ANALYSIS OF LINGUISTIC, ETHNOCULTURAL AND ETHNOLINGUISTIC FEATURES OF COLOR VOCABULARY IN HISTORICAL-LEXICOLOGICAL RESEARCH

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Abstract: Colors play a crucial role in our everyday lives, influencing our emotions, perceptions, and cultural expressions. Analyzing the linguistic, ethnocultural, and ethno-linguistic aspects of color vocabulary provides valuable insights into the historical development and cultural diversity of language. This article delves into the significance of color vocabulary in historical-lexicological research, exploring a multitude of transitions between ideas, using active voice, and employing a variety of sentence structures.

Keywords: People, nation, ethnos, ethnic group, culture, civilization, ethnoculture, ethnogenesis, value.

Introduction: Colors play a significant part in our lives, impacting our feelings, comprehensions, and artistic practices. They're an integral part of language, with each culture having its unique way of picking and describing colors. By assaying the verbal, ethnocultural, and ethnolinguistic features of color vocabulary in literal- lexicological exploration, we can gain precious perceptivity into the artistic and literal significance of colors.

Literal- Lexicological Research Unveiling the history literal- lexicological exploration focuses on studying the elaboration and development of language over time. By probing into written textbooks, ancient calligraphies, and literal records, linguists and experimenters can uncover the retired connections between language, culture, and society. The Power of Color Vocabulary Colors have deep artistic and emblematic meanings.

Different societies associate specific colors with feelings, social status, rituals, and traditions. By studying the elaboration of color vocabulary, we can trace the artistic shifts, influences, and literal events that shaped our perception of colors. verbal Features of Color Vocabulary Lexical Variations The verbal analysis of color vocabulary reveals variations in the names and descriptions of colors across different languages.

Some languages have a more expansive color wordbook than others, while certain languages classify colors else grounded on artistic preferences and literal influences. Morphological Changes Languages evolve over time, and so does their color vocabulary. Morphological changes do when words suffer variations, similar as the addition of prefixes or suffixes, to express new tones of color or acclimatize to artistic shifts.

These changes reflect the dynamic nature of language and its nonstop adaption to societal changes. Ethnocultural Features of Color Vocabulary Cultural Associations Colors frequently carry deep artistic associations and symbolism. For illustration, in Western culture, white is associated with chastity and marriages, while in some Asian societies, white is associated with mourning and sepultures.

These ethnocultural associations shape the perception and operation of colors within a specific artistic environment. Emblematic Meanings Colors can also have emblematic meanings that go beyond their visual appearance. Red, for case, is frequently associated with love, passion, and energy across colorful societies.

By understanding the emblematic meanings attached to colors in different societies, we can unravel the artistic significance and literal environment of color vocabulary. Ethnolinguistic Features of Color Vocabulary Cross-Cultural Influences Language is told by artistic relations and exchanges.

Through ethnolinguistic analysis, we can identify the impact of cross-cultural relations on color vocabulary. For illustration, the English language borrows color terms from colorful languages, similar as" turquoise" from French and" vermillion" from Latin, reflecting the influence of different societies on the English wordbook.

Color Perception and Naming Color perception can vary across societies, affecting the way colors are named. Some languages may have further specific color terms, allowing speakers to separate between subtly different tones, while others may have broader orders. Ethnolinguistic exploration helps us understand how different societies perceive and classify colors, offering perceptivity into their unique ways of understanding the world.

The main research object of psycholinguistics is the person who is the subject of speech activity, the owner of the language. A.A. Palevsky, who made a great contribution to the development of this field in Russian linguistics, emphasized that the task of psycholinguistics should be "to describe and explain the use of language as a mental phenomenon."

The object of the science of psycholinguistics is a set of individual objects that its studies. Different disciplines may have a common research object. However, their subject may differ from each other, that is, their views on the same object may be different. In particular, man is considered the research object of both medicine and psychology. But each science approaches it from its own point of view.

Language and the system of language signs can be the research object of linguistics, literary studies, anthropology, programming and psycholinguistics. That is, the common object of these sciences can be human language and speech used for different purposes and in different situations.

In clarifying the object of the science of psycholinguistics, it is appropriate to mention the concept of frame noted by A.A. Leontes. A frame represents a system of measurements describing an object or event. For example, the "Employee's personal sheet" (the dimensions of which are presented in a clear form) will contain a frame describing at least the characteristics of this person related to his employment. Concrete phenomena modeled in science are usually described according to the frame principle. For example, "activity frame" is used in most cases in psychology.

In it, specific questions (Purpose? Motive? Conditions? What type of activity? etc.) are asked to events and events are described based on these dimensions. Different orientations in psycholinguistics approach specific speech events that are its object through the "prism" of different frames.

However, in any case, in any methodological approach to speech, the structure of this frame includes the speech subject, speech object or addressee, motive or need, intention or speech goal, the content and subject of speech communication, the description of linguistic or semiotic means are taken into account. So, regardless of how the object of psycholinguistics is understood, it always consists of a set of speech events or speech situations. This object is shared with linguistics and other speech-related subjects.

The subject of psycholinguistics is an abstract system of various objects or an abstract system of certain objects. When defining the subject of psycholinguistics, it is appropriate to cite the views of some psycholinguists. According to American psycholinguists, "psycholinguistics studies the processes by which speakers' intentions are transformed into signals in a code accepted in a given culture, and these signals are transformed into listeners' understanding.

In other words, psycholinguistics studies the processes of encoding and decoding. Similar views can be found in the studies of European psycholinguists. In particular, P. Frees described psycholinguistics as "the science of the relationship between our expressive and communicative needs and means represented by language."

Ethnolinguistics is a branch of linguistics that studies the spiritual, ethnic and other characteristics of a people, nation and their reflection in the language system.

Ethnos is a naturally-historically formed stable society of people, their main stadial types are tribes, nations, nationalities. The conditions for the emergence of ethnic groups are a common territory and a common language, which then usually serve as a symbol of the ethnic group.

Often, an ethnos consists of different groups (for example, many peoples of America), and then a common language is the result of ethnogenesis. In the course of the development of economic and other relations, it is under the influence of the characteristics of the natural environment, relations with other peoples within the ethnic group and other reasons, characteristics of the material and spiritual culture, psychological characteristics of the group, ethnic identity.

Awareness is developing, in which the idea of the origin or historical destiny of the people who are part of the ethnos plays an important role; the true manifestation of this self-awareness is the use of a common name or ethnonym. These elements of ethnos can also act as its characteristics. Sometimes the formation of an ethnos is helped by the common religion of the group of people who make it up, as well as their racial affinity or the emergence of important transitional mestizo groups (for example, Brazilians, Cubans, etc.).

The formed ethnos functions as a social organism that reproduces itself through ethnic homogenous marriages and passes on to the new generation language, traditional culture and lifestyle, ethnic orientation, moral and aesthetic standards, etc.

The ethnos changes over time, some of its parts can be divided geographically, and those who migrated to different natural, political and socio-economic conditions change many aspects of their culture and life, other can be transferred to ethnic language. , if they retain their ethnic identity as their primary ethnic identity, they are considered to belong to the former ethnos.

Changes in language and culture, as well as in the main socio-economic and other parameters of the ethnic group are called ethnic processes in the broadest sense of the word; ethnic processes in the narrow sense are only changes that lead to a change in the ethnic identity of an ethnic group, a transition from one ethnic group to another, which determines the direction of ethnogenesis.

Language is a system of signs that serves as a means of communication, mental activity (thinking), expression of a person's self-awareness, transmission from generation to generation, and a means of storing information. Language is the carrier of social consciousness.

Inner speech is the silent, mental speech that occurs when we think about something, solve any problems in our mind, mentally make plans, remember the books we read and conversations, read and write. IN is self-talk or hidden speech, with the help of which logical processing of sense data, knowledge and understanding of them in the system of certain concepts and judgments.

We find elements of inner speech in all of our conscious perceptions, behaviors, and experiences, whether they appear as speech attitudes or self-presentations or verbal interpretations of intuition and perception. All this makes inner speech a very important and universal mechanism of human mental activity and consciousness. internal speech is characterized by: coagulation and "agglutination" of components; predicative nature of components; semantic specificity of components and a large degree of situational contextual conditioning.

The transition from internal speech to external speech is a "restructuring of speech, changing a completely unique and unique syntax, semantic and sound structure of internal speech. to other forms of structure characteristic of external speech ..., the transformation of predicative and idiomatic speech into syntactically divided speech that is understandable to others" (L.S. Vygotsky).

Internal speech from the outside, it is not its "silence", but first of all its extreme situational state, its generalization and, as a result, its verbal division, is a psychological change that is important.

All the specific features of VR are also found in external speech under certain conditions (for example, general situations). All this means that the internal speech cannot be separated from the external and cannot be considered as an independent phenomenon.

At the same time, the functional dependence of external speech on internal speech is also clear. This means that with more or less delayed messages about our thoughts (object or verbal associations), we fix them in advance with VR, make a mental plan or as a summary of a future statement.

This is observed, more precisely, in the written presentation, before each written phrase and even word by mentally pronouncing them, and then choosing the most suitable ones. Even if a person communicates directly with his thoughts at the time of emergence, in external speech, before their expression, speech motor impulses appear, which in all cases, at least waits a fraction of a second. pronunciation of the word.

Although internal speech cannot be a means of direct communication between people, it mainly performs the function of thinking (and in this sense, Vygotsky calls it "for itself" and "itself for" had every reason to call it), nevertheless, it works very well. important preparatory tasks for people to communicate. Due to internal speech, a "dialogue installation" is being created (B.G. Annie).

The genre of speech is a verbal design of the usual situations of social interaction of people. The famous Russian philologist M.M. Bakhtin called communication genres "a transmission belt from the history of society to the history of language."

This is a micro-ritual, it is a verbal formula of the interaction of communication partners, i.e. Usually this is a long-term communication (interaction), which forms a dialogic unit or a monologist statement containing several microtext units. Genres of speech include intimate conversation, conversation, quarrel, small talk, table talk, anecdote, flirting, etc.

Establishing speech - "attitude to the message" (B.F. Bae), triggers appropriate speech stereotypes, and there is a choice of words and phrases for further oral and written messages

Conclusion

Assaying the verbal, ethnocultural, and ethnolinguistic features of color vocabulary in literal- lexicological exploration provides a comprehensive understanding of how colors are bedded in language, culture, and society. By unraveling the complications of color vocabulary, we gain precious perceptivity into the literal, artistic, and emblematic significance of colors, enhancing our understanding of mortal perception and expression.

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