

## Educating the principals of Linguistic Universal in Concept «Nature»

### Educar a los principios de la lingüística universal en el concepto «Naturaleza»

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## Summary

The article is concerned with educating the concepts “proper name \* toponym + anthroponym” linguocultural category and summarizing the analysis with regard to cognitive perception of Nakh-Dagestian languages<sup>1</sup>. If we consider the interpretation of the terms “proper name \* toponym + anthroponym” from viewpoint of cognitive perception, then the world picture as a linguocultural category actualizes the concept “nature ↔ toponym + color ↔ anthroponym + color”. This procedure for analyzing the terms in the conceptualization of the Nakh-Dagestian languages makes it possible to adjust the interpretation of the Russian language “Concept “nature” ↔ color + toponym ⇕ color + anthroponym”. An analysis of the material shows that the interpretation of the terms with the designation of the concept “nature” differs in hierarchical types of asymmetry of the Nakh-Dagestian languages of ordered types “class ↔ class member”, and the degree of influence of the scientific world picture on the meaning of the everyday picture of the region is usually structured by the analysis of translation into the Russian language.

**Keywords:** Scientific Picture of The Region; Russian Language; Dagestian Languages; Vocabulary; Ordered Types “Class ↔ Class Member”; Translation

## Resumen

El artículo trata de educar los conceptos de "nombre propio \* topónimo + antropónimo" categoría lingüística y resumir el análisis con respecto a la percepción cognitiva de las lenguas Nakh-Daguestán. Si consideramos la interpretación de los términos "nombre propio \* toponym + anthroponym" desde el punto de vista de la percepción cognitiva, entonces la imagen del mundo como categoría lingüística actualiza el concepto "naturaleza ↔ toponym + color ↔ anthroponym + color". Este procedimiento para analizar los términos en la conceptualización de los idiomas Nakh-Daguestán permite ajustar la interpretación del idioma ruso "Concepto" naturaleza "↔ color + topónimo ⇕ color + antropónimo". Un análisis del material muestra que la interpretación de los términos con la designación del concepto "naturaleza" difiere en los tipos jerárquicos de asimetría de las lenguas Nakh-Daguestianas de los tipos ordenados "clase ↔ miembro de clase", y el grado de influencia del La imagen científica del mundo sobre el significado de la imagen cotidiana de la región generalmente se estructura mediante el análisis de la traducción al idioma ruso.

**Palabras clave:** Imagen científica de la region; Idioma ruso; Idiomas de Daguestán; Vocabulario, tipos ordenados "clase member miembro de clase"; tTraducción.

## Introduction

The problem of constructing the world picture is solved in modern linguistics within the framework of theoretical semantics and cognitive linguistics in the works by R. Langacker, E. S. Kubryakova, V. A. Maslova, Y. D. Apresyan, B. A. Serebrennikov, Y. N. Karaulov and others (Leontovich, 2011; Maslov, 2004). If we consider the problem of construction from the point of view of the specifics of cognitive perception of life by specific people, then the world picture as a category of linguoculturological and historical-ethnological necessarily includes the ways of language conceptualization of the region (Santueva, 2018). The importance of the study of the language conceptualization of a region is determined by the approach to language as a social and

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<sup>1</sup> Nakha-Dagestan languages form two subgroups of the Caucasian language family – Nakha and Dagestan with language subgroups Avaro-Ando-Tsez, Lak-Dargwa, Lezghin, Chechen - Ingush Batzbai // Klimov G.A. Caucasian languages. Published in: World languages. Caucasian languages. M.: Academy, 2001.P. 10-14.

cultural phenomenon (Shikhalieva, 2019). It includes both explicit and potential knowledge of the language conceptualization of a region with hierarchical types of asymmetry – S sentence  $\geq$  N (translation of a noun)  $\bar{\neq}$  NP (translation of a nominal group). The key terms of cognitive linguistics are related to cognitive activity of human consciousness, i.e. activity, as a result of which a person makes a certain decision or some activity. Cognitive activity is intended to describe the processes that accompany the processing of information, adjust the creation of language structures “class  $\leftrightarrow$  class member” (Melchuk, 1998). Having insight and understanding of the hierarchical relations of a particular linguocultural community, we will try to differentiate rational elements of the anthroponymic class in the system of rules that generate cognitive space of ordered types “class  $\leftrightarrow$  class member” (Shikhalieva, 2019).

## Methods

In the practice of typological studies, a method of indexing quantitative values play a special part (Dixon, 2010). The combined methods to be a synthesis of indexing approaches and author’s solutions in the field of conceptualization common in linguistics are used in the paper (Jons, 2009; Thomas, 2012). In terms of hierarchical asymmetry, the data instrumentarium either indicates a situation known to the addressee, or one compares this phenomenon with another phenomenon similar to it, familiar to the addressee (Balashova, 2014). The structural analysis of concept, the structural analysis of metaphor that are comprehended in traditional cognitive approaches are used. Class members are data and functions for working with this data. A class name is the name of the new data type. Thus, units of motivated names of the anthroponymic class in the Nakh-Dagestian languages represent an evaluation of the meanings of folklore frames (Ivanov, 1989; Haspelmath, 1993). The procedure for analyzing the terms with types “Dagestian  $\geq$  national languages” means the type of hierarchical relations “class  $\leftrightarrow$  member of the class”, where the class is anthropos (Kibrik, 2003). Using the classes of anthropos, the properties of anthroponymic objects are determined (see Table 1):

**Table 1.**  
*The concept “nature” in avar, lezgin, tabasaran languages*

Representative of color	N // Noun	Lexical meaning
masculine proper noun	x:anc'u	literally dark-blue
masculine proper noun	saruḡan	literally yellow Knyazh
masculine proper noun	karaxan	literally black Knyazh
feminine proper noun	benewša	literally lilac
feminine proper noun	mesedu	literally gold (golden)
feminine proper noun	jarḡanum	literally red dame

## Interpretation of Research Results

Not only the definitions of verbal communication, but also the interpretation of stereotypes of the surrounding world indicate to a convincing connection of a person with representatives of the meanings of color. The interpretation of color stereotypes in the linguistic image of the region allows for the classification of the representatives of meanings with the exchange of verbal communication of the Dagestian linguistic and cultural community (Kibrik, 2010) (see Table 2):

**Table 2.***The concept “nature” as representatives of meanings*

Part of speech // Lexical meaning	NP adjective+noun	NP adjective + noun
<b>Avar</b>		
toponym	q:axIab k'k'al	literally White ravine
toponym	č'egIerab ic:	literally Black spring
toponym	bagIarab λ'uri	literally Red rock
<b>LEZGIN</b>		
toponym	q'acu q <sup>w</sup> alar	literally Green steep
toponym	q:pi ruk <sup>w</sup> ar č:il	literally The land with yellow soil
<b>TABASARAN</b>		
toponym	za:n u'ru χut'lar	literally Upper red fields
toponym	askan u'ru χut'lar	literally Lower red fields

As shown by the examples, adjectives with a noun play the role of determining the quality of a proper name (person). In all examples, the characteristic of quality and color is combined with the proper name (of a person) (Klimov & Khalilov, 2003). This perception of knowledge is correlated with the definitions of interpretations of terms in the Avar and Tabasaran languages. The first component can perform either descriptive, restrictive, or characterizing function. The second component describes the meaning of the name in the field of human being (Maslov, 2004).

The monuments of folklore texts with a variety of perceived and observed phenomena of communication permeate the entire sphere of human cognition. If we talk about monuments in the field of human life, then we should provide a description with the foundations of national texts “name = toponym ↔ name = anthroponym” (Bagmadov, 2006; Gyulmagomedov, 2012) (see Table 3).

**Table 3.***The concept “nature” in the studied opposition of avar, dargin, lezgin, tabasaran languages*

Part of Speech // lexical meaning	N noun	NA noun + adjective
<b>Avar</b>		
Speleonym	č'egIerab noq:o	literally Black cave
Choronym	č'egIeraλ'	literally Chernozemie
<b>Dargin</b>		
Speleonym	it'in g'janč:inna q'at:i	literally The clove of red clay
Hydronym	q'ara suw g'inic	literally The spring of black water
<b>Lezgin</b>		
Oikonym	jaru λ'il	literally Red mountaintop
Oikonym	jaru ruk	literally Red earth
<b>Tabasaran</b>		
Hydronym	lizi vjaris	literally White river
Oikonym	lizi wič	literally White apple

The study material is toponyms in which the perception of reality is reflected through color. From a linguistic point of view, these are “two-conditional attributive constructions” made up according to the model structure “adjective + noun” (Kibrik, 2010).

In the Dargin language, some toponyms are three-membered definitive phrases according to the model “adjective + genitive noun + name in the form of the absolute” (Melchuk, 1998).

## Results

The presence of evaluativity in the studied Nakh-Dagestanian languages is revealed according to the semiotic principle of folklore frames “proper name  $\uparrow$  person  $\geq$  personal name  $\uparrow$  toponym”. In the conceptual kernel of the Nakh-Dagestanian languages, the phenomenon of folklore frames and the opposition of precedent perception “personal name \* of a person  $\geq$  personal name \* toponym” are actualized. The invariants of perception of precedent frames allow identifying the kernel of the concept and the opposition of the precedent situation (Maslov, 2004) (see Table 5).

**Table 5.**

*The concept “nature” in precedent situation of the russian-tabasaran text*

Part of speech		
NA noun +adjective	NA noun +adjective	N noun $\downarrow$ lexical meaning
al bab	literally Pink grandmother	demonym
iri šiw	literally Red woman	demonym
u'ru jic	literally Red bull	demonym

In the notional kernel of the concept, the opposition of precedent relations of the linguistic image of the region can be re-thought. To analyze the opposition of precedent relations with the concepts of multilingual frames of color, not only the semantics of folklore but also literary texts were re-thought  $\leftrightarrow$  the color of wolf is gray color, that is, the meaning “ripe wheat”. Consequently, the hierarchical structure of precedent relations systematizes the interpretation of color with the concepts of genre frames, which are comprehended, first of all, in the concept of color designations, the interpretation of frames “name is a toponym, an anthroponym” (Leontovich, 2011).

## Conclusions

The linguistic image of the region in the interpretation of the frames of linguoculturology allows for the description of a multi-stage understanding of language contacts. Taking into account the fact that the frames of the observed phenomena should be disclosed in all their background and connotative meanings, it is necessary to be delicate in interpreting the material of linguoculturology with environmental factors “proper name  $\downarrow$  common name” (Santueva, 2018). This multi-stage connection of the phenomena of linguoculturology actualizes the natural environment of color designations in the concept sphere of the peoples of Dagestan.

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