Ethnolinguistic contacts as a factor in the formation of a human resource (on the example of a toponymic world picture of a multicultural region)

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Abstract. While the studying of the Krasnodar Territory and the Republic of Adygea toponymy, different academic researchers state two groups of problems: on the one hand, historical and ethnographic in nature, and on the other hand, purely linguistic – the problem of translation. This article presents the author's own approach to the study of toponymy of the Krasnodar Territory and the Republic of Adygea. The intensity of the settlement of the southern region made it attractive for the study of toponymic names. The departure or complete disappearance of ethnic groups was fixed in toponyms: the names either disappeared completely or were assimilated into the language of the conquering people. The conceptualization of reality, fixed in the language and transmitted from generation to generation, is reflected in the national picture of the world. If conceptualization occurs through toponymic material, it makes sense to talk about a toponymic picture of the world. Exploring the toponymic picture of the world, the author came to the conclusion that the toponymic world picture itself is a concept, and its plan of expression (signs) includes toponyms (toponymic concepts) that consolidate knowledge about the surrounding world in the minds of ethnic groups. The system of toponyms' meanings itself is in direct interaction with the culture of the nominating people and the mentality of the people. In this particular article, the author sets the task of analyzing toponymic studies of a multicultural region. In order to implement the task, general scientific methods of linguistic analysis were used: descriptive and comparative.
Keywords: toponym, concept, conceptualization, toponymic picture of the world, multicultural region, linguistic consciousness

1   Introduction

The issues of toponymy of the Krasnodar Territory and the Republic of Adygea have been already discussed in the works of many academic specialists. These are, first of all, fundamental works on the toponymy of Adygea by K.H. Meretukov, N.K. Kostarnova, R.Y. Namitokova [1-3], on Kabardian toponymy by B. Kokov [4], Karachay toponymy by H.-M.

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Khadzhilaev [5]; the evolution of the formation of toponyms of the Republic of Adygea are devoted to the research of T.G. Tuova, F.V. Tuguza [6]; the toponymy of Dagestan and North Ossetia was studied by M.R. Bagomedov, A.D. Tsagaeva [7, 8].

The basis for the study of Adyghe onomastics was laid by the works of K.H. Meretukov, J.N. Kokov, R.Y. Namitokova. In 2009, the Coordination Center for the Study of Regional Onomastics of the North Caucasus and the laboratory "Regional Onomastics" were established at the Adyghe State University, under the leadership of M.A. Kumakov [9] and R.Y. Namitokova.

"The North Caucasus and Adygea are of considerable interest for the study of toponyms. Their study (from historical, ethnographic and linguistic positions) allows to restore the etymology of toponyms, to determine the location of long-disappeared villages, changes and replacement of some names by others. In other words, it helps to display the features of the historical process in the region and to get additional information about the fate of the country" [10].

In the Krasnodar Territory and the Republic of Adygea toponymy, several layers are traditionally distinguished: "the first and oldest layer of these names belongs to the ancestors of the Adygs and their descendants, the less ancient layer was left by the Cimmerians, Scythians, Sarmatians and Alans, the most recent toponymic layer was deposited due to the appearance of the Goths, Bulgars, Komans and Russians" [6].

Toponyms act as addresses of geographical objects, but their function of a cultural and historical monument is more important. In the work of T.G. Tuova and F.V. Tuguz [6], the analysis of oikonyms by semantic type was carried out. The researchers came to the conclusion that the etymology of toponyms goes back to two signs: socially significant and patronymic nomination. Graphically, the studies are presented in Figure 1.
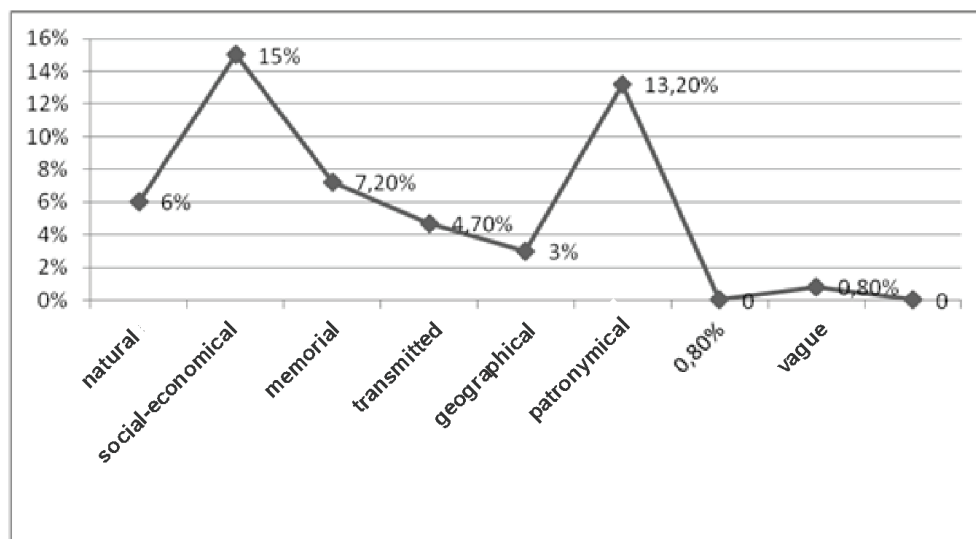

Fig. 1. Results of the analysis of oikonyms by semantic type [6].

The analysis of the modern map of the studied region showed that the history of toponyms can be divided into etymological layers: Adyghe, Greek, Turkic and Slavic. This is shown in Figure 2 (percentage).

The history of the origin and formation of toponymic names is a reflection of the process of cognition of the surrounding world and awareness of one's place in this world.
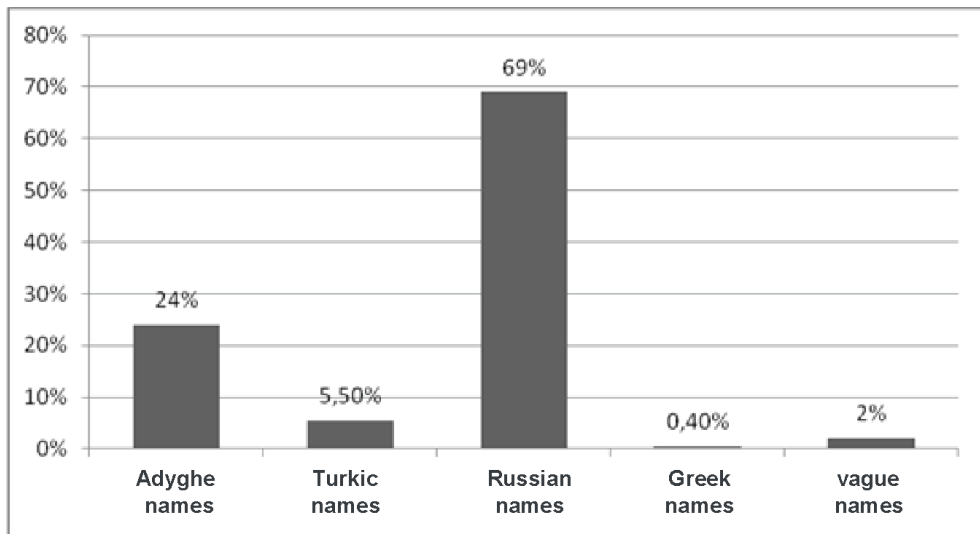
Dela Press Conference Series: Economics, Business and Management Vol.001, 039 (2022)   https://doi.org/10.56199/dpcsebm.tbzu1287

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Fig. 2. Structure of toponymic types of oikonyms of the Republic of Adygea [6].

2   Materials and methods

In the description of toponymy, scientists rely on the broad and voluminous concept of "adygage" ("adygag"e"), which means the totality of the best moral qualities of a person (diligence, courage, bravery, humanity, modesty, politeness, hospitality, respect for elders, culture of speech, culture of behavior, sense of duty and honor" [11].

The concept of "adygage" is represented in the toponymic concepts of "Homeland", "People", and "Man". The homeland for the Adyghe linguoculture is the native land, it is amazing nature, mountains and rivers that have instilled in the peoples a love of freedom and pride in their Homeland. These people are ones who inhabit their native Space, their native land. "Little adyga was taught the rules of morality, which prevented unacceptable disrespectful attitude to the people with whom you live" [12].

Therefore, T.V. Fedotova believes that the involvement of toponymic material makes it possible to replenish knowledge about the geography and history of a particular region, allows to cultivate patriotism "according to the preservation of the cultural heritage of the nation" [13]. It should be taken into account that the toponymic system of a particular region is not static, but dynamically developing, develops under the influence of historical processes and becomes a source of historical and cultural memory of people. Fedotova raises a logical question: "How does the Russian-speaking population relate to non-Russian names (gives its own motivation or distorts pronunciation, adapts to similar Russian words" [13].

It is the comparative and comparative study of toponyms that allows to discover national, cultural and historical ties and national flavor of both Adyghe toponymy and Russian, contributes to the construction of a more complete and representative typology of toponymic units regularly implemented in this national picture of the world" [13].

V.V. Katermina, justifying the interest of researchers in the toponymy of the North Caucasus, believes that their [toponyms – author's note] study from historical, ethnographic and linguistic positions allows to restore the etymology of toponyms, as well as to determine the location of long-disappeared villages, changes in some names by others. In

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other words, it helpds to display the features of the historical process in the region and get additional information about the fate of the country" [14]

E.F. Kovlakas also focuses on the toponymic picture of the world of the Krasnodar Territory and the Republic of Adygea [15]. A toponym is a national, cultural and social sign.

The choice of the method of ethnolinguistic analysis is due to the fact that toponyms contain culturological information. First, toponyms as proper names retain the traditional naming models for the language. Secondly, toponyms act as a repository of collective experience, since they record not only modern culture, but also its previous state.

3   Results

Structuring the toponymic world picture (TWP) of a multicultural region, the author supposes that TWP is a mental image of an extended, three-dimensional and interconnected material system.

1.   The toponymic picture of the world is a coordination model of the coexistence of objects of reality: settlements, mountains, rivers, etc.
The Kuban River: the village of Kubanskaya, the village of Kubanets. Kuban steppe farm, three Kuban hamlets, Kuban stroy village, Kuban village, Kuban hamlet, the village of Kuban, the city of Novokubansk.

The toponymic picture of the world is subject to perceptual perception of external reality by the perceiving subject and differs from the real one by localization of human feelings and sensations. **Psezuapse (Psezue, Psezuapse)** (adyg.) – "light water", "psy" + "shu" – "good river"; **Hosta (Hasty, Hasta, Hops, Hops, Huasta)** (adyg.) – "clean river", **Chvizhepse (Chvezhepse)** (ubykh.) – "joy–giving water", **Nepil (Nepitl, Npll)** (adyg.) – "sparkling light".

This perception is based on models that have been formed in a person's consciousness, in his interaction with the surrounding world and awareness of this world.

3. The toponymic world picture is the definition of distance in the mind of the perceiving subject and itself determines the relativity of this distance. In the toponymic world picture, oriented concepts are formed (far – near; top – bottom). For example, the hamlet of Adagum – the Upper Adagum farm, the village of Mikhailovskaya – the village of Novomikhailovskoye.

4. The toponymic world picture forms a Space as a background on which objects are perceived, observation takes place over them (a mountain is not an object of Space, but a place of worship): **Ajara** (Ajarra, Ajare) (abhaz.) – **"cross mountain"**, **Indyuk (Hyindykush)** (adyg.) – **"Hindu mountain"**, **Temple-rock –** resembles a temple, a cathedral, **Thach Big (**adyg.) – "mountain of spirits", "sacred mountain".

5. The toponymic world picture as a "field of view", as a picture of the world in which animated images unfold – the animation of Space as an element of the archaic consciousness of the perceiving – nominating subject. **For example, Chamlyk** (nogai.) – "angry, sharp river", **Tsetse (Tsitse)** (adyg.) – "grumpy river", **Rufabgo (Gufabgo, Gufebgu)** (adyg.) – "mad, obstinate", **Ponura** – "depressed", "sad".

6. The toponymic world picture as an essential image, realized by a person and visible to him. The objects of the nomination have visible signs or emerging images, but also necessarily visible.

7. The content of the Toponymic world picture is not identical to the concept of "Space", but determines the scope of the content of the concept of "Space", while it is necessary to take into account its external links. The boundaries of the exploring

Dela Press Conference Series: Economics, Business and Management Vol.001, 039 (2022)   https://doi.org/10.56199/dpcsebm.tbzu1287

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Toponymic world picture moving from non-spatial spheres of concepts to spatial or other spheres of being. In the toponymy of a multicultural region, this transition can be traced in the general nomination: Locality – Mountain – River. The non-spatial sphere provides images for the nomination of spatial objects.

8. The toponymic world picture is based on the principle of anthropocentricity: Man – Genus – Tribe, which become the centers of the universe. The spatial nomination represents a Person's Space and only then spatial and abstract nominations are added. For example **aul Adamiy** (Adam), **aul Assokolay, Babuk-aul, the village of Bagovskaya** (generic surname), **the village of Barakaevskaya** (generic surname), **aul Benokovo, aul Bechmizai, the village of Gostagaevskaya** (generic surname), **the village of Dagomys** (Adyghe family name), **the village of Dakhovskaya** (Dakhova family name).

4   Discussion

It is worth paying attention to modern studies of toponymic material. Therefore, M.D. Blipashaova examines the structure and semantics of the Adyghe anthroponyms of one particular region. According to this basis the author comes to the conclusion that the formation of anthroponyms in the Adyghe language "was influenced by time, the lifestyle of the Adyghe, the mutual influence of cultures of neighboring people" [16]. In toponyms formed from anthroponyms, the nominative function is realized, along with the social and address function [17].

For example, in the work of S.K. Sapieva, "an attempt wais made to consider the essence of the national-cultural mentality of the Adyghe ethnos in the prism of the linguistic picture of the world" [12]. The researcher comes to the conclusion concerning the relationship between the basic cultural concepts of Russian and Adyghe linguoculture, as they reflect the basic principles of moral and ethical behavior of both Russian and Adyghe nations.

5   Conclusion

The toponymic world picture (fig. 3) is based on the mentality of the people, i.e., "the thinking tools that at a certain epoch are at the disposal of a person and are historically conditioned, inherited from the previous time and at the same time necessarily change in the process of his creativity, the entire historical practice" [18].

As a result of the study of the toponymic world picture of the Krasnodar Territory and the Republic of Adygea multicultural region, the following results may be summarized:

1. The toponymic world picture is multidimensional, it includes ideas about the surrounding geographical reality, forms its iconic, symbolic image.

2. The toponymic world picture fixes the logical reflection of geographical reality, while preserving linguistic models as an additional vision of the world. The images of geographical reality fixed in toponyms coincide with the toponymic images extracted from the etymology of toponyms. The archetypes of the culture of the studied region determine the structure of the consciousness of the nominating people, determine the perception of geographical reality and are reflected in the toponymic world picture.

3. The toponymic world picture reinforces the ethnolinguistic contacts of the multicultural region.

4. The toponymic world picture is a model of the world in the consciousness of the people at the present time and elements of the past consciousness, i.e. the toponymic picture

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of the world is based on the cognitive representations of the people, on knowledge about the religious, cultural, social life of the nominating peoples.
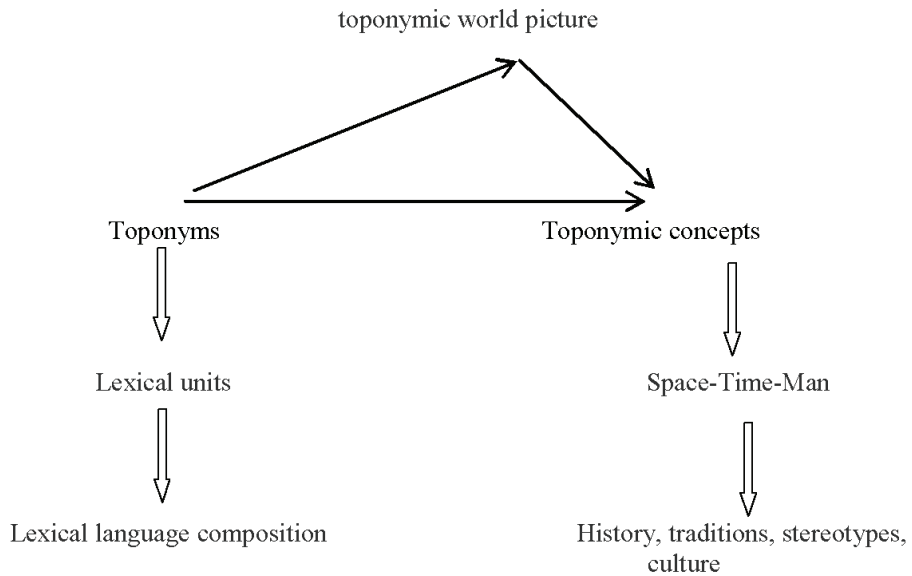

Fig. 3. TWP content plan – toponyms of a multicultural region.

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