



THE ROLE OF COLOR-DENOTING VOCABULARY IN INTERCULTURAL COMMUNICATION, IN GERMAN AND KYRGYZ

EL PAPEL DEL VOCABULARIO QUE DENOTA COLOR EN LA COMUNICACIÓN INTERCULTURAL, EN ALEMÁN Y KIRGUÍS

Zhazgul Beishenova^{1*}

E-mail: jbeyshenova@bhu.kg

ORCID: <https://orcid.org/0009-0005-2020-0039>

Gulzada Beksultanova²

E-mail: gulsadab@bk.ru

ORCID: <https://orcid.org/0000-0001-9751-5155>

Gulaiym Kachaganova²

E-mail: gkachaganova@inbox.ru

ORCID: <https://orcid.org/0009-0006-0829-4164>

Elmira Zhumakeeva¹

E-mail: ezhumakeeva@bhu.kg

ORCID: <https://orcid.org/0000-0002-0269-1103>

Burulai Mambetakunova²

E-mail: burulai9494@mail.ru

ORCID: <https://orcid.org/0009-0003-1040-6223>

¹Bishkek State University named after K. Karasaev, Kyrgyz Republic.

² International University of Kyrgyzstan, Kyrgyz Republic.

*Corresponding author

Suggested citation (APA, seventh ed.)

Beishenova, Z., Beksultanova, G., Kachaganova, G. Zhumakeeva, E., y Mambetakunova, B. (2025). The role of color-denoting vocabulary in intercultural communication, in German and Kyrgyz. *Revista Conrado*, 21(102), e4226.

ABSTRACT

The paper examines and analyzes color denoting vocabulary, adjectives denoting color, both individual words and stable expressions, and phraseological expressions. The main purpose of the study is to determine the colour signifying vocabulary in the systems of the German and Kyrgyz languages. The task of the work was to investigate in detail the ways of forming of colour denoting vocabulary and their meaning and usage in the German and Kyrgyz languages. The materials used for this article include K. Samatov's abstract on "Color Denoting Vocabulary in the Kyrgyz Language," the German Dictionary "1000 Deutsche Redensarten," and the "German-Kyrgyz Dictionary" in two volumes. These sources provide reliable information on the lexical and semantic features of color terms in Kyrgyz and German. Basic colors do not always coincide when translated from Kyrgyz into German or have equivalents in the language, which requires a linguocultural commentary. The relevance of this study lies in the further development of linguocultural studies, lexicography and can serve as an aid in teaching the German language to the Kyrgyz-speaking audience.

Keywords:

Color-denoting vocabulary, ways of color-denoting formation, models of color-denotation, meaning of color-denoting vocabulary.

RESUMEN

El artículo examina y analiza el vocabulario que denota colores, los adjetivos que denotan color, tanto palabras individuales como expresiones fijas y expresiones fraseológicas. El propósito principal del estudio es determinar el vocabulario que denota colores en los sistemas de los idiomas alemán y kirguís. La tarea del trabajo fue investigar detalladamente las formas de formación del vocabulario que denota colores, así como su significado y uso en los idiomas alemán y kirguís. Los materiales utilizados para este artículo incluyen el resumen de K. Samatov sobre «Vocabulario que denota colores en el idioma kirguís,» el Diccionario alemán «1000 Deutsche Redensarten,» y el «Diccionario Alemán-Kirguís» en dos volúmenes. Estas fuentes proporcionan información confiable sobre las características léxicas y semánticas de los términos de color en kirguís y alemán. Los colores básicos no siempre coinciden al traducir del kirguís al alemán o tienen equivalentes en el idioma, lo que requiere un comentario lingüístico-cultural. La relevancia de este estudio radica en el desarrollo adicional de los estudios lingüístico-culturales, la lexicografía y puede servir como una ayuda en la enseñanza del idioma alemán a la audiencia de habla kirguís.



This work is licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License

Vol 21 | No.102 | January-February | 2025
Continuous publication
e4226



Palabras clave:

Vocabulario de la denotación del color, formas de formación de la denotación del color, modelos de denotación del color, significado del vocabulario de la denotación del color.

INTRODUCTION

Color-cognitive vocabulary is a subject of study in sciences like physics and physiology, psychology, anthropology, ethnology, linguistics, intercultural communication, and others (Wu & Chelyapina, 2023). Physics considers color to be a qualitative subjective characteristic of electromagnetic radiation of the optical range, defined on the basis of the resulting physiological visual sensation and dependent on a number of physical, physiological, and psychological factors. Color perception in physics is determined by human personality, spectral composition, color, and brightness contrast with surrounding light sources.

Research in the field of color is very popular in psychology. In psychology, color perception is understood as a complex, enriched perception of color when certain images, related memories, emotions, mental states, and associations arise. Associations with color can evoke positive, negative, and neutral emotions in a person (Freeling & Auer, 1973). Words denoting color have been formed since ancient times. In Aristotle's "On Colors," there were only three colors: black, white, and yellow (Shabasheva, 2015). From the point of view of many scientists and philosophers, other colors decompose into light waves. Nowadays, there is a lot of colour denoting vocabulary formed from the names of various objects and phenomena: plants, minerals, metals, and others.

Color-sensitive vocabulary plays an important role in cross-cultural communication as it is related to the culture, religion, and traditions of the people of a particular language (Alimova et al., 2023). Color-denoting vocabulary cannot be easily and simply translated from one language to another (Stavruk et al., 2023).

It requires linguo-cultural and linguo-country knowledge (Sergeeva et al., 2021). Thereby closely linking linguistics with intercultural communication. This is due to the fact that we live in the 21st century, the age of globalization and digitalization (Tolmachev et al., 2022; Borodina et al., 2023). Nowadays, with the increasing interconnection of different peoples and cultures, the expansion of vocabulary in the language is required. Speakers of different languages and cultures perceive and reinterpret color differently.

Colour denoting vocabulary is actively studied in linguistics. Earlier, the naming of colors was only descriptive. With the development of terms in the language, there are

new words that convey other shades of color. The number of these words is directly increasing, enriching the vocabulary of mankind and thereby generating even more interest. The paper analyzes color-denoting vocabulary, including adjectives, individual words, stable expressions, and phraseological expressions, in German and Kyrgyz. The main goal is to identify color-related vocabulary in both language systems.

METHODOLOGY

The materials for this article were used as the author's abstract by Samatov (1997), are "Colour denoting vocabulary in the Kyrgyz language", the Dictionary of German Expressions "1000 deutsche Redensarten" and "Nemische-Kyrgyzcha sozduk" (German-Kyrgyz Dictionary) in two volumes. These materials provide reliable information on the lexical and semantic features of color designations in the Kyrgyz and German languages.

For further research, we analyzed ways of forming and translating color denoting vocabulary in the two languages, given the culture and traditions of the German-speaking and Kyrgyz-speaking people. The German-Kyrgyz dictionary provides a large number of expressions with metaphorical color designations, in which adjectives of color are used. Examples in the article lead to the conclusion that the Kyrgyz and German color-notional vocabulary diverge in figurative meanings, as the Kyrgyz and the Germans associate each color with something.

The paper uses the method of structural-semantic analysis, as the meaning, structure, and functioning of linguistic elements of color denotation were researched. The method of comparative analysis was focused on identifying types of similarities and differences in the system of color cognitions in the German and Kyrgyz languages. The descriptive method allowed us to systematize and interpret the structural-grammatical and lexical-semantic features of the colour signifying vocabulary.

Color words form a language system. Berlin & Kay's (1969), research compared the color vocabularies of many languages and came up with results that are still relied upon today. All the languages of the world have a color vocabulary, i.e., a set of words whose first meaning is to denote color and which together cover the color spectrum. White and black are achromatic color labels in many languages, while red, yellow, green, blue, and brown are chromatic color labels.

Color-coding vocabulary in the German and Kyrgyz languages differs greatly in volume. Both languages have basic colors: **black, white, red, yellow, green, blue, brown, and gray**. In the formation of other hues, you can see a big difference between the two languages from different

groups. Kyrgyz is very rich in colour denoting vocabulary compared to German.

In the Kyrgyz language, colour denoting words are mostly formed from the main color by adding suffixes -ysh, -yt, -tyr, -ynky, -ylzhyn, -yraak. For example, *agysh*, kogush, sargysh, kyzgylt, kogultur, karalzhyn, and kuronurook. Since Kyrgyz is an agglutinative language, vowel letters of the suffixes may be changed based on the vowel of the word, and mute consonants are changed to voiced consonants. For example, kok is kogush, kogultur, and kogurook. This also changes the meaning of the main color to a softer shade of the main color. Suffixes kap-, kyp-, jap-, sap- increase the meaning of color words: kapkara, kypkyzyl, sapsary, or japzhashyl.

In German too, most color adjectives are formed with the suffix *-lich* (blaulich, rötlich, bräunlich, gelblich, schwärzlich). The suffix *-lich* also changes the meaning of the primary color to a variation of the hue. For example, blau translates into Kyrgyz as kok and blaulich as kogush, kogultur.

As in many languages, there are semantically complex color adjectives in Kyrgyz and German. In German, the adjectives light *hell-* and dark *dunkel-* are added for other color denoting words. For example, hellrot, dunkelrot, hellblau, dunkelblau, hellgrün, dunkelgrün, and in Kyrgyz, kochkul, achyk, buurul, kuu, sur, mala, and gulgun: kochkul jashyl, achyk sary, gulgun kyzyl. The colour-denoting vocabulary of the Kyrgyz language is a lexical-semantic group, in which the regularities of language as a system are manifested. This lexical-semantic field is characterized by paradigmatic, syntagmatic and epidigmatic relations. The lexico-semantic group is a peculiar system, the elements of which ensure its integrity, being in relations and connections with each other (Samatov, 1997).

According to Samatov (1997), compiled seven variants of the semantic model and four affixational models of the formation of color denoting words in the Kyrgyz language. However, only some of them are considered within the framework of this article. From the models proposed by Samatov (1997), we can learn that not all color words have equivalents in German. For example, in variant B of the semantic model, the combination of two color-coding words in Kyrgyz sary-sary is not used in German. In this case, *sary-sary* is translated into German as *gelb*. And we can also notice that in Kyrgyz, there are a lot of special words, postlogues, and particles that are used for expressiveness, comparison, diminutiveness, and an increase in color-denotative vocabulary. For example, *ach*, zhaltan, chankai, chymky, ala, chaar, kuu, kashka, mala and others.

German also has different names, such as brilliantweiß, käseweiß, schlohweiß or schneeweiß. Here, along with the

color-coding vocabulary, comes a comparison with an object, a mineral, and nature. In Kyrgyz, color denoting vocabulary is also used with other words as a comparison with something in color: undai ak (white flour), tundoi kara (black as night), asmandai kok (blue as sky), choptoi jashyl (green as grass), and others.

Color denoting vocabulary is most frequently used in both languages in the phraseological picture of the world. Color-bearing vocabulary vividly and figuratively reflects characteristics of people's perception of the world and the influence of cultural, symbolic, historical, and other factors. This article examines the meaning of several basic colors in the phraseological picture of the world in the German and Kyrgyz languages.

White has a symbolic meaning in the history of the Kyrgyz people, representing power, invincibility, sacredness, luxury, and purity. For example, ak sook (white bone) among the Kyrgyz refers to a person of noble origin, austere character, manner of behavior, speech, reason, and a person's world view, despite his power, powerlessness, wealth, and poverty. Another meaning of the word "ak" (white) - means pure, honest. In this connection, there are the words ak kyzmat (literally, - white service, meaning - to serve honestly), ak emgek (literally - white labor, meaning - honest labor"), and ak zhurok (literally, - white heart, meaning - pure, good heart). Sometimes "ak" also means innocent in the Kyrgyz language. For example, Ozundu akmyn dep oyloysunbu? (literally - Do you think you are white? meaning - Do you think you are honest?) Baikush zhigit ak zherinen kete berdi (literally - Did the poor guy go white? meaning - Did the poor guy go innocent?) and so on. The Kyrgyz people call foodstuffs "ak". For example, they say: Byyil jayloogo chygyp, ak ichip onup keldik (literally - This year we went out to pasture and got well by drinking white, in the sense of - This year we went out to pasture and got well by drinking kymyz). Kyrgyz people called kymyz, milk and ayran "white". The Kyrgyz even splashed milk or ayran without killing a snake that crawled into their house. Another meaning of white, the word "ak" was also used to denote beauty: zhumurtkanyn agy (literally - egg whites, in the sense - white as the whites of an egg), kozdun agy (literally - whites of the eyes, in the sense - white as the whites of the eyes). The Kyrgyz add the word "Ak" before the names of their daughters, known for their beauty and wisdom. For example, Akmoor, Akzyinat, Akbermet, etc. (Beksultanova, 2016).

The colorful word weiß in German is symbolized with snow, clouds, walls, innocence, a wedding, paper, a dove, and many others. For example, ein weißes Blattpapier (white paper), weiß wie Schnee (white as snow), schwarz auf weiß (black on white), eine weiße Weste haben, ein weißer Rabe (rare, amazing person). In German, the phrase ein weißer Rabe, which means a rare person, an amazing

person, symbolizes an extraordinary person. Also, the phraseology *eine weiße Weste haben* means innocence. In Germany, white means innocence, peace, and openness. At church weddings, the bride wears a white dress that originally demonstrated her purity and virginity.

For Muslims and Christians, white is a divine color. It signifies tranquility, is the embodiment of serenity, is the beloved soul, and is associated with purification and innocence of the highest divine power in many cultures. In ancient times, Christians used "white" as the color of mourning. In the Middle Ages, women in Europe wore large white headscarves during mourning ceremonies. In both Kyrgyz and German cultures, the color "white" represents spirit and the otherworldly world.

In the Kyrgyz language, black color in the description of human appearance expresses the beauty of a person, *kara koz* (black eye), *kara jumal* (literally - black in the sense - dark, swarthy), *kapkara kashtary* (black eyebrows), but in phraseology and in winged expressions, it expresses a negative notion. The word "kara" is used with nouns, conveying a negative meaning to them. For example, the phraseology "*kara daly*" - literally, "black shoulder" in the Kyrgyz language means a woman, who did not get married, an old maid. This phraseology expresses a negative side, i.e., it is spoken with disapproval of an unmarried woman. In German, "*kara daly*" would be "*Jungfer*", i.e., it does not have any color-coding vocabulary. In the German language, there is no color-coding vocabulary in the Kyrgyz equivalent of this phraseology. In addition, "*kara*" in Kyrgyz means anger, loss of sight, loneliness, physical force, lies, deception, misfortune, and poverty. For example, *kara ter* (literally - black sweat, meaning - to sweat a lot, hard work), *kozum karaillap tushtu* (literally - my eyes became black, meaning - my eyes became dark), *kara jan* (black soul), *kara ookat* (black work), *kara jurok* (black heart, dark heart), *kara kuch* (black power, force), *kara niet* (black intent, malicious intent), *kara murtoz* (literally, black character, meaning strong character), *dili kara* (black soul, dark soul), *konulu kara* (dark thoughts), *kara sanoo* (grief), *kara zholtoy* (unlucky, person who brings bad luck), *kara taman* (literally, black sole, meaning poor), *kara jumush* (black work), *karapayym* (literally, black person, peasant, poor man).

In German, the color-coding vocabulary "schwarz" also expresses a negative concept. For example, *ein schwarzes Herz* (dark heart), *eine schwarze Seele* (dark soul), *eine schwarze Tat* (dark case), *schwarze Gedanken* (dark, gloomy thoughts), *ein schwarzer Tag* (black, dark day, in the sense of an unlucky, bad, fateful day), *schwarzer Humor* (black humor), *Schwarzgeld* (literally - black money, in the sense of illegal money), *ins Schwarze treffen* (have luck), *die Schwarze Woche* (literally - black week, in the sense of a passionate week), *der schwarze*

Markt (black market), *schwarze Ware* (black goods, illegal goods), *schwarz sein (werden)* (darken, blacken), *schwarzes Schaf* (literally - black sheep, in the sense of a lousy sheep), *Schwarzfahrer* (literally - black driver, in the sense of a stowaway). From the above examples, we can say that some expressions in German and Kyrgyz coincide. *Kara niet*, *kara zhurok*, *dili kara* mean an evil heart, a low, rotten soul in the Kyrgyz language, as in the German language, *ein schwarzes Herz*, *eine schwarze Seele*. There are similarities with black in the traditions of both peoples, too. For example, in the German tradition, after the death of a loved one, a black cloth is worn at the funeral, while in the Kyrgyz, a woman whose husband died is given black scarf or black clothes as a sign that she is widowed. This means that black conveys a negative meaning in Kyrgyz and German world pictures.

In the Kyrgyz language, the red color "kyzyl" represents positive and negative meanings: blood, fire, courage, the red sun, and wealth. The concept "kyzyl" is used in many Kyrgyz phraseological expressions, such as *kyzyl alma-dai juzu* (face as a red apple, blush), *kyzyl ottoi kuyup* (burn as a red flame). Since ancient times, the symbol of the Kyrgyz people has been the color red. The flag of Manas was red, and the flag of the Kyrgyz Republic is also red. This color symbolizes the courage and power of the Kyrgyz people. Kyrgyz people took part in many wars, conquering boundless lands, with which the color red is considered to be the color of bravery for Kyrgyz people.

In the German language, the color *rot* expresses embarrassment, shame, disgrace, war or revolution, passion, anger, rage, love, and hatred, and is in Christian culture a symbolic color for the renewal of life. The following phraseological expressions illustrate these facts in detail: *Rote Kreuz* (Red Cross), *rote Haare* (red, red hair), *rot anlaufen* (blush), *rot werden* (blush), *rote Zahlen schreiben* (work at a loss), *aus den roten Zahlen kommen* (profit), *rot weinen* (cry heavily), *rot sehen* (fall into rage), *einen roten Kopf bekommen* (blush from embarrassment, shame).

The color-denoting vocabulary "grün" in German is found in religion, politics, maps, poetry, and in descriptions of human qualities: *grün werden* (to be green), *grün sein* (to be young), *grünen* (to be green), *auf einen grünen Zweig kommen* (to succeed), *grün schillernd* (with a green cast), *im Grünen* (in nature), *am grünen Tisch* (in isolation from life, based exclusively on theory), *jemandem über den grünen Klee loben* (praise), *eine grüne Hand haben* (know how to take care of plants), *jemanden grünes Licht geben* (allow something to be done), *im grünen Bereich sein* (be okay, work normally). The German people associate green with youth, generosity, confidence, freshness, and nature.

In the Kyrgyz language, the color "zhashyl" expresses only color and has no phraseological expression. But in

the modern Kyrgyz language, you can find expressions like: zhashyl Kyrgyzstan (green Kyrgyzstan), zhashyl economy (green economy), and zhashyl muras (green heritage). They express positive feelings, comparing with the nature of Kyrgyzstan, youthfulness and transparency.

Blue is associated in German and Kyrgyz with sky, lake, sea, nature and infinity: die blaue Blume (blue flower), blaue Ferne (misty distance), ein blauer Fleck (bruised), blaue Lippen (blue lips), blau werden (blue), blau sein (blue), einen blauen Montag machen (skipping), das Blaue vom Himmel versprechen (to promise a mountain of gold, to promise), blauen Dunst vormachen (to deceive, to frighten), mit einem blauen Auge davorkommen (to get off easily), ein blaues Wunder erleben (to listen to tales, to see wonders), um jemanden schöner blauen Augen willen tun (to do for beautiful eyes), tobosu kokko jetuu (to be in seventh heaven, to be happy), kok bet (stubborn), kok asaba (blue flag), kok jal (brave, fearless), kok boru (literally grey wolf, meaning goat-fighting, the name of the national game among the Kyrgyz) and others.

In both Kyrgyz and German cultures, the color “yellow” has negative connotations. It is associated with sadness, care, envy and weakness. Sargaruu in Kyrgyz expresses caring, exhaustion, aging, sadness, and grief fatigue. And in German, gelb vor Neid werden means anger, and envy. The Kyrgyz phraseological expression zhurogunun sary suusun aluu means to frighten someone badly. However, the Kyrgyz language has a positive concept with color sary compared to the sun, nature or harvest: Sary-Ozon, sary talaa (literally - a yellow field, meaning a field with a crop), altynday sary zher (yellow land like gold, productive land), sary kar (literally meaning yellow snow, meaning last snow), sary kyz (literally - yellow girl, meaning bright girl) (Griesbach & Schulz, 2000; Kadyrbekova et al., 2009; Scholze-Stubenrecht & Haller-Wolf, 2013; Yudakhin, 2019; Beksultanova, 2022).

In German, the color-verb “braun” is used literally as brown and figuratively as brownness, with a personification of an animal, a bear: das Braun - brown, brownness, bear. Brown, in phraseological terms, is not found in German or Kyrgyz.

The color-marking lexicon “grau” in the German language expresses a negative concept in stable expressions. For example, der grauen Alltag (grey everyday life), in grauer Vorzeit (in ancient times), das graue Altertum (ancient times), Mir graut (I am creepy), Mir graut es davor (It terrifies me), der Abend graut (dusk is coming), bei Nacht sind alle Katzen grau (all cats are gray at night), sich keine grauen Haare wachsen lassen (, alles grau in grau sehen (being pessimistic), das graue Elend haben (being unhappy), eine graue Maus sein (being a grey mouse).

In Kyrgyz, grey “boz” expresses youth, dust: boz ulan (young man), boz bala (young boy), boz bash (bald), boz ala (dusty, grey), and grey color: boz ui (yurt), boz jylyk (grey, white horse), and bozorup (to get pale). There are no phraseological expressions in the Kyrgyz language with the color-forming vocabulary of boz.

CONCLUSIONS

From the above study of color-denoting vocabulary in the German and Kyrgyz languages, we can conclude that in both languages there exist the basic colors **black, white, red, yellow, green, blue, brown, and grey**, and other shades of color are formed with suffixes, other color signifying vocabulary, particles, and postlogues.

The latter, particles and postlogues, are very frequent in the Kyrgyz language. Thus, we can say that the Kyrgyz language is rich in color-denoting vocabulary and has many different shades. There are both similarities and differences in the use of color-denoting vocabulary in both languages, mostly explained by cultural differences and national specificity. The research and study of color-sensitive vocabulary remains a topical issue in linguistics and is important in teaching German to Kyrgyz-speaking audience.

REFERENCES

- Alimova, M., Abdullaeva, M., Tungatova, U., Karimova, D., Alidjanova, L., & Turambetov, N. (2023). Influence of Religious Myth on National and Political Formation Across Cultures. *Cuestiones Políticas*, 41(77). <https://produccioncientificaluz.org/index.php/cuestiones/article/view/40173>
- Beksultanova, G.A. (2016). Spetsifika traditsionnykh predstavleniy o tsvete v nemetskom i kyrgyzskom yazykakh. *Bulletin of Bishkek Humanitarian University*, 3-4(37-38), 123-124.
- Beksultanova, G.A. (2022). Mesto i rol' koloronimov v strukture kognitem proverbial'nykh obrazovaniy nemetskogo, kyrgyzskogo i russkogo yazykov (na primere zheltogo tsveta) [Place and role of coloronyms in cognithemes' structure in proverbs of German, Kyrgyz and Russian languages (on “yellow” color example). (Paper). International scientific-practical conference dedicated to the 75th anniversary of the director of the Center for Linguistic Research, Professor of Osh State University Zulpukarov K.Z. Osh, Kyrgyzstan.
- Berlin, B. & Kay, P. (1969). Basic colours: *Their universality and modifications*. University of California Press.
- Borodina, M., Idrisov, H., Kapustina, D., Zhildikbayeva, A., Fedorov, A., Denisova, D., Gerasimova, E., & Solovyanyenko, N. (2023). State regulation of digital technologies for sustainable development and territorial planning. *International Journal of Sustainable Development and Planning*, 18(5), 1615-1624. <https://doi.org/10.18280/ijdsdp.180533>

- Freeling, G. & Auer, K. (1973). *Chelovek - tsvet – prostranstvo*. Stroiizdat.
- Griesbach, H., & Schulz, D. (2000). *1000 deutsche Redensarten*. Langenscheidt.
- Kadyrbekova, P. K., Mulkubatova, V. K., Osmonakunova, K. O., & Osmonova, S. A. (2009). *Nemishe-Kyrgyzcha sozduk. Vol. I, II*. Bishkek.
- Samatov, K. (1997). *Tsvetooboznachayushchaya leksika v kyrgyzskom yazyke*. [Doctoral thesis. Institute of Language and Literature of the National Academy of Sciences of the Kyrgyz Republic].
- Schulze-Stubenrecht, W. & Haller-Wolf, A. (2013). *Duden Redewendungen*. Wörterbuch der deutschen Idiomatik. Dudenverlag.
- Sergeeva, N. A., Zakharova, A. N., Tyutyunnik, S. I., & Rubleva, O. S. (2021). Features of using methods and means of the augmented reality technology when teaching a foreign language. *Perspektivy nauki i obrazovaniya*, 50(2), 472-486. <https://pnojurnal.wordpress.com/2021/05/04/sergeeva/>
- Shabasheva, E.A. (2015). Rol' tsveta v yazykovoy nominatsii (na primere nazvaniy zhivotnykh, ptits, nasekomykh, rasteniy i grupp lyudey v angliyskom i russkom yazykakh). *Lingua mobilis*, 1(52), 141-147.
- Stavruk, M., Beloglazova, L., Polozhentseva, I., Shapauov, A., Safonova, E., Orekhova, O., Rets, N., Malukina, G., Abramova, O., Godzinevskaya, S. (2023) Using Smart Devices in Forming the Foreign Language Competency of Economics Students. *Journal of Language Teaching and Research*, 14(5), 1181-1188. <https://jltr.academypublication.com/index.php/jltr/article/view/6625>
- Tolmachev, M., Korotaeva, I., Zharov, A., & Beloglazova, L. (2022) Development of Students' Digital Competence When Using the "Oracle" Electronic Portal. *European Journal of Contemporary Education*, 11(4). <https://doi.org/10.13187/ejced.2022.4.1261>
- Wu, X. & Chelyapina, C. (2023). The Semiosphere as a Generator of Intra- and Intercultural Translations. *Southern Semiotic Review*, (17), 211–224. <https://doi.org/10.33234/ssr.17.11>
- Yudakhin, K.K. (2019). *Kyrgyz-Russian dictionary*. Bishkek.