Linguocultural Characteristics of Fixed Expressions With Onomastic Single Components

Gunay Aliyeva [1]

[1] *Ganja State University*
429 Heydar Aliyev Avenue, Ganja, Azerbaijan

Abstract. Our world is a modern globalised world, and communication is essential. Preserving civilisations and cultures has a dominant societal position in the contemporary era. In this regard, most of the communicative processes in the world refer to intercultural communication. That is why the interest of researchers in the issues of language and culture, intercultural communication, and linguoculturology is growing.

It is known that stable associations reflect the characteristics of people's perception of the surrounding world and the natural world around them. The cognitive mechanisms in forming a stable combination are the people's history, traditions, lifestyle, the geographical world in which they are surrounded, and other factors. All these things we have listed affect people's thinking and are reflected in the language to express a kind of thinking. All these factors constitute a particular research object in linguistic and cultural studies.

The interaction of language and culture is manifested in stable combinations. Linguistics reflects the cognitive thinking of this or that nation. It studies the language of the people's view of the world formed based on millennia of real-life experience. Linguistic factors can manifest themselves in stable combinations. Among linguistic units, the onomastic unit is the only language structure with a unitary component that is so closely related to culture. That is why the linguistic and cultural analysis of onomastic single-component stable compounds in both languages with different systems, like Azerbaijani and English, is of great interest.

Keywords: grammar; syntax; syntactical relations; coordination; subordination.

INTRODUCTION

It is known that national cultural identity is the basis of any view of the world. From this point of view, in the current era, studying objects and phenomena of people's material and spiritual culture reflected in linguistic units is of particular interest to scientists.

Linguoculturology is "a field of science that studies the manifestation, reflection and determination of culture in language and speech" [12, p. 12]. Linguoculturology emerged as a science only at the end of the XX-XXI centuries. Until this period, if it was primarily about studying the national elements of the language system in linguistics, the term linguo-regionalism was already used. However, even today, many researchers consider linguoculturology and linguo-regional studies the same field of science. "This is primarily related to the fact that both linguoculturology and lingo-regional studies are based on cultural information, which should be considered as a science that combines various fields of knowledge (philosophy, psychology, history, sociology, ethnography, etc.)" [17, p. 7].

Nonetheless, we believe the objectives and functions of these scientific directions, which involve the interaction of language and culture, are entirely distinct. Suppose linguoregional studies extract cultural information from lexemes and phraseological units for teaching language. In that case, linguoculturology pays

attention to the characteristics of the embodiment of culture in language.

Linguoculturology plays the role of the theoretical foundation for linguoregional studies. Definitions of linguoculturology in modern literature are pretty diverse. So, V. Telia defines this field of science as a part of ethnolinguistics dedicated to investigating and describing the correspondence between language and culture in synchronous interaction. According to her, the object of linguoculturology is studied at the "junction" of two fundamental sciences: linguistics and cultural studies" [16, p. 217].

The author B. Vorobyov gives the following brief definition of this scientific direction: "...linguoculturology is a complex scientific field that studies interactions and influences in the functioning of culture and language activity, reflecting the unity of linguistic and extra-linguistic (cultural) content by using systematic methods and focusing on modern priorities and cultural institutions (norms and the system of universal values)" [8, p. 36-37]. According to this researcher, "linguoculturology studies the national-cultural semantics of linguistic units with all their content and shades with the aim of understanding as closely as possible to the perception of speakers of a certain language and a certain culture" [8, p. 84].

The author V. Maslova describes linguoculturology as a field of humanitarian science that investigates "the material and spiritual culture embodied in the living national language and reflected in linguistic processes" and calls it "an integrative field of knowledge that consolidates research results in the field of culturology and linguistics, ethnolinguistics and cultural anthropology" [5, p. 30].

The author N. Alefirenko calls the subject of linguoculturology the representation of cultural facts in language. Its original unique product is linguoculturology [7, p. 14].

Based on the definitions above, it can be concluded that linguoculturology studies the complex and multifaceted nature of the relationship between language and culture, their mutual interactions and relations in the process of communication between people, as well as a set of selected cultural values, the living, communicative processes of the creation and perception of speech, the experience of national mentality and the linguist, gives a systematic description of the linguistic image of the world.

RESULTS AND DISCUSSION

Since fixed expressions in the language are a valuable resource in studying the consciousness, national characteristics, and identity of the language speakers, they can be studied within the framework of the linguacultural approach. Fixed combinations can be referred to as micro-texts in which the universal concepts of each culture are presented, a kind of world model, "the network of coordinates by which people perceive reality and build the image of the world that exists in their minds" [10, p. 84]. The cultural worldview reflected in its fixed expressions is also engraved in its internal form by bringing the collective ideas formed by the ethnic group, people and nation to the modern era in the world's cultural development processes. Regarding the material of fixed expressions, the main task of linguoculturology is to investigate and describe the mechanisms by which stable language units interact with the cultural semantics of the artistic "language" as natural language units. The result of the activity of these mechanisms is the expression of cultural semantics in fixed combinations, thereby fulfilling the function of verbalised signs of cultural "language".

Fixed expressions are attributed to linguistic representations of linguacultural phenomena due to their ability to reflect the national mentality and values of the people speaking a specific language. Fixed phrases containing onomastic units are the most vivid representation of language culture. Proper names occupy a special place in any language and are closely linked to the "background" knowledge.

Therefore, the linguacultural aspect of a fixed structure containing proper names is of interest to researchers engaged in the problems of describing the specific information in the layer of fixed expressions of the language. This refers to toponym-based stable expressions, the importance of which in terms of reflecting a unified picture of the world, i.e. a world model preserved in the moral memory, consciousness and culture of the people, has been emphasised in the works of many researchers

L. Davletkulova, V. Khokhlova, A. Urazmetova, V. Mokienko, I. Kondakova and others.

Approaching the study of stable expressions in language from a linguacultural perspective, it is necessary to identify and analyse the cultural component in a multifaceted manner. In fixed combinations with toponyms as a component, it is a toponym-component that, being a component of a stable expression, undergoes a qualitative change and acquires new meanings, thus strengthening the national character of fixed expressions.

In analysing such a fixed expression, it is essential to determine the cultural significance of the toponymic component and its semantic connection with the original geographical name. However, before conducting such an analysis, it is necessary to characterise the toponym as a national element of the linguistic landscape of the world and determine its semantic and linguacultural importance in the structure of a stable expression.

The linguacultural aspect attracts the theory most in fixed expressions with toponymic components. In these instances, toponyms act as linguistic-cultural spatial objects.

The toponym model is a geographic space - proper names realised by humans, corresponding to the forms of the national-linguistic structure of the world that depend on certain historical conditions. Geographical space encompasses a particular area covered by a specific tribe, community, and state. Geographical location is a person's abode and place of residence. The history of naming where a person lives goes back to ancient times. Humans have encountered various realities in their daily lives. These realities were first the areas of the surrounding landscape - fields, plains, mountains, forests, valleys, rivers, lakes, etc., and later, the city - an enclosed space. Knowing the geographical location of each nation plays an essential role in shaping its national mentality. In his works on cultural studies, G. Gachev allocates significant attention to the influence of geographical and geopolitical factors on the formation of the national mentality of individual nations. He believes that nature, the "body of the earth", "determines the face of national unity". It "predetermines... the model of the world..." [9, p. 63].

Geographical spatial relationships in language and speech are expressed through toponyms. The author L. Davletkulova perceives toponyms as "historically, socially and culturally determined geographical names of any natural or artificial objects created by humans on land or water surface of the Earth" [4, p. 33]. The author N. Podolskaya defines a toponym: a toponym "is a special name for distinguishing one geographical object from other geographical objects, taking into account place, time, language and writing within the relevant context" [6, p. 32].

Toponymy is the science of geographical names' origin, semantic and historical-cultural status. Usually, when researchers determine the place of toponymy in the system of sciences, they note its position at the intersection of geography, linguistics and history. Toponymy is linked to geography since geographical names always refer to a specific place that reflects the territory's characteristics. However, toponyms are linguistic units that emerged at the junction of three sciences: linguistics, geography and history. "It is known that the onomastic system of the language has its laws and rules of formation. Nevertheless, toponymy, as a component of the onomastic system, is formed using language tools, its appellative lexicon, and geographical names. Toponymy, as a clear example of the semiotics of the name system of the language, treats language tools in a particular way" [1, p. 79].

Geographical names were created at a particular stage of the development of society. They arose from the need to distinguish one place from another. Distinguishing the individual, the singular between the mass and the ordinary, the people name the geographical object according to the characteristic feature that differentiates it from similar objects. Geographical names are stable and preserved for a long time. They become rare historical monuments. According to many researchers, toponymy also refers to history and source science to a certain extent [15, p. 84].

Toponymy is closely connected to its country's history, reflected in the language. Let's consider geographical names in the example of the British Isles, which represent the language of each of Britain's numerous conquerors, and in the example of geographical place names in the territory of Azerbaijan. For instance, many Celtic

names have been preserved in Scotland, Wales, the far west of Cornwall and Ireland, Man, Anglesey and some other islands: Avon, Shannon, Don, Severn, etc. Hydronyms related to Avon, i.e. "river", are especially widespread.

The term **loch**, meaning "lake" or "sea bay" in the Celtic languages of Scotland and Ireland, is notably prevalent in lake names. The language and culture of England were influenced by the Anglo-Saxon tribes (Angles, Saxons, Jutes) who lived in the territory of modern Europe and enslaved England in the 5th century AD. The Anglo-Saxons named their new country England (the land of Angles), and their language was called English. The Anglo-Saxons gave many place names, and we find many elements of Anglo-Saxon origin in modern English place names.

As noted by various researchers, each subsequent language has influenced the phonetic and graphic form of place names already existing in English. The 300-year occupation of the British Isles by Rome greatly impacted the toponymy of England. Latin roots can be found in many geographical names (mainly those of settlements). For example, **Eccles** (from the Latin, **ecclesia** means "church"); **caster / chester / ceaster** (**castra** meaning "castle"): Manchester, Lancashire, Chester, Cheshire, etc.

Another wave of influence on English toponymy is associated with the Viking raids on the British Isles from Denmark and Norway, who conquered most of the British Isles from AD 789. Yorkshire, Dertisher, Lincolnshire, Naysteshire, Norfolk and Suffolk counties passed to the Scandinavians, receiving the name **Danelaw**, i.e. "Danish legal area".

The Scandinavians brought many of their names to England. They have also substituted some components of existing names with the roots from their language. In some cases, they changed the pronunciation of previous names. Among the toponyms brought by the Vikings are Asenby (North Yorkshire) and Baldersby (North Yorkshire), which are encountered across names. Scandinavian names are most represented in Yorkshire and Lancashire. The last layer of English toponyms dates back to the Norman conquest of the British Isles in 1066. The Norman Conquest significantly influenced the formation of the English language and left a significant mark on the toponymy of England. Place names with Norman roots include **Beauchief, Richmond (North Yorkshire), Rougemon, Enville (Staffordshire)** etc.

A vast number of toponyms in the territory of Azerbaijan are lexical units of Turkish origin. Toponyms **Ganja (Gəncə), Karabakh (Qarabağ), Shahsevan (Şahsevən), Bayat, Sheki (Şəki)** and so on are based on ethnonyms of Turkic origin.

Therefore, toponymy is a kind of historical document or monument. From here, it is inferred that geographical names are not only the historical past of the country revealed in the cultural context but also a part of the language's vocabulary subject to certain linguistic regularities. Toponymy is also a component of linguistics. At the present stage, linguistic aspects of toponymy precede and stimulate other elements. "A large part of the aspects that accompany the life of a nation - its place of residence, climate, religion, state institution, customs and traditions can be external to it to a certain extent and probably carry special characteristics. There is only one event of a completely different nature - the language, which is the nation's breath and soul of the nation, is simultaneously created with it. The trace of language moves in a certain circle, and we perceive it either as an activity or a product of activity" [3, p. 142].

The linguistic and cultural characteristics of toponyms in Azerbaijani and English, two diverse system languages, mainly emerge within fixed expressions. As noted earlier, fixed expressions of any language possess a national character. The national cultural characteristics of the surrounding reality are more clearly manifested in fixed expressions, as these units reflect the linguistic community's spiritual, historical and everyday practical "experiences".

Fixed phrases containing toponyms reflect socio-cultural originality arising from the characteristics of the people's living conditions and historical development. The system of images in them expresses a particular nation's worldview and testifies to its national-cultural experience and traditions. Fixed expressions provide information about the people's specific customs, ways of thinking, histories, and mythologies with the nomination of geographical objects.

Toponym-based fixed expressions are linguistic combinations bearing the most national

character, as unlike phraseological units of other thematic groups, they have practically no parallels in different languages, except for international-level fixed expressions, which primarily include units created based on ancient mythology and historical events of the New Testament.

As V. M. Mokienko highlighted, "In phraseologies with proper names, of course, if we exclude international idioms (biblical, mythological and literary expressions), such parallelism is limited to a minimum" [14, p. 36]. According to V. Katermina, "the proper name, which acts as a national-cultural component in phraseology, helps to determine the characteristics, characteristic features, linguistic personality type of a certain nation" [11].

In her view, the transformation of toponyms into such semantically stable expressions occurs primarily because they are used in a figurative sense based on images related to history, culture, natural conditions, and the life of the carrier of the native language. Through the thematic connections of the toponymic component, "a fragment" of the reality surrounding a person is transmitted. Thus, in the fixed expressions with the toponymic component, the cultural meaning component that reflects the national cultural characteristics, psychology, lifestyle, customs and traditions, and historical and economic development of the people's social and moral life becomes relevant.

The author K. Kropacheva notes that "toponym-based stable expressions mostly differ from other fixed expressions by their lower semantic compatibility of components" [13, p. 100]. Nevertheless, the toponym, as a component of a fixed expression, can become a means of qualitatively characterising the entire unit as a whole.

Fixed expressions comprised of toponyms have an assessment component that reflects the socially conditioned secondary division of the objective world, primarily according to the national-cultural environment to which they belong. Moreover, evaluations of these fixed expressions can be harmful, positive and neutral. Fixed phrases with toponyms have attracted people's attention since the 18th century. Folkloric sources of the late 18th and early 20th centuries indicate that stable compounds are often, though not always, given their meaning and etymology. Thus, similar fixed phrases were

included in Francis Grose's dictionary "A Provincial Glossary: with a collection of Local Proverbs, and Popular Superstitions", published in 1790.

Researchers note that toponym-based fixed expressions express a person's character: mental ability, character, social status, behaviour, and appearance. In most cases, this feature is very critical. Characteristics of intellectual skills are depicted, especially in English toponymic component-based fixed expressions.

Toponyms expressing the negative characteristics of intellectual abilities can be considered "implicative2 synonyms, and we can distinguish between them with the synonym dominant. An example is the toponym "*Gotham*", which is used not only as part of a fixed expression but also independently. This village is mentioned in many contexts as an "epitome" or "example" of stupidity (slowness). K. Briggs notes that such "villages of fools" (he lists 45 similar toponyms) are scattered throughout the counties of England [2, p. 3]. However, within the British auto-stereotype, the worst quality in intellectual assessment is not stupidity or lack of education but simplicity and naivety. The understanding of simplicity as stupidity is characteristic of many stable expressions with a toponymic component. If simplicity and excessive naivety are viewed negatively, it is appreciated, reflected in the semantics of many fixed expressions with a toponymic component. While toponyms, as part of stable expressions, offer insights into the internal characteristics of the people who created them, they also serve as a reminder of the historical fate of the country and its people, its role in the political, economic and cultural arenas, which allows analogies and helps toponyms acquire unique metaphorical meanings.

Taking into account the semantics of the toponym component, all toponymic fixed expressions of the English language are divided into two major groups: 1) toponymic fixed expressions that name the geographical object of the English-speaking linguistic area; 2) toponymic fixed expressions denoting geographical objects located outside of the operational area of the English language.

Most of the fixed expressions with a toponymic component that we identified belong to the first group. Fixed phrases of this type mainly consist

of toponyms encompassing English and American toponyms.

Let's analyse the phraseological units of each group. Firstly, fixed expressions with "foreign" toponyms in their structure can be divided into four groups: 1) fixed phrases with toponyms based on ancient mythology; 2) phraseological units originating from the Bible; 3) fixed expressions that include toponyms denoting geographic objects related to specific historical events; 4) fixed expressions formed with toponyms of other non-English-speaking countries.

In the Azerbaijani language, the names of geographical objects outside of Azerbaijan can be found in fixed expressions with a toponymic component.

The toponym **Mazandaran jackal**: If the symbolic meaning of the word "jackal" by itself means a being that embodies many negative qualities (cowardice, impurity, hypocrisy, betrayal), these qualities are intensified in the expression "Mazandaran jackal". Our idiom is usually used as part of the proverb, "A dog barks at everyone, Mazandaran jackal at us". The expression *The sword strikes here, the tip plays in Aleppo (Baghdad),* used about someone with great authority and influence. *Trojan horse* - an insidious intention, a secret threat, a means of betrayal, veiled by something. *Turning into the Dead of Marand* - Marand is a city in the East Azerbaijan province of Iran, the administrative centre of Marand county, located northwest of Tabriz. An expression used for a big, fat, healthy, but lazy person who does not want to move from his seat; *The lazy of Ardabil*- Shah the lazy (594): I

traveled Iran, I saw Turan as a paradise here - a foreign country to walk in, an excellent country to die in.

The English language also contains names of foreign geographical places. For instance, it is *better to be first in a village than second in Rome; Rome was not built in a day.* Many modern fixed expressions with oeconyms in contemporary English and Azerbaijani languages originate in sacred books- the Holy "Quran" and the Bible. For example, *the scarlet woman of Babylon* is an image in Christian eschatology based on the book of Revelation of John the Evangelist, depicting an image associated with an immoral woman from Babylon. The explanation of the symbolism related to this sinful woman and her imagery has been the subject of numerous theological interpretations and debates. In the modern language, the phrase "Babylonian harlot" is not used in its literal sense but somewhat metaphorically to refer to women with light nature.

CONCLUSIONS

Therefore, concerning the onomastic unit component of linguoculturology, we can say that language is not only a reflection of the concepts, events and processes existing in culture. Language shapes culture as it takes root and grows within culture. As the language develops within the culture, it contributes to forming a field of science called linguoculturology. Linguoculturology, in turn, is most often manifested in stable expressions that are readily available in the language.

REFERENCES

1. Akhundova, G. (2023). *Toponomik sistemde sechim problemi / Onomastika meseleleri* [The selection problem in the toponomic system / Onomastics issues]. Baku: Elm və tehsil (in Azerbaijani).

2. Briggs, J. (2005). The use of indigenous knowledge in development: problems and challenges. *Progress in Development Studies, 5*(2), 99–114. doi: 10.1191/1464993405ps105oa

3. Jafarov, N. (2021). *Multidissiplinar dilçilik. Linqvokulturologiya* [Multidisciplinary linguistics. Linguoculturalogy]. Baku: Elm və tehsil (in Azerbaijani).

4. Davletkulova, L. N (2014). *Toponimy' v lingvokul`turologicheskom aspekte (na primere geograficheskix nazvanij grafstva Oksfordshir i Chelyabinskoj oblasti)* [Toponyms in the linguoculturological aspect (on the example of the geographical names of the Oxfordshire County and the Chelyabinsk region)] (Doctoral dissertation). Chelyabinsk (in Russian).

5. Maslova, V. (2007). *Vvedenie v koqnitivnoy linqvistike* [Introduction to cognitive linguistics]. Moscow: n. d. (in Russian).

6. Podolskaya, N. 1978). *Slovar russkoy onomasticheskoy terminologii* [The dictionary of Russian onomastic terminology]. Moscow: Nauka (in Russian).

7. Alefirenko, N. (2010). *Linguokulturologiya kak nauchnaya I uchebnaya dischiplina. Linguokulturologiya. Chennostno-smislovoe pronstranstvo yazika* [Linguoculturology as a scientific and educational discipline. The value-semantic space of language]. Moscow: n. d. (in Russian).

8. Vorobyev, V. (1997). *Linqvokulturologiya: Teoriya i metodi* [Linguoculturology: Theory and methods]. Moscow: RUDN (in Russian).

9. Gachev, G. D (1988). *Nachionalnie obrazi mira* [National images of the world]. Moscow: Sovetskiy pisatel (in Russian).

10. Gurevich, A. (2007). *Kultura i obshestvo sredenevekovoy Evropi qlazami sovremennikov* [Culture and society of medieval Europe through the eyes of contemporaries]. N. d. (in Russian).

11. Katermina, V. (2016). Politicheskaya neonominachiya v massmediynom diskurse [Political neonomination in mass media discourse]. *Politicheskaya lingvistika, 4*, 27–33 (in Russian).

12. Krasnix, V. (2002). *Etnopsixolinqvistika i linqvokulturologiya* [Ethnopsycholinguistics and linguoculturology]. Moscow: Qnozis (in Russian).

13. Kropachaeva, M., & Litvinova, E. (2013). Subkultura qeymerov, edinaya i delimaya [Gamer subculture, united and divisible]. *Sotsio- i psiholingvisticheskie issledovaniya, 1*, 74–77 (in Russian).

14. Mokienko, V. (1980). *O sobstvennom imeni v sostave frazeologii* [About a proper name as part of phraseology]. Moscow: Nauka (in Russian).

15. Nikonov, V. (2011). *Vvedenie v toponimiku* [Introduction to toponymy]. Moscow: n. d. (in Russian).

16. Teliya, V. (1996). *Russkaya frazeologiya. Semanticheskiy, praqmaticheskiy i linqvokulturoloqicheskiy aspekti* [Russian phraseology. Semantical, pragmatical and linguocultural aspects]. N. d. (in Russian).

17. Harchenkova, I. (2013). Kontseptsiya formirovaniya lingvokulturologicheskoy kompetentsii studentov yazyikovyih fakultetov na materiale kreolizovannyih tekstov pri obuchenii nemetskomu yazyiku [The concept of forming linguocultural competence of students of language faculties based on the material of creolised texts while teaching the German language]. *Sovremennyie problemyi nauki i obrazovaniya, 6* (in Russian).