

Culture value-based paradigm in the toponymy of a multicultural region

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Abstract. In the toponymic picture of the world, toponyms are bearers of meanings. At the same time, it should be noted that both logical (universal) and idioethnic information can be embedded in them at the same time, therefore, toponyms acquire special linguistic and cultural significance, by combining universal and idioethnic reflection of Space. Initially, the toponymic concept of "Space" in the toponymy of Krasnodar Territory and the Republic of Adyghea was associated with the idea of time, structurally constituting it and fixed in the concept of "Time". Sacred and mythologized objects of Space organize it in time and consolidated in the culture of the folk that gives toponyms. The mythological archaic consciousness defined the center of Space – Human – and ordered its tribal territory, by reflecting the horizontal and vertical models of Space construction. In the toponymic concept of "Time", the figurative and value component is fixed, on the one hand, the semantic field includes the properties of the surrounding world reflected by the human consciousness, and on the other hand, it fixes in the toponym the ability of consciousness to reflect the surrounding world. In this study, we have set the comprehensive analysis of the conceptualization of time in the toponymy of a multicultural region as the objective. To implement this objective, a group of authors used a component method of linguistic analysis.

Keywords: toponym, concept, conceptualization, toponymic picture of the world, conceptual framework, linguistic consciousness

1 Introduction

The differential features of the concept "Space" ensure the toponym identity to itself and fix the scope of the conceptual component, which is closely related to the interpretation of the concept content. According to the concept of Gak, "space is one of the first realities of being, which is perceived and differentiated by a human" [1]. This is one of the first natural categories that captures a person's knowledge of the world. This knowledge nominates the habitat, by being fixed in toponyms.

The ancient concept of time as a cyclical phenomenon formed the basis of its measurement. The beginning and the end in cyclic time are not fixed: past and present, top

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and bottom can change places. According to Losev, presented in the "Ancient Philosophy of History", "time depends very little on people, does not depend at all on the gods and is even higher than fate itself... This is a drawing of life itself, which is in constant formation and completely independent of anything" [2].

The toponyms of Krasnodar Territory and the Republic of Adygea illustrate the statement of Lakofor and Johnson about the conceptual system "within which we think and act, metaphorically in its essence" [3].

In the metaphorization of the toponymic concept of "Time", the ability of a linguistic sign, its semantic property to reflect non-linguistic content, fix an emotional attitude to objects through a visually perceived image is manifested. According to Gak, transposition led to "semantic transformations of the visual metaphorization of the lexeme "Time": the elimination of generic and specific semes, and the actualization of potential seme" [1].

2 Materials and methods

In the works of cognitive scientists, the concept of "Time" appears as a primary structure that participates in modeling the picture of the world and reflects a human's ideas about this world, by preserving the signs of artistic time [4] and temporality pattern.

Golosova believes "that everything in the world is perceived through the prism of time, everything accessible to our mind and interpretation" [5].

The most common typology of time is presented in the works of Katunin, where physical, geological, mechanical, astronomical, psychological, socio-historical, and biological time is distinguished [6].

Typology by Lebedko is based on ambivalence of time parameters: day-night, childhood-youth-old age, time-money, business-fun, in a year/before sunrise/in the evening [7]. Syromyatnikova adheres to the same typology but adds several more lexical semantic groups: physiological time / life / death / time-reflection / moment / eternity) [8].

The identification of anthropological paradigm in linguistics, formulation of the problem of linguistic personality allowed us to consider time as an element of the "linguistic picture of the world" [9]. According to the conception of Yakovleva, time models allow us to consolidate the events experienced by a person, or which a person will have to experience [10]. Vetoshkina and Burnaeva propose to consider time in metaphorical models: Time / Movement, Time / Space, Time / Person [11].

Katunin points out the subject-object relationship between Human and Time, by noting that time becomes "a kind of self-sufficient force in relation to a person whose role is either not designated, or is reduced to playing the role of a passive object of action [6].

Time as a means of describing reality and the inner world of a person is presented in the article by Mikheeva, according to whom time is not so much "depicted" as "experienced, evaluated, interpreted" [12].

The choice of the component analysis method is focused primarily on the fact that it is closely related to field theory, which contains ideas about the presence of semantic groups in the language. Toponyms as linguistic units are included in one of the semantic groups, by forming a semantic field. When studying toponymic concepts, the semantic field should be understood as conceptual framework. The used method of component analysis allows us to reflect the values of the conceptual framework using a set of toponymic units, increase the material of toponymic dictionaries, identify differences in the conceptual framework of the nominating folk.

3 Results

The functioning of concept "Time", on the one hand, is characterized by the movement of semantics in the horizontal ("old / new") and vertical ("top / bottom") planes, and on the other hand, using the example of toponyms of Krasnodar territory and the Republic of Adygea, we can observe the expansion of the concept from the spatial plane to the expression of interpersonal relationships and consolidation in the minds of the folks of value orientations.

The semantic zones allocated by us: Time/ Present/Past/Future and Time / Movement/Values, correlate the toponymic concept of "Time" with the general cultural phenomena of "linear time"

Linear time should be considered as a circle broken in consciousness, having a beginning and an end. The future is connected, for example, with the patterns as "new", "second", "south", etc. If in philosophy linear time, directed "upwards", leads to progress and development, and "down" is back to the past and regression, then the toponymic movement "up" / "down" are equivalent directions: the movement "down", for example,

Nizhnebakanskaya stanitsa – movement to better living conditions along the Bakanka river, river Upper Makopse / river Lower Makopse is a spatial relationship.

Linear time moves, by becoming like a river in consciousness. The time/river model is becoming a universal metaphor for many folks. In the toponyms of Krasnodar territory and the Republic of Adygea, we have identified a large number of words containing semes "water" and "river" (Fig. 1).

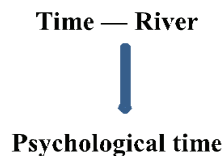


Fig. 1. Linear time like a river.

The largest number of placenames is formed by the name of rivers. For example, the Kuban **river: Kubanskaya** stanitsa, village Kubanets, homestead Kuban steppe, three homesteads Kubanskii, village Kuban-stroi.

This connection between Time/River/ Water can be considered as a "psychological parallelism" inherent in human consciousness in all cultures. The semes "water" and "river" are perceived as semantic intermediaries of figurative meaning in the concept of "Time".

The following semantic fields Time / Constant /Variability and Time / Duration / Transience go back to the oldest understanding of the concept of "Time" at the level of mythological consciousness. This is a model of cyclic time, repeating and fixing events, phenomena, historical processes.

The most frequent semes "water" and "river", representing the concept of "Time", are included in the semantic field of Time / Movement. But through semantic intermediaries, the semantic fields Time / Variability / Constancy and Time / Duration / Transience are formed. In the process of nomination, the toponymic concept of "Time" acquires imagery. Toponyms form a toponymic picture of the world, by entering into systemic relations both syntagmatic and paradigmatic:

1. development of synonymous relations;
2. development of antonymous relations.

Transience, variability is represented in the toponymic picture of the world by the following hydronyms, for example:

– based on synonyms of the river **Kaverze (Kavyarze, Huarzen, Hoarze)** (adyg.) — "raging river", "wave", "swan"; the river. **Rufabgo (Gufabgo, Gufebgu)** (adyg.) — "ravid, obstinate."

– based on the antonyms of the river **Tegin** (nogaisk.) – "quiet, calm", river **Ponura** – "downcast", "sad".

The semantic fields Variability / Constancy and Duration / Transience in the toponymic picture of the world are formed by the category of quantity: large / small, river / small river, stream, branch. In toponymic, cognitive models of hydronyms, the values of quantity (many / few, large / small) are expressed in words, one semantic part of which denotes water space, and the second part denotes realities that can be measured.

The semantic field of Time / Prosperity / Destruction is realized through the semantic function of metaphor, which allows us to conclude an emotional component in toponyms. For example, **the river Psezuapse (Psezue, Pseziupse)** (adyg.) – "light water", **the river Afips (Afyps, Akhups)**(abazin.) – "the river of God".

The integrity of the cognizable world, the merging of factual and figurative components in the concept fixes the syncretic perception of reality. The language metaphor "time flows" goes back to the language pattern "water flows". Hence the active use of the semes "water" and "river" in the hydronyms. In the hydronyms we have selected, based on personal names and names of tribes, the seme "river" is present in many names.

In the naming of oronyms, we have identified a significant number of names containing the seme "water". The use of the seme "water" or "river" in the nomination process of heterogeneous objects (mountains, rivers) leads to a toponymic picture and the emergence of a new image in which water becomes a semantic mediator of time. This explains the frequent use of the seme "water", "river" in toponyms. The river is the main value for people, as well as time.

For example (below are the name of the mountains – Notes by author), Assara – "shallow water", Akhtsu – "white water", Ats – "water", "spring", Bezeps "five rivers", Bznych – "full-flowing river", Bzyk – "river valley", Bzych – "cold river", Dzitaku – "waterless hill", Doob – "two rivers", Shepsi – "river of 100 streams".

Consequently, the conceptualization of the concept of "Time" in the toponymic picture of the world is fixed in metaphors by the key lexemes "water", "river", as a value actualizing the semantic field of Time / Prosperity. In the process of a secondary rethinking of the concept of "Time", the conceptual field begins to reflect the subject-logical connections inherent in the consciousness of the nominating people. Time / Prosperity / River are supplemented with the meaning of Genus. Time preserves the memory recorded in hydronyms. The names of rivers are based on personal names and names of tribes.

For example, the river Dzeberkoi – by the name of the Dzybovs, the river Dederkoi (Dederkuai) – "belonging to Deder", the river Loo is the anthroponym of Loova (surname).

The "Time" – "Genus" model, by reflecting the subject-logical connections that go back to the linguistic consciousness, performs the communicative function of toponyms. The "Time" – "Genus" model can be understood as a conceptual support for "linguistic manifestations of the sign of the ordering of time."

The toponymization of the concept of "Time" in the minds of nominating folks becomes anthropomorphic, focused on the concept of "Human". Time "is realized intuitively rather than through mind." As usual, in a situation of this kind, a person resorts to metaphors to strengthen a complex concept, intuition quite clearly outlines the boundaries and content of an abstract concept to a person and ensures proper selection of similar means of description" [13] (Fig. 2).

Time – Human – Genus



Value time

Fig. 2. Anthropomorphic toponymization of the concept of "Time".

The analysis of the structure and concept content of "Time" consists in the construction of its role model: the core of the concept under study, the definition of its near, far, and extreme periphery. The toponymic consolidation of the concept of "Time" is determined by the material and spiritual environment in which the society of the nominating folk lived and developed.

4 Discussion

"The individual as well as the collective pictures of the world, is not a monolithic formation, they are subject to certain transformations. When gaining some experience accumulated during life, a person translates it into a system of concepts that is continuously rechecked, modified, and complicated" [14].

The concept of "Time" in the conceptual sphere goes back to the linguoculturological understanding: time is a cultural phenomenon formed in consciousness and has found consolidation in language. "The concept of 'time' can be attributed to philosophical categories, universal categories of culture containing meanings common to different cultures" [15].

Mythological consciousness has formed the perception of time according to the anthropocentric canon: time is a "living being" that develops together with society and is inextricably linked with society [10].

"Such conceptualization of time is considered relevant in the culture of the West. The concept of time is considered one of the main, at the same time one of the simple concepts. This concept is abstract and is formed with the help of knowledge structures that have been preserved for a long period in people's memory" [16].

5 Conclusion

By analyzing the concepts of time in the concept framework of a multicultural region, it is possible to distinguish its features: cyclicity, the development of three times (past, present, and future), time as space, time as movement, historical time, religious time, time as value.

1. The cyclical nature of time is interpreted by mythological consciousness as a series of repetitive archetypal acts, cyclicity appears as a symbolic circle. Cyclicity in the toponymic concept of "Time" is realized through the repeated nomination of settlements, mountains, rivers.

2. An additional sign of time: "Time as Space" is a distinctive feature of the toponymic concept.

3. At a certain stage, the mythological consciousness of nominating folks is transformed into a Christian or Islamic consciousness (depending on the religion — note by the author), by getting fixed in toponyms.

4. Linear time is historical time, conditioned by the formation of historical cognition. Toponyms have fixed historical realities: the names of historical figures, places, events.

The toponymic concept of "Time" closes into the main symbolic circle – time as a value, but it is not time itself that becomes important, but what remains "without time", "out of time", "above time": Memory – Respect – Life – Human.

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