, decoding of the respective one by the addressee depends on his/her background knowledge and type of discourse – in our case – economy.

**Key words:** metamerism, colour nomination, enantiosemia, dynamic semantics, lexical meaning, context, discourse.
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THEORETICAL GROUNDING. Enantiosemia is considered to be the intra-word ability to express antonymic relationship
which can be called an intra-word antonymy. Its formal indicator, L.A. Novikov stresses, is a syntactic and lexical compositionality
of the word in its polar meanings [2, p.29]. However, H.M. Shansky denies that there are intra-word antonyms, rather they represent
a type of homonyms [3, p.64]. B.T. Ganev suggests that the term enantonym defines the words with two controversial components
whose verbalizing depends upon the author’s intention and the type of the context [cn. 1, p.9fl.). In our opinion the concept of enanti-
osemia resorts to the causes and consequences of the language changes. Besides, it is an interdisciplinary phenomenon of semantics,
cognition, and some extra-linguistic factors in the life of the society which are crucial for the recipient to understand. We introduce
the term of metamerism which represents the linguistic sign having two polar components in its semantic nucleus.
The adjective black refers to the domain of colour which differs from a secondary by the presence of a primary component
[see 4, p.135; 6, p.19-20]. As Juris Bleys writes that only «a small minority (around 15%) of all colour samples would be described using a single colour term
[18; Lin et al. 15]. Most samples are described using more elaborate expressions, for example by using modifiers or combinations of
colour terms [8, p. xi]. Black in our study is a basic colour term used single without any grading words as an adjunct in the phrase
with the name of the head word. Although the domain of colour might be fairly restricted, it is fascinating to see how dif-
f erent languages use around the world different language strategies to express it. Semantic domains represent conceptual systems in
the worldview, like general existence, habitat, time, space, or more concrete like dwelling, leisure, colour, etc. which reveal cohesion
due to the common component in their lexical meaning. Semantic domains have two major functions, first, linking words as a lexical
unity in the lexicon and, second, assigning retrieved texts to a certain concept or area which serves as an organizing formative of a
corpus. If «colour, in a western technical sense, is not a universal concept, H.C. Conkin writes, then in many languages there is no
unitary terminological equivalent» [9, p.931]. J.A. Lucy stresses that though such a term, one cannot attribute «colour» as a concept
to a language [16, p.329-330]. It is a linguistic category expressed by a linguistic sign attributing the concept to the semantic system of
the language.

CORPUS ANALYSIS. Cognitive semantics embraces a conceptualist view of meaning, where meaning is claimed to be en-
cyclopedic in nature. An important consequence of this view is that the meaning of any lexeme is in principle open-ended, since it
may, in the individual speaker, evoke any kind of association [19, p.41]. The background knowledge which serves as the ground for a
predication (the figure) is called a cognitive domain, or shorter, domain. In R.W. Langacker’s view a domain is a conceptualisa-
tion of any sort and of any kind of complexity against which a meaning is created. The scholar makes a fine distinction between
different types of domains [14]. Most domains, like colour terms, presuppose other underlying domains, for instance, basic colours
or three: red, yellow, blue; three secondary: orange, green, violet; and six tertiary: red-orange, yellow-orange, yellow-green, blue-
green, blue-violet, red-violet, which is formed by mixing a primary with a secondary and so that a particular predication can be
built on an advanced structure of domains. The colour tempermate can also subclassify colours into warm and cool colours [5]. In
physics black and white are not colours because they do not have specific wavelengths. Instead, white light contains all wavelengths
of visible light, black, on the other hand, is the absence of visible light (Britannica).

We shall start with the ETYMOLOGY of black (adj.): Old English blæc «absolutely dark, absorbing all light, the color of
soot or coal,» from Proto-Germanic *blakaz «burned» (source also of Old Norse blakkr «dark,» Old High German blah «black,»
Swedish bläck «ink,» Dutch blaken «to burn), from PIE *bhles- «to burn, gleam, shine, flash» (source also of Greek phlegein «to
burn, scorch,» Latin flagrare «to blaze, glow, burn,») from root *bhel- (1) «to shine, flash, burn.» The same root produced Old English
blæc «bright, shining, glittering, pale,» the connecting notions being, perhaps, «fire» (bright) and «burned» (dark), or perhaps «absexence of color.» There is nothing more variable than the specification of words designating colour) [Wedgwood]. Anders points
that black is registered in the year of 700. [5, p.263]. The usual Old English word for «black» was sweart (see swart). According to
OED: «in ME. it is often doubtful whether blæc, blak, blake, means ‘black, dark,‘ or ‘pale, colourless, wan, livid. ‘Used of dark-
skinned people in Old English.

And then we shall follow the approach of Dynamic Semantics as a perspective on natural language semantics that emphasizes
the expansion of the word lexical meaning due to the growth of information in time. It is an approach to meaning representation
where the corpus of texts or discourses provides the contexts actualizing new components of the lexical meaning [cf. Stanford
Encyclopedia of Philosophy]. The OECD uses chronology when registering new components verbalized by the word: of coffee with
nothing added, attested by 1796. Black drop (1823) was a liquid preparation of opium, used medicinally. Black-fly (c. 1600) was
used of various insects, especially an annoying pest of the northern American woods. Black Prince as a nickname of the eldest son
of Edward III is attested by 1560s; the exact specification is uncertain. Meaning «fierce, terrible, wicked» is from late 14c. Figura-
tive senses often come from the notion of «without light,» moral or spiritual. Latin nigro had many of the same figurative senses
(sogloomy; unlucky; bad, wicked, malicious). The metaphoric use of the Greek word, melas, however, tended to reflect the notion of
«shrouded in darkness, overcast.» In English it has been the color of sin and sorrow at least since c. 1300; the sense of «with dark
purposes, malignant» emerged 1580s (in black art «enecromacy;» it is also the sense in black magic). Black flag, flown (especially
by pirates) as a signal of «no mercy,» is from 1590s. Black dog «melancholy» attested from 1826. Black belt is from 1870 in refer-
cence to district extending across the U.S. South with heaviest African population (also sometimes in reference to the fertility of the
soil; it is attested from 1913 in the judo sense, worn by one who has attained a certain high degree of proficiency. Black power is
Panther (1965) movement was an outgrowth of Student Nonviolent Co-ordinating Committee. Black studies is attested from 1968
(OED Online. http://dictionary.oed.com). Merriam-Webster’s definition of black, (adjective): (1) of the color black; (2) very dark in
color; (3) having a very deep or low register) a bass; (4) heavy, serious; (5) having dark skin, hair, and eyes; (6) of or relating to any
of various population groups having dark pigmentation of the skin or their culture; (7) dressed in black; (8) dirty, soiled; (9) charac-
terized by the absence of light; (10) reflecting or transmitting little or no light; (11) served without milk or cream; (12) thoroughly
The adjective **black** actualizes its negative component as dominant in the phrases Black Friday, Black Monday, and Black Thursday when they are used in the Economics Discourse or its registers, like banking, finance, industry, world trade, stock market, etc. (1) In history, **Black Friday** was a stock market catastrophe that took place on Sept. 24, 1869. On that day, after a period of rampant speculation, the price of gold plummeted and the market crashed. Since a new component in the meaning of the phrase **Black Friday** «market catastrophe» has stabilized and other days on which the same catastrophe occurred employed the ready-made semantic cliché. Here we can observe the traditional metonymy which hinges on the two 'things' being closely related. A figure of speech which consists in substituting for the name of a thing the name of an attribute of it or of something closely related [OED: semantic cliché. Here we can observe the traditional metonymy which hinges on the two 'things' being closely related. A figure of speech which consists in substituting for the name of a thing the name of an attribute of it or of something closely related].

(2) **Black Friday** which refers to the day after the U.S. Thanksgiving, a traditional holiday, is considered the kickoff of the holiday shopping season before Christmas. Some say the day is called «Black Friday» in homage to the term «black» referring to being profitable, which stems from the old bookkeeping practice of recording profits in black ink.

(3) However, long before it started appearing in advertisements and commercials, the term was actually coined by overworked Philadelphia police officers. In the 1950s, crowds of shoppers and visitors flooded the City of Brotherly Love the day after Thanksgiving. (4) The term quickly gained popularity and spread to store salespeople who used Day sales started long before the day was actually coined «Black Friday.» (5) **Black Friday** became the frenzied, over-the-top shopping event it is today in the 2000s. Until then, that title had gone to the Saturday before Christmas. **Black Friday** is becoming an increasingly lengthy event since the Saturday before Christmas. **Black Friday** is the day after Thanksgiving holiday in the United States, as more retailers open on Thanksgiving evening in a bid to get an early start on the frenzied shopping of **Black Friday** [see the correlation of colour and culture: 11].

The development of a new subsystem of metamerisms in the vocabulary is being created under the ethnic cultural changes in the society that requires a great volume of the corpus of Contemporary English.

**Finding and Perspectives.** We have attempted that the meaning of the colour term is not reducible to denotation but is also a function of and a determinant of structural position in the phrase, sentence, discourse.

Now we recognize that colour is not «out there» in the light, but in our perceptual interpretation of light. Language reflects conceptualizations, not the «neural representation of colour ... in the pathways between the eye and brain» [7].

The link between the neural representation of colour and the linguistic representation of colour can only be indirect, says Anna Wierzbicka [21, p.998]. And it is time to recognize that the communicatively relevant encodings of visual experience do not lie «in there» in the biology but mostly out in socially anchored linguistic systems, for instance, the same **Black Friday** is a tiresome day for the traffic policemen and it is a felicitous adventure for thongs of shopppers[see also 16, p.341; 12].

Cultural groups throughout the world talk about colour differently—in the North America negative and positive components co-exist, for example, in the lexical meaning of the adjective **black** when it is combined with the names of certain weekdays, unlike in Ukraine and Russia where since ancient times (see folklore) the **black colour has been symbolizing evil, death, tragedy, anguish, etc.** However, the commercials in various media make consumers perceive **Black Friday** as a shopping adventure, because the component of a financial/economic tragedy has not left a deep imprint on Russians and Ukrainians, see: this new component has not found its entry, for instance, in the Academic Dictionaries of either the Ukrainian Language or of the Russian Language yet.

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References: