



SEMANTIC SIMILARITIES AND DIFFERENCES IN THE VOCABULARY OF THE ENGLISH, UZBEK AND RUSSIAN LANGUAGES

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Abstract

This article reveals semantic similarities and differences in the vocabulary of the color designation of English, Uzbek and Russian languages, about the linguistic picture of the world, which gives all kinds of ideas about the national mentality of different languages, since universal knowledge and achievements with a greater or lesser degree of adequacy can be transmitted through linguistic means.

Keywords: Semantic similarities, vocabulary of color designation, linguistic picture of the world, comparative study, body of knowledge about the world, linguistics, interpretation, universal knowledge.

Introduction

The comparative study of color naming vocabulary has long been a subject of interest in linguistics and is conducted using materials from languages of various types and families. We believe that the linguistic worldview plays a significant role in comparative research. The linguistic worldview can be interpreted as "a collection of knowledge about the world reflected in vocabulary, grammar, phraseology, etc." [Maslova, 2001, p. 65], or as "a representation of reality reflected in linguistic signs and their meanings — the linguistic segmentation of the world, the linguistic organization of objects and phenomena, and the information about the world embedded in the system of word meanings" [Popova, Sternin, 2001, p. 68].



In our opinion, the linguistic worldview provides diverse representations of the national mentality of different languages, as universal human knowledge and achievements can be conveyed with varying degrees of adequacy through linguistic means. Structural-semantic similarities and differences in the field of color naming are connected with divergences in the worldviews of representatives of different cultures and with specific religious, historical-cultural, climatic, and other factors. Color names in the cultures of different countries exhibit both universal traits and national-cultural peculiarities.

The Main Part

Structural-semantic similarities and differences in the field of color designation are associated with the differentiation in the worldviews of representatives of different cultures, with established religious, historical, cultural, climatic and other series of features. The names of colors in the cultures of different countries have both universal features and national and cultural characteristics.

Color perception and its assessment is a subjective phenomenon, which is associated not only with the optical characteristics of the color shades themselves, but also with the psycho-physiological activities that occur during this process. Along with the subjective perception of color by an individual, there is also inter-subjectivity in relation to different colors. When studying the symbolism of color, it is important to note the fact that colors play an informative role in the environment, and therefore they have become common symbols to denote different concepts and phenomena. Color symbolism can change from language to language, from one linguistic society to another [Sadykova, 1963, p. 15].

The role of color in the symbolism of different peoples and nations is great. Color affects the human psyche, therefore in many languages and cultures among peoples, there are certain colors that have symbolic meaning. This reveals both the universal characteristics that are characteristic of all languages and the specific features that distinguish them from each other.

The linguistic-color picture of the world of each specific language of specific nations is considered a dynamic formation, subject to continuous changes, which are reflected in the language. Therefore, we considered it important in this monograph to consider the study of the vocabulary of color terms from a



linguocultural perspective. One of H. Chirner's PhD theses is devoted to this problem. In his work, the author notes that "... a comparative study of the semantic potential of color terms has theoretical significance, and is also important for the practical work of teachers who teach these languages as foreign ones. Moreover, comparison of the studied part of the vocabulary becomes of great importance for translation work, because the vocabulary of any modern language is literally permeated by polysemy and the translator must know not only the basic meanings of words, but also derivative and subtle nuances and shades, which are most often the source of errors when translating from one language into another" [Chirner, 1973, p. 3].

The study of object color terms from the point of view of translation expands our knowledge about the relationship between the semantics of lexemes and methods of their translation. The identified results contribute to the further development of a comparison of the main color names in the English, Uzbek and Russian languages, which makes it possible to show the national and cultural specificity of these lexical units and their role in the color pictures of the world of different peoples.

By the term "object color terms" we mean adjectives denoting color, which are derived from names of various environmental objects and having a distinct etymology. The main color adjectives are lexical units that serve as the name of color without shades and embody the role of a reference word in synonymous rows, thus, the definition of the main color names includes a linguistic element to a greater extent. In English, the main color terms include white, black, red, brown, green, blue, yellow, orange, pink, grey, purple [Berlin, Kay, 1975, p. 4]. The main colors of the Russian language include red, yellow, green, blue, indigo, brown, black, white, gray. They are polysemantic, unlike the English adjectives orange (orange) and purple (purple) which are included in the primary colors; in Russian they are borrowed and unambiguous [Chirner, 1973, pp. 3-8]. And finally, the main color names of the Uzbek language include oq, qora, qizil, yashil, sariq, ko'k, moviy, jigarrang (malla), binafsha, kul rang [Khudayberganov, 2006, 5-9]. The variety of divisions of the color continuum and its names in different languages led researchers in this field to the conclusion about the quantitative difference in the structure of color terms [Matchanova, 1984, pp. 33-36]. Some



languages have many lexical means for conveying color sensations, while others have significantly few of them.

Hypotheses have also been put forward about the relationship between the number of color terms and the level of cultural development of society. Peoples whose languages have a small number of basic color terms have a low level of development. Of great importance in the formation of a color naming system is the different need of people to designate different groups of tones, which was associated with the frequency of appearance of color shades in nature and with their practical needs. Also play an important role in this and differentiation in the associative perception of the world by societies of different nations and cultural and historical eras.

Practical Implications

The appearance of the meaning of color is associated with the properties of objects that people are not able to change arbitrarily, for example: the color of the earth, sky, skin, plants, etc., the meaning of these colors is identical even in different cultures, for example: in English blue sky, Russian blue sky and in Uzbek *moviy osmon*. All three languages use color "blue" Or, for example, under the influence of historical events, religion, culture among different peoples and nations, the same color acquired different meanings and symbolism. In Europe, black means "mourning" and white is a symbol of "purity", and in Central Asia both colors - "white" and "black" are the color of mourning, "white" is also designated as the color of purity.

Comparing the colors of different languages gives us the opportunity to identify common and distinctive characteristics in English, Russian and Uzbek cultures. The color connotations of these three languages are sometimes the same and sometimes different. For example: "red" - "qizil" in the Russian phrase "red maiden" and in the Uzbek phrase "qizil yuz" (red face) means "beautiful girl", but in English the phrase "red in the face" means "to be embarrassed." In Russian, "ochie white" means light eyes, but in Uzbek "oq ko'z" (literally white eyes) means diseased eyes or magical in a negative sense. There is no such phrase in English.



The reflection of the national mentality in phrases with flowers in English, Russian and Uzbek languages can be illustrated with the following examples: in English “black” is a bad black market (dirty business, illegal business), blackmailing someone (extort money), black as ink (very dark), black as devil (black as the devil, black soul), a black day (black day), a black spot (black spot). In Russian, “black” is bad (black soul, black cat slipped through), illegal (black business), heavy (black hour, sitting on black bread), low layer (black bone, black people). In the Uzbek language, “bad” is qora ko’ngil (black soul), qora mushuk o’tidi (black cat slipped through), qora ish (dirty deed); heavy – qora kun (rainy day), qora nonda o’tirib (sit on black bread); low layer – qora suyak (black bone), qora halq (black people). As we see in the Uzbek and Russian languages, the color black largely coincides with its meaning, but in English we do not have many coincidences.

Words with the meaning color denote vital concepts and are a stable component of a large number of phraseological expressions and phrases; moreover, they are distinguished by their wide use and ambiguity. Thanks to their semantic nature, they give phraseological units emotionally expressive shades and imagery.

Conclusion

Thus, a comparative study of these phrases with the color naming component reflects not only linguistic factors, but also determines the role of the color naming vocabulary. The latter completely depend on a number of extra-linguistic factors: the characteristics of national psychology and consciousness, the morals and customs of the people, cultural traditions, way of life, as well as on various circumstances, facts of objective reality. The predominance of the same color names in the lexical and phraseological units of different languages is revealed by the fact that these colors are the main and most necessary for communication. If we want to understand each other, then the words black, white, red, yellow, green, blue will suffice for us as basic names for our perceptions.



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