

**TOPONYMIC PHRASEOLOGICAL UNIT, LINGUISTIC THINKING AND DISCOURSE:
RUSSIA, FRANCE AND ITALY**

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Abstract

The article studies phraseological units with a toponymic component on the material of linguistic and discursive manifestations in Russian, French and Italian linguistic cultures. National discourse in correlation with linguistic thinking is studied based on interpretative analysis of phraseology. In the context of the anthropocentric paradigm, the authors carry out a linguistic interpretation of systemic toponymic phraseological means. Being an integral part of spiritual culture, toponymic phraseological units exhibit certain features of verbalization in different languages and cultures. These features are determined by the subjective way in which speakers interpret the environment, which is undoubtedly of interest to linguistics and, in particular, to discourse studies. The differentiation of the national and cultural component of the phraseological unit, which is marked by a toponym, allows one to study phraseological units in terms of finding information on national culture, discourse and linguistic thinking in their semantics. A hypothesis is put forward that the semantics of phraseological units with a toponymic component reflects the relationship between any linguistic culture and the fundamental concepts of being and thinking, and the ways of toponymic phraseological verbalization could be viewed as elements of a nation's linguistic self-identification.

Keywords

Toponymic phraseological unit – Linguistic thinking – Discourse – Communication

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Introduction

Phraseology as part of the linguistic worldview and one of the means of representing national traits of communication and discourse has been studied quite thoroughly. At the same time, despite the abundance of research works on phraseology, the latter is still the subject of interest even today. The study of phraseology gives one a deeper understanding of the history and spirit of a people. Historical events and the nation's attitude towards them, as well as towards universal and ethnocultural values, human virtues and flaws, are reflected in phraseology to a degree.

The differentiation of the national and cultural component of the phraseological unit, which is marked by a toponym, allows one to study phraseological units in terms of finding information on national culture, discourse and communication in their semantics.

In the present study, an attempt is made to identify the common and idioethnic characteristics in the functioning of toponymic phraseological units in the conceptual sphere in the Russian and French linguistic cultures. The identification of the idioethnic characteristics through linguistic means is an urgent task not only for culturologists, philosophers, psychologists and sociologists but also for linguists.

Most toponymic phraseological units are a peculiar "localization" of the national and cultural space. By nomination type, phraseological units fall within the figurative language. Local images that underpin toponymic phraseological nomination appear during verbal communication of people who use linguistic meanings as a result of cognitive activity. Subsequently, these figurative linguistic meanings are actualized in a discourse situation.

Phraseological units are the most efficient means of expressing a person's attitude to the world around them. This is an attitude of active interaction with the environment, a desire to adapt the world to one's needs, a "targeted transformation of the environment according to one's values"¹.

Theoretical background

The verbalization of the world, especially the world of geographical features, is ethno-specific due to various extra- and intralinguistic factors that determine the life of a language, its functioning and the structural-semantic and functional transformations that occur in it².

According to V.M. Mokienko, phraseological units that are based on proper nouns form a substantial part of the idiomatic fund of any language which illustrates the scope of phraseology with proper nouns in the entire phraseological fund of any national language³.

¹ T. A. Novitskaya, "Frazeologicheskie sredstva verbalizatsii emotsionalnogo kontsepta 'STRAKh' vo frantsuzskom yazyke", Vestnik Chelyabinskogo gosudarstvennogo universiteta. Vol: 17 num 22 (2007).

² E. M. Vereshchagin & V. G. Kostomarov, Yazyk i kultura. Tri lingvostranovedcheskie kontseptsii: leksicheskogo fona, reche-povedencheskikh taktik i sapien-temy: a monograph. Section 2/3. Aspekt dinamiki: tekst kak nositel i istochnik natsionalno-kulturnoi informatsii. Sintez statiki i dinamiki: umozrenie sapientemy (Moscow/Berlin: Direkt-Media, 2014).

³ V. M. Mokienko, O sobstvennom imeni v sostave frazeologizma. Perspektivy razvitiya slavyanskoj onomastiki: sbornik statei. Ed. A.V. Superanskaya, N.V. Podolskaya (Moscu: AN SSSR, Institut yazykoznaniya, 1980).

Most commonly, proper nouns within phraseological units are toponyms or anthroponyms. Other types of proper nouns are less frequent: genonyms (proper names of an ancient genus), zoonyms (proper name of an animal), ergonyms (proper name of a company or institution), ethnonyms (name of an ethnic group) and agiotoponyms (proper name of a saint).

Some scholars consider phraseological units with proper nouns in the French language and name their equivalents with or without a proper noun as the expressive component in the target language, pointing out that proper nouns as components of phraseological expressions do not always allow one to interpret the true meaning of the expression. For example, the French phraseological unit *ça tombe comme à Gravelotte (pleuvoir comme à Gravelotte)* "it is falling, coming down from everywhere; it is pouring; it is a real massacre" hints at the horrible Franco-Prussian battle that took place on 18 Aug. 1870⁴. In this case, to extract the connotative meaning, the recipient of the phraseological message must have additional background knowledge.

Thus, toponymic phraseology in linguistic culture performs several functions related to the ways of identification, topological models of reality, institutional and axiological characteristics.

Methods

Phraseological units as stable linguistic combinations record in their semantics the most valuable cognitive and cultural images⁵. The main points of the methodology of studying phraseological units are categorial traits identified at the level of functioning in the discourse-communicative space.

As a toponym becomes part of a phraseological unit, it loses the connection with a specific person or object, i.e. loses its toponymic function, ceases to express ultimate individuality, begins to generalize, and a transformation of meaning occurs. In other words, the toponym loses the connection with specific individual notions and obtains additional connotations. At the same time, in phraseology, according to V.M. Mokienko, the diachronic nature of proper nouns becomes evident and so does the "semantic nature" as the essence of the phraseological meaning is the combination of the actual (material) phraseological meaning with the etymological meaning³. Having lost the functional traits of a noun, the onomastic and toponymic component of phraseological units preserves the close connection to the onym (toponym) and represents the specific nature of functioning of the toponym within phraseological units. Thus, functional equality of a noun within a phraseological unit is confirmed if it can be replaced by a synonym as part of lexical variation. For example, the expression *po Senke i shapka* "everyone gets what they are worthy of, what they deserve" is recorded in different variants: *po Vase shapka*, *po Sene klabuk*; *po Ereme kolpak*, *po Malashke shlyk*; *po Ereme shapka*, *po Senke kaftan*. The possibility to replace the proper noun in this way indicates its loss of individuality, uniqueness and other onomastic traits⁶.

⁴ D. M. Dumitriu y A. Guță, «Les phraséologismes français avec des Npr et les matrices de figement», . Philologica Jassyensia. Vol: III num 2 (2007): 257-264.

⁵ S. M. Pankratova, Valentnost edinits leksiko-frazeologicheskogo urovnya (na materiale nemetskogo yazyka) (Leningrad: Izdatelstvo Leningradskogo universiteta, 1988).

⁶ A. P. Sedykh, "Spetsifika rechevogo vozdeistviya Zhaka Shiraka", Politicheskaya lingvistika. Vol: 1 num 35 (2011): 24-29.

Phraseology more than any other part of vocabulary is closely connected to history, traditions and literature of the people who speak the language. This trait is particularly evident in phraseological units that feature proper nouns.

According to V.A. Maslova, the denotative aspect plays an important part in the meaning of phraseological units that contain proper nouns. The history of the people is reflected in these phraseological units; therefore, to understand them, one must know specific historical facts⁷.

Results and discussion

There are two groups of phraseological units by the type of phraseologization: 1) phraseological units with proper nouns reinterpreted within the phraseological unit; 2) phraseological units containing proper nouns that had gone through semantic transformation before the phraseological unit was formed, and the phraseologization occurred not based on the denotative correlation of meanings of proper nouns but based on the symbolic meanings it had before⁸.

Phraseological units with a geographical name as one of the components are part of the areas of Russian and French phraseology that have not been sufficiently addressed in academic literature. It might be explained by the fact that structurally phraseological units with toponyms do not differ from other types of set expressions and are formed according to the same structural models. Indeed, *mariage d'Afrique* "cohabitation, common-law marriage" is not structurally different from *mariage d'amour* "marriage for love"; *otkryt Ameriku* (iron.) "say, declare something already known" from *otvesti dushu* "vent one's feelings to somebody; share one's worries with somebody", etc. In Italian linguistic culture *fumare come un turco* "to smoke like a Turk" has the same meaning and structure as the idiom *fumare come una ciminiera* "to smoke like a chimney"⁹. Moreover, toponymic and other phraseological units are characterized by a full or partial semantic transformation of their components, which is one of the main traits of set expressions and plays an integral part in their formation.

In modern Italian linguistic culture, the toponym "America" is part of "modo di dire" which is an expression or an idiom used to name a rich country where one could profit during their great relocation to the United States. For example, *trovare l'America* is to "suddenly find oneself in a situation of substantial undeserved economic prosperity", *zio d'America* (iron.) denotes "a very rich person whom one should ask for help in time of need", *sogno americano* is "American dream", an expression in which America gains a connotation of a "new world" where one could start a new and happy life.

It is worth noting that several scholars (A.V. Kunin, A.G. Nazaryan) do not distinguish phraseological units with a toponymic component as a separate group and instead classify them as a) phraseological units related to national phenomena: *to be born within the sound of Bow bells* "to be born in London" (the church St. Mary-le-Bow famous for the sound of its

⁷ V. A. Maslova, *Kognitivnaya lingvistika: ucheb. posobie*. 2nd edition (Mn.: Tetra Systems, 2005).

⁸ E. V. Ivantsova, *Semanticheskaya transformatsiya imeni sobstvennogo v leksike i frazeologii sovremennogo russkogo yazyka*. *Semantika yazykovykh edinit*. Reports from the 5th International Conference. Vol.1. Moscú: MGOPU. 1996.

⁹ P. C. Ramusino y F. Mollica, *Fraseologia in prospettiva multilingue: il continuum lessico-sintassi*. (*Lessico ed educazione lingüística* (Roma: Carocci, 2019).

bells is located in the center of London); *to carry coals to Newcastle* means "to take a thing somewhere where there is a lot of it" (Newcastle is a major English coal-mining city); b) phraseological units connected to historical facts: *the curse of Scotland* (seldom) denotes "the nine of diamonds" (for its resemblance with the family arms of Dalrymple, Earl of Stair, who inspired hatred in Scotland due to his pro-English politics); *coup de Trafalgar* (colloq.) means "unexpected disaster"; the French *faire des châteaux en Espagne* means to "daydream" (the Middle Ages and the time of feudalism)¹⁰.

V.M. Mokienko associates phraseological units with proper nouns with mythological, religious, literary sources and the sources reflecting real historical acts: *Sizifov trud* [Sisyphus task], *Vavilonskoe stolpotvorenje* [the confusion of Babel], *Potemkinskie derevni* [Potemkin villages], *pogib kak shved pod Poltavoi* [disappeared like a Swede at Poltava], *kak Mamai voeval* [it is as if Mamai came through here].

A toponymic phraseological unit connected with the Tower of Babel is also present in the Italian language. *Essere una Babele/una Babilonia* means "to be in an environment full of confusion, mess, noise". Another example from literature, to be precise, from the ancient Greek work "The Iliad" by Homer which is still alive in Italian speech is *Essere un cavallo di Troia* "to be a Trojan horse". In the context of religion, *essere il buon samaritano* "the good Samaritan" is used actively and often in the Italian language in the meaning "to spare no effort in helping someone not worthy of help". A Samaritan is a person from the city of Samaria who is mentioned in the Bible as a person sensitive to the suffering of others.

However, A.V. Kunin assigns phraseological units that contain anthroponyms i.e. proper nouns (surnames, names, names and surnames) into a separate group: *according to Cocker* "correctly, precisely, following the rules" (E. Cocker, 1631-1675, the author of the English arithmetic textbook popular in the 17th century) (cf. "po Malininu i Bureninu"); *the Admirable Crichton* [kraitn] "scholar, educated person" (after James Crichton, prominent Scottish scientist of the 16th century); *Big Ben* (the clock on the building of the English Parliament named after Benjamin Hall who oversaw the installation) [Kunin 2005: 28]. A.G. Nazaryan singles out a group of phraseological units with literary characters: *fier comme Artaban* "proud like Satan" (a character from the novel "Cléopâtre" by La Calprenède); *maître Jacques* "Jack of all trades" (a character from Molière's comedy "The Miser")¹¹.

Nevertheless, the presence of not only proper nouns but also toponyms within phraseological units makes it possible to include them into a separate group that requires specific investigation in terms of the role of the toponym and the toponymic phraseology in the national conceptual sphere of the ethnic group.

As previously mentioned, the specific feature of proper nouns as phraseological unit components is the deonymization of proper nouns, their transition into common nouns within phraseological units and the performance of the function of generalization, and, according to O.A. Sosoi, the obtainment of certain semantics in the context of the phraseological unit¹¹.

¹⁰ A. V. Kunin, *Kurs frazeologii sovremennogo angliiskogo yazyka* (Moscu: Feniks +, 2005) y A. G. Nazaryan, *Frazeologiya sovremennogo frantsuzskogo yazyka*. 2nd edition. (Moscu: Vysshaya shkola, 1987).

¹¹ O. A. Sosoi, *Tipologiya imen sobstvennykh v sostave frazeologicheskikh edinitsov sovremennogo nemetskogo yazyka* (na materiale gazetno-publitsicheskikh tekstov): Abstract the Dissertation by the Candidate of Philological Sciences (Moscu: 2002).

Thus, every proper noun is characterized by the specific, nominative meaning, as well as the generalizing meaning. As a result, folk art introduced proper nouns in phraseological units, proverbs, sayings and other folklore creations. Proper nouns become part of phraseological units not accidentally but as a reminder about a remarkable place or person. The incorporation of a proper noun into proverbs and sayings makes them incredibly succinct and meaningful. Proper nouns are used to identify a subject in any situation and any speech community and are predominantly nation- and language-specific¹². A proper noun mentioned in a proverb serves as a key that opens a hidden door in the memory of the long-gone but deeply emotional events that were carefully preserved in the folk memory. The proper noun within a phraseological unit acts like a hieroglyph in the Chinese writing system, which, however, denotes not a single syllable or a word, but numerous words that would be needed to describe a historical event or a prominent person.

Many toponymic phraseological units are connected to facts from the distant past. For example, the French *fourches Caudines* "Caudine Forks" (in 321 BC, the Roman army passed under a yoke after being defeated by the Samnites at the Caudine Forks); Fr. *vêpres de Sicile, mâtines de France* "Sicilian Vespers – French Matins" (a hint at the events of the St. Bartholomew's night in France and the Sicilian Vespers in 1282); Fr. *la roche Tarpéienne est près du Capitole* "glory is one step away from disgrace; the great is one step away from the ridiculous" (in ancient Rome, those sentenced to death were thrown off the Tarpeian Rock that was close to the Capitol where the victor went); Fr. *or de Manheim* "imitation gold" (fake jewels were manufactured in Manheim); Russian *arkadskaya idilliya* (bookish, often iron.) "carefree light-hearted existence" (in Ancient Greece, Arcadia was the inner area of the Peloponnese – rural area of Greece inhabited by shepherds and farmers famous for their decency and hospitality). In this context, there is a noteworthy toponymic phraseological unit from Italian history: *Tutte le strade portano a Roma* "all roads lead to Rome". The meaning of the toponymic phraseological unit stems from the reference to the names of all provinces of the Roman Empire and their equidistant location from Rome. Currently, the toponymic phraseological unit is understood in correlation with the State of Vatican, the Pope's residence.

Some phraseological units are associated with superstitions and legends, for example: French *au diable Vauvert* "at the end of the world; in the middle of nowhere; at the back of beyond". According to a superstitious legend popular in the Middle Ages, evil spirits occupied the Vauvert castle which was not far from Paris. A different version states that in the 13th century, monks whose grounds were nearby tried to take possession of the castle. For this purpose, the monks simulated the appearance of ghosts in the castle to make the god-fearing King Louis IX gift the castle to them¹³.

Other phraseological units with a toponymic component come from literary sources, for example, Russian *chitaite, zaviduite, ya – grazhdanin Sovetskogo Soyuz*a [read, be jealous, I am a citizen of the Soviet Union] (quote from V.V. Mayakovsky's "The Poem of the Soviet Passport"); Rus. *vremen ochakovskikh i pokorenya Kryma* (from A.S. Griboyedov's comedy "Woe from Wit") "of something very distant in the past, long gone"; Rus. *tainy Madridskogo dvora* (ironic or humorous) "about affairs, secrets of superiors that their subordinates do not understand" (the phraseological unit was formed after the Russian

¹² D. I. Ermolovich, "Imena sobstvennyye na styke yazykov i kultur (Moscú: R. Valent, 2001).

¹³ A. V. Urazmetova, *Lingvokulturologicheskii aspekt izucheniya toponimov v sostave frazeologicheskikh edinits (na materiale angliiskogo i frantsuzskogo yazykov)*: Dissertation the Candidate of Philological Sciences (Ufa, 2006).

translation of the German novel by G. Born "Die Geheimnisse des Hofes von Madrid" about the scandalous escapades of the Spanish queen Isabella); Fr. *paysan de Danube* "a rough-looking person shocking in their harsh candidness" (from a fable by La Fontaine); Fr. *Waterloo morne plaine* "complete failure, fiasco" (from a poem by V. Hugo) (the battle of the Empire at the south of Waterloo, Belgium, 18 Jun. 1815); Fr. *Abbaye de Thélème* (the ideal society in Rabelais' novel "Gargantua and Pantagruel").

The realities denoted by toponymic phraseological units are very closely connected to the geography and history of the country, traditions or characteristic traits of the inhabitants of particular areas¹⁴. The uniqueness of the people's way of living is reflected in phraseological units containing geographical names. Geographical names express people's attitude towards the phenomena of reality closely connected to people's lives. For example, there is a toponymic phraseological unit in the Italian language *trovarsi fra Scilla e Cariddi* (lit. "to be between Scylla and Charybdis" – to be between a rock and a hard place), Scylla and Charybdis are a rock and a whirlpool located on either side of the Strait of Messina and posed a danger to ancient ships.

V.N. Teliya points out that "the system of images established in the phraseological body of the language serves as a "niche" for the cumulation of the worldview and is in some way linked to the material, social or spiritual culture of the particular linguistic unity, and therefore can be illustrative of its cultural and national experience and traditions"¹⁵.

Many toponymic phraseological units are directly linked to historical events and phenomena: Russian. *kazanskaya sirota* "a person pretending to be miserable, hurt, helpless, etc., to arouse the sympathy of compassionate people" (the expression refers to the capturing of Kazan – the capital of the Khanate of Kazan – by the forces of Ivan the Terrible in October 1552); Rus. *kolomenskaya versta* "about a very tall person" (Kolomenskaya versta are the tall milestones that were installed by order of the czar Alexei Mikhailovich on the road from Moscow to the Kolomenskoye village); Rus. *Italyanskaya zabastovka* (dated, publ.) "about careless, slow work" (the expression stems from the specific historical event of 1904, when the Italian railway workers did not stop the work completely but went on strike by working significantly slower and with less care than usual); Fr. *trois choses gâtent la Provence: le vent, la Contessa et la Durance* "three things ruin Provence: the wind, the countess and the Durance" (the countess here symbolizes the Reformation; this refers to the Countess de Tende, Protestant wife of Count Claude de Savoie who obtained a truce during the Religious wars in Provence); Fr. *trois grands fléaux pour la Provence: le Parlement, le mistral et la Durance* "three great banes for Provence: the Parliament, the mistral (wind) and the Durance" (in the 16th century, the Parliament of the town Aix was comprised almost exclusively from ignorant and vengeful aristocrats).

Due to the presence of the toponymic component, phraseological units are easily recognized and are part of a clearly defined group in phraseology and, therefore, useful material for comparative analysis. Geographical names can highlight separate traits, qualities and characteristics of the named object with the help of the figurative component of the meaning.

¹⁴ A. F. Artemova & O. A. Leonovich, "Imena sobstvennye v sostave frazeologicheskikh edinit", IYaSh. num 4 (2003): 73-78.

¹⁵ V. N. Teliya, Pervoocherednye zadachi i metodologicheskie problemy issledovaniya frazeologicheskogo sostava yazyka v kontekste kultury. Frazeologiya v kontekste kultury (Moscu: "Yazyki russkoi kultury", 1999), 215.

Most toponymic phraseological units are characterized by the lack of stylistic neutrality. These phraseological units are undoubtedly emotionally and expressively colored and not only denote a particular phenomenon but also express the speaker's attitude towards it. The description of an event in a phraseological unit with a toponymic component is always figurative¹⁶.

Toponyms have many associations (historical and cultural, literary) familiar to any language speaker but unfamiliar to a language learner. To uncover the historical-cultural and social-economic associations, one needs to identify the meaning of the national-cultural component of the toponym, otherwise, the country-specific value of the meaning of the toponym within the phraseological unit will be limited to the information about a geographical feature.

According to D.G. Maltseva, every phraseological unit is based on a feature of a toponym or associations that are connected to it¹⁷.

Differences in the linguistic worldview arise as a result of the fact that objective reality is segmented differently among different peoples: on the one hand, due to objective factors that consist in differences in the natural and geographical environment and, on the other hand, due to social conditions (culture, life, customs, traditions) that are characteristic of the life of a given nation and do not exist in the life of another. Natural-geographical factors include the properties of natural objects: topography, climate, flora, fauna, remoteness from each other, etc. For example, Russian *Volga vpadaet v Kaspiiskoe more* [the Volga flows into the Caspian Sea] (iron.); Fr. *Mortain plus de roches que de pain* "there are more rocks in Mortain than bread". The social factors determined by the level of development of society include the factors of the people's material and spiritual culture. Material culture is reflected in the names related to trade, craft, manufacturing and human activity: Rus. *Vyazma v pryantikakh uvyazla* "Vyazma is knee-deep in pryantiks"; Fr. *qui voudrait avoir de bons couteaux, il faudrait aller à Saint-Lô* "who wants to have good knives, should go to Saint-Lô" (knife manufacturing is an important industry in Saint-Lô); Fr. *le blanc et le noir ont fait Venise Riche* "the black and the white made Venice rich" (the white means cotton, the black means pepper); Fr. *à Velloreille, les gens chient des gueniés* "when people in Velloreille relieve themselves, fruit stones come out" (the proverb means that there are a lot of cherry trees in the region).

The factor of the spiritual culture is manifested in names referring to superstitions, beliefs, religious concepts, fiction and folklore: Rus. *Muromskii les* (dated, folklore, pejor.) "of the outlaws' den" (the expression stems from the old tales about the den of Solovey the Robber that stood on seven pillars in the Muromskii forest); Rus. *gamburgskii schet* "of the evaluation of something without discounts or concessions, with extreme scrupulousness" (the name of the collection of critical essays by the literary scholar V.B. Shklovskii); Fr. *à Brusnily, ils tuent la navette entre deux nombrils* "in Brusnily, one kills the insect that attacks fern (the plant that the people in the area worship) between the eyes"; Fr. *amour, tu perdis Troie* "love, you ruined Troy" (La Fontaine's fable "The Two Roosters" hints at the Trojan war that was started out of love for Helen).

¹⁶ O. A. Leonovich, *Toponimy Soedinennykh Shtatov Ameriki: Ucheb. Posobie* (Moscu: Vysshaya shkola, 2004).

¹⁷ D. G. Maltseva, *Stranovedenie cherez frazeologizmy. Posobie po nemetskomu yazyku* (Moscu: Vysshaya shkola, 1991).

The two main fundamental functions of the language are communicative (the means of human communication) and cognitive (educational, gnoseological) (expression of the activity of the mind). The communicative function is part of the communicative area, and the function of thinking is the generalization of the cognitive and social-historical experience of a people.

A.D. Shmelev, pointing out the interconnection of language and the way of thinking, writes, "in language, the traits of extralinguistic reality are reflected that seem relevant to the members of the culture that uses the language; at the same time, when mastering the language and, particularly, the meanings of words, a language speaker begins to see the world from the angle prompted by the native language and gets accustomed to the conceptualization of the world typical of the corresponding culture"¹⁸.

Language and thinking are two indissolubly linked types of social activity. Thinking is the highest form of active reflection of cognitive reality, targeted, indirect and generalized cognition of the existing connections and relationships between objects and phenomena. Thinking is carried out in various forms and structures (notions, categories, theories) wherein the human cognitive and social-historical experience is enshrined and generalized.

Linguistic consciousness is determined by culture and reveals the distinctive features in the way of thinking present in members of different cultures. The specific nature of linguistic consciousness is reflected in phraseological units, aphorisms, proverbs, sayings that provide a static idea of the culture of different peoples through associations and help to understand its complexity and integrity.

N.F. Alefirenko also refers to the direct connection of linguistic thinking as the scholar believes that linguistic thinking shapes the deepest levels of the cultural thinking, and different languages model the environment in different ways and create varying models of national cultures¹⁹.

In conclusion, the ways of objectification of geographical features are determined by the locative potential of the language sign. The locative potential can be intrinsic or extrinsic. The speech situation has an emotional impact on the usage of linguistic units, which contributes to the formation of a semantic gap in the structure of the used sign. Therefore, the denotative meaning "accumulates" additional meanings that are often nation- and culture-specific and function at the level of ethnic strata. The presence of ethnocultural traces in the semantics of emotive expressions makes it possible to identify their nationally specific parameters at the level of communicative functioning²⁰.

Conclusion

Therefore, linguistic thinking and communication are some of the factors that form the linguistic worldview that is an essential element of national culture. One could say that

¹⁸ A. D. Shmelev, *Russkaya yazykovaya model mira* (Moscu: Yazyki slavyanskoi kultury, 2002).

¹⁹ N. F. Alefirenko, *Yazyk – soznanie – kultura: problemy vzaimodeistviya. Yazyk i kultura: khrestomatiya po spetskursu dlya studentov-filologov*. Edited by Prof. L.G. Sayakhova (Ufa: Bashkirsk, 2000).

²⁰ A. P. Sedyk; O. N. Ivanishcheva; A. V. Koreneva; I. V. Ryzhkova, "Modern philological knowledge: anthropocentrism and linguistic identity", *International Journal of Engineering and Technology (UAE)*. Vol: 7 num 4.38 (2018): 447-451.

to understand the features of mentality in representatives of an ethnos as speakers of a certain language and culture-bearers, one needs to discover the plane of the content of the language, which, in turn, means being acquainted with phraseology and phraseological worldview as it is the system that reflects the particular view of the world.

The uniqueness of the phraseological system of any language is manifested in the fact that within it the features of the mentality of a people are represented in the linguistic form. The specific feature of toponyms as phraseological unit components is the deonymization of proper nouns, their transition into common nouns within phraseological units and the performance of the function of generalization. Most toponymic phraseological units are characterized by the lack of stylistic neutrality as the names of geographical features that are part of phraseological units can highlight certain traits, qualities and characteristics of the named object through the figurative component of the meaning. The items denoted by phraseological units with a toponymic component are closely connected to the geography and history of the country, the traditions characteristic of people living in certain regions. Toponyms condense the entire original body of culture and the psychology of a people, its unique way of figurative thinking.

The characteristic trait of toponyms is that they are determined historically, geographically and socially, and that toponymic vocabulary is part of the background and communicative knowledge of language speakers, it features extralinguistic cultural information and a wide range of associations. The status of a toponym is determined by its main functions in the linguistic culture of an ethnic group: a) nominative (naming); b) individualizing (identification); c) cumulative; d) culture-bearing.

In the future, the study of phraseological units can be carried out in terms of synergetic correlations of linguistic thinking and communicative behavior of members of heterogeneous linguistic communities.

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