

# DOWNLOAD PDF BASIC COLOR TERMS THEIR UNIVERSALITY AND EVOLUTION FILETYPE

## Chapter 1 : Brent Berlin & Paul Kay, Basic Color Terms: Their Universality and Evolution - PhilPapers

*Basic Color Terms: Their Universality and Evolution* () (ISBN ) is a book by Brent Berlin and Paul Kay. Berlin and Kay's work proposed that the basic color terms in a culture, such as black, brown, or red, are predictable by the number of color terms the culture has.

And in response, an opponent usually appears to put relativism back in its box. Basic Color Terms is a modern classic of linguistic theory based on experimental data. It is an assault on the so-called Sapir-Whorf hypothesis, and it places limits on cultural relativism. Despite the apparent austerity of both the topic and its presentation, this book lucidly shows that people of all cultures share a basic, if restricted, commonality of experience that expressible in any language and able to be translated from one language to another. Before , most anthropologists and linguists accepted the relativistic view - associated with the names of Edward Sapir and Benjamin Lee Whorf - that each language categorizes the objects of the world in a manner peculiar only to that language. According to this view, the categorization provided by a particular language determines how members of a given linguistic community perceive and understand the world. The Sapir-Wharf hypothesis did indeed seem to account for important data. A very plausible example was supposed to be colour terminology. I had experience of this myself. The idea that the perception of colour was determined by linguistic convention therefore had considerable traction. Nevertheless, Berlin and Kay challenged the extreme linguistic determinism and relativism of the Sapir-Whorf hypothesis. They showed there are indeed semantic universals in colour terms, and, by implication, and as subsequent research showed in other fields as well. Informants were asked first to name the basic colours found in their own native language. Every language has an indefinitely large number of expressions that denote colour, but only some of these are basic terms. Basic terms are never a subset of another term: A term is not basic if it used to describe only a narrow class of objects: And basic terms must be psychologically salient for informants. A surprising conclusion of their interviews is that, while some languages have more basic colour terms than others some have only two; some, like Yoruba, have three; and others, such as English, have eleven , these are always drawn from the same list of eleven basic colour terms, namely, white, black, red, green, yellow, blue, brown, purple, pink, orange, and grey. Even more surprising are the following rules that can be extrapolated from the data. All languages contain terms for black and white. If a language contains three terms, then it contains a term for red. If a language contains four terms, then it contains a term for either green or yellow but not both. If a language contains five terms, then it contains terms for both green and yellow. If a language contains six terms, then it contains a term for blue. If a language contains seven terms, then it contains a term for brown. If a language contains eight or more terms, then it contains a term for purple, pink, orange, grey, or some combination of these. The authors also suggest that the validity of these rules implies an evolutionary process according to which languages become progressively more sophisticated by adding an additional term in a regular sequence. Indeed, small variations between informants about what constitutes a good example of a particular colour varies no more between speakers of different languages than between speakers of the same languages. The far-reaching implication of this study is that one should beware of an excessive enthusiasm for cultural relativism. On the contrary, it seems that there is a basic level where the universal physical human experience of in this case colour determines how colours are encoded in speech. At this basic level, it is not semantic categories that determine what we see. Rather, what we see determines our semantic categories. More than this, human beings, of whatever culture or linguistic group, when they see the same objects, share a huge common physical experience of those objects. This shared experience largely determines at a basic level how they all talk about this same world. Later research derived from Berlin and Kay, notably that of Eleanor Rosch, has shown that, while there are undoubtedly semantic categories of high and low abstraction ruled by relativistic cultural considerations, there does seem to be a basic middle level of abstraction where human experience " and the words people use - have a high degree of universality. It seems plain that cultures,

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ideologies and systems of knowledge differ between peoples, affecting how they see the world.

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*The book Basic Color Terms: Their Universality and Evolution, Brent Berlin and Paul Kay is published by Center for the Study of Language and Information.*

## Chapter 5 : Basic Color Terms: Their Universality and Evolution by Brent Berlin

*The Universals and Evolution model in cross-language color naming systems (Berlin B, Kay P, Basic color terms. University of California Press, Berkeley, ) predicted that Classical Greek chroma.*

## Chapter 6 : [PDF] Basic Color Terms: Their Universality and Evolution [Read] Online - Video Dailymotion

*Their Universality and Evolution Brent Berlin and Paul Kay The work reported in this monograph was begun in the winter of in a graduate seminar at Berkeley.*

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