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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**LINGUOCULTURAL VARIABILITY
IN AMERICAN ENGLISH**

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Field of science: Philology

Applicant: **Elnara Eldar Putayeva**

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The work was performed at the Department of Linguoculturology at the Azerbaijan University of Languages.

Scientific supervisor: Doctor of Philological Sciences, Professor
Masmakhanim Yusif Gaziyeva

Official opponents: Doctor of Philological Sciences
Parviz Yasinali Agayev

Doctor of Philosophy on Philology,
Associate Professor
Sabina Elkhani Poladova

Doctor of Philosophy on Philology,
Associate Professor
Tamilla Oktay Mammadova

Dissertation council ED 2.12 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at Azerbaijan University of Languages.

Chairman of the
Dissertation council: _____ Doctor of Philological Sciences,
academic
Kamal Mehdi Abdullayev

Scientific secretary of the
Dissertation council: _____ Doctor of Philosophy on Philology,
Associate Professor
Irada Nadir Sardarova

Chairman of the
scientific seminar: _____ Doctor of Philological Sciences,
Professor
Fakhraddin Yadigar Veysalli

GENERAL CHARACTERISTICS OF THE RESEARCH

The relevance and level of scope of the subject. Language is constantly evolving as a functional system. As an inevitable result of this development, a certain process of variability takes place in any linguistic system. This process involves changes within every language system and acts as a backdrop to the emergence of different variants of any linguistic unit. The situations that lead to the creation of variants of linguistic units of the same content help accelerate the so-called process of “variability”. Variability is a set of processes in which language units are conditioned by situations and contexts and are mandatory for all members of the language community. It should also be noted that one level of any language can be considered invariant for another level, which is considered a variant for the second¹.

As variability manifests itself at the intersection of both language and culture, it is most relevant to discuss the issue of variability through the lens of linguocultural intersection to further linguistic research. Moreover, the fact that language maintains and endorses culture makes it the more necessary to study variability at the intersection of these two spheres.

One of the topics on the agenda is the analysis of the diversity that can arise in the collision of different cultures and its manifestations. At the same time, the fact that American English (AE) is studied less than British English (BE) in Azerbaijan indicates the importance of devoting the dissertation to this topic. The fact that a comprehensive analysis of AE has not yet been fully implemented in this sphere underscores the relevance of this topic and highlights the need to analyze language variability from a cultural perspective as well.

Investigation of the scientific literature on the topic shows that in modern times, variability is a new field of research, which is yet to be adequately studied. Among the foreign linguists that have devoted

¹ Veysalli, F.Y. Selected works. / F.Y.Veysalli. – Baku: Mutarjim, – Vol 2.– 2014. – p. 213-214.

their work to the topic, we find U.Chaif, D.Fass, Z.Harris, M.J.James, N.N.Trubetskoy, T.N.Khomutova, E.V.Lartseva, N.S.Babenco, V.M.Gryaznova, A.M.Mukhin, Y.V.Mishanova, V.N.Yartseva, G.V.Stepanov and many others. Azerbaijani linguists, such as A.A.Akhundov, K.M.Abdullayev, S.A.Abdullayev, F.Y.Veysalli, D.N.Yunusov, N.C.Valiyeva, B.G.Huseynov, V.R.Mukhtarova, V.E.Agabeyli, F.F.Gurbanova and others have touched upon various aspects of this topic. Whereas, the variability of AE is still being fully and systematically studied as a separate object of investigation.

The object and subject of the research. The object of the research is to study the patterns of variability that exist in AE. The subject of the research is to analyze the variability that exists in AE as a linguistic system from the linguocultural aspect, to study the possible variants of different linguistic units. Further subjects that are studied in this dissertation are the following: loan words that are used to enrich the vocabulary of AE and have been borrowed under the influence of socio-cultural factors; the effect of borrowed words from different languages on AE; research of native words that have acquired new meanings; as well as the study of linguistic and cultural differences at the level of metaphorical analysis with the help of some stylistic means.

The purpose and objectives of the research. The aim of the research is to study the interaction of language (AE) and culture; to analyze the variations that ethnic and racial diversity can create in a language; to reveal linguistic influences of words derived from different languages into AE; and to determine the linguocultural impact of various stylistic devices on the creation of variability. To achieve this purpose, it is necessary to determine the following objectives:

- to investigate the historical influx of various ethnic and racial minorities living in the United States;
- to examine the statistics of ethnic and racial minorities in the United States in order to reveal the diversity they create;
- to reveal the essence of the concept of “variability” and analyze the various explanations given to it;

- to consider how different cultures manifest themselves in language and discover the existence of language and culture in correlation and conformities affecting this process;
- to determine the linguistic variability of derived words from different languages that have entered the word stock of AE;
- to study the semantic features of spoken words and to analyze how diversity manifests itself in language;
- to characterize the variability created by some stylistic devices in AE and to analyze their usage in speech;
- to explore cultural diversity that may affect the use of metaphors and metonyms in language
- to identify the cultural factors that influence the creation of expressions with stylistic means and the choice of expressions to use.

The research methods. Research methods have been selected taking into account the object and subject, goals and objectives of the dissertation. The research focuses on comparative analysis, linguocultural analysis, functional-stylistic analysis, interpretation, linguistic analysis, metaphorical analysis, as well as descriptive and sociolinguistic research methods. The materials involved in the dissertation include research works in the field, poetical works written in AE, dictionaries, articles published in the media, relevant books, encyclopedias, magazine articles, and internet resources of different libraries.

The main provisions put out for defense:

1. Variability is an inevitable result of the development of any language and leads to diversity in the language. Reasons that make the process inevitable include facilitating comprehension in communication and simplifying expressions that can be used in speech.

2. Variability reflects the ability of speakers to express themselves in communication and to express their thoughts and feelings; variability also has a historical characteristic as it is associated with certain historical and cultural conditions.

3. The reason for the variability in AE can be attributed to the fact that peoples and nations who speak this language as well as

various ethnic and racial minorities have endowed different words and expressions to the word-stock, and these words and phrases have already acquired the right to “live and survive” in the language system.

4. Lexical variability is ensured by various derived words in the language, which help to create variation in the semantic background, as well as to specify and clarify the naming process of concepts.

5. At the level of stylistic devices, the expression of many ideas uttered in AE is formed under the direct influence of cultural factors.

6. The variability created by metaphors and metonyms in AE not only reflects the specificity of the language, but also implies that innumerable variants may occur as a result of the influence of culture on the language. The analysis of variability from the linguocultural aspect manifests itself especially at the stylistic level.

Scientific novelty of the research. The scientific novelty of the dissertation is related to the stated problem and its solution. This dissertation attempts to analyze AE from the linguocultural point of view. The study identifies the cultural impact of AE as a language system, analyzes the variability of spoken words, and uses some stylistic devices (metaphors, metonymy) based on examples from several poetical works written in that language, as well as selected sentences from mass media, which also indicates the scientific novelty of the dissertation.

Theoretical and practical significance of the research. The theoretical significance of the dissertation covers the systematization of the existing variability in AE in the field of analysis of Germanic languages against the background of the integration of language and culture. The provisions of the dissertation can be used to examine a number of issues related to linguocultural variability in the study of AE. The practical significance of the work is that the research has its foundation in various materials on Germanic linguistics, lexicology and stylistic of AE, teaching materials on AE, as well as on different fields of culturology and others.

Approbation and application. The content and main results of the research have been reflected in the reports and theses presented at Republican and International scientific conferences, as well as in the

form of articles printed in scientific journals published in our country and abroad.

The application of the dissertation can be carried out in the preparation of materials on various areas of AE lexicology and stylistics, as well as in the process of teaching AE, compiling a dictionary of borrowed words, and investigating the relationship between language and culture coupled with writing various teaching materials.

The name of the organization in which the dissertation work is performed. The dissertation work was carried out at the Department of Linguoculturology of the Azerbaijan University of Languages.

The total volume of the dissertation with signs including a separate volume of the structural units of the dissertation. The dissertation consists of an introduction, 3 chapters (7 sections), a conclusion and a list of references. The introductory part of the dissertation consists of 5 pages, the first chapter 42 pages, the second chapter 47 pages, the third chapter 46 pages, the conclusion 4 pages and the list of references 21 pages. The dissertation consists of 167 pages and 269,618 conventional signs in total, excluding the list of references.

THE KEY CONTENT OF THE DISSERTATION

The **introductory** part systematically and consistently lists the relevance and scope of the topic, object and subject, purpose and objectives, research methods, proposed scientific provisions, theoretical and practical significance, scientific novelty, approbation and application of the research.

Chapter I, entitled “**Fundamentals of variability in the United States**”, consists of two sections entitled “*Ethnic and racial diversity*”, and “*The effect of cultural variety on language.*”

Before examining the factors that underlie the variability existing in the United States, its causes, and the factors that influence the formation of diversity, it is important to clarify what variability is. Variability is the process of forming the manifestation of the

internal dynamics of language and its historical change². Any change, which is determined as a result of variation, has to have a strong theoretical basis.

It should be noted that variability is not the change of linguistic systems, but the discipline of their dynamic development by ensuring the synonymy of forms and structures. In modern linguistics, variability is not only the main feature of linguistic systems, but it also creates a general set of realization of language in different variants in the discourse. F.Veysalli notes that variability is the difference in speech community, which occurs depending on the conditions of speech and the social and local affiliation of speakers³.

The relevance of the problem is that variability manifests itself as the realization of language units at all stages of development of any language. In other words, variability has led to linguistic changes that have made language development a combination of a range of selective processes⁴.

In our opinion, the connection between language and ethnic identity is mutual – the language use affects the existence of any nation, and the existence of a nation creates the basis for the existence of the language spoken by this nation. According to most researchers, the main characteristic features of the United States can be summed up within one word: VARIATION. The United States is the third most populated country in the world after China and India. The existing racial diversity is defined as follows: 82% – white, 13% – black, 4% – Asian, 1% – Native American⁵. Notwithstanding the

² Aliyeva, A. Variability in the meaning of the dynamic property of the language // – Baku: İpek Yolu, – 2017. Vol.2, – p. 209.

³ Veysalli, F.Y. Linguistic encyclopedia / F.Y.Veysalli. – Baku: Mutarjim, – Vol.1 – 2006. – p. 108.

⁴ Babenko, N.S. On the theory of variance: current state and some perspectives of study / N.S. Babenko, Y.F.Volodarskaya // – Moscow: Philological issues, – 2000. № 2 (5), – p. 15-16.

⁵ Nizkodubov, Q.A. Modern stage in the historical development of American English // Tomsk: Herald of State Pedagogical University of Tomsk. – 2006. №4(55), – p. 96-97.

fact that the influx of immigrants in modern times is similar to that of the previous century, it has not resulted in major changes.

While investigating some statistic figures, it becomes clear that the US population was approximately 3,930,000 in 1790, increasing four times from 1800 to 1850, thrice from 1850 to 1900, and twice from 1900 to 1950. In the 1960s and 1970s, the growth rate decreased to 3% per year and even to 1% in the 1980s. Although at the end of the last century the population was recorded as 263,034,000, in the first decades of the 21st century, this figure has increased to 294,043,000, making the United States the third largest country in the world today⁶.

Nowadays, the interaction of people from different cultures is becoming more and more frequent. While speaking in different languages is an obstacle to communication, “speaking in different cultures” is a much greater hindrance. Gestures being acceptable or unacceptable may vary depending on the cultural elements that people carry. F.Mammadov metaphorically compared culture to a balloon where the social institutions covering all structures of modern society are its components, one of which is the linguistic system⁷.

The concept of “intercultural communication” was first coined in H.Trager and E.Hall's “Culture and Communication”⁸. Here, intercultural communication is understood as an ideal purpose for a person to adapt to the world around him in the most appropriate and effective way. Acquiring any language is not enough to communicate successfully with people of different cultures. Although in most cases one can easily comprehend others’ speech during intercultural communication, one may not understand others’ behavior. Acquiring the language, history, and traditions of a country is just the first step

⁶ Tiersky, E. The U.S.A.: customs and institutions, 4th edition / E.Tiersky, M.Tiersky. – Pearson Education ESL, – 2001. – p. 61-62.

⁷ Mamedov, F.T. Culturology, culture, civilization / F.T.Mamedov. – Baku: “OL” nptk, – 2015. – p.37.

⁸ Hall, E.T. The Analysis of Culture / E.T.Hall, G.L.Trager. – Washington, D.C., – 1953. – p.1-2.

as it is very important to also learn the non-verbal language of the country.

F.Veysalli notes that in the anthropological sense, each nation, or individual groups within a society have their own culture. Since language and culture are the embodiment of the spirit and way of thinking of a nation, culture is a collection of knowledge, customs and habits acquired in a society of which a person is a member⁹.

Of course, the subject of language and culture is also closely intertwined with the history of thought. The German philosopher W.V.Humboldt (1767-1835) in the early 19th century defended the thesis that *“there are such close ties between the language of a union and the mental orientations of the individual(s) living within it that if you can get an idea about one of them, you will also have complete information about the other. Nevertheless, language and mental activity occur and are formed together. We see society in language, we comprehend any language. The language of a society is the soul of that society, and the spirit is eventually the language. It’s really hard to think of anything else that is so similar.”*¹⁰ W.V.Humboldt analyzes language and culture not only as two phenomena that interact, but also as two social phenomena that have a shared deep-rooted identity.

As F. Veysalli noted, it is not accidental that W.V.Humboldt wrote about the similarity of peoples' thinking and linguistic diversity. This idea was developed by E.Sepir and B.Worf as a theory of relativity¹¹.

A.Akhundov noted that these two concepts of cultural language are so closely linked, that it is impossible to put a sign of demarcation between them. According to Akhundov, however, these two concepts of language and culture are nonetheless distinct, each having their particular nature and character, with culture

⁹ Veysalli, F.Y. Language / F.Y.Veysalli.– Baku: Tahsil NPM, – 2007. – p. 111.

¹⁰ Humboldt, W.V. On language: the diversity of human language – structure and its influence on the mental development of mankind / W.V.Humboldt. Translated by P.Heath, – Cambridge: Cambridge University Press, – 1988. – p. 46.

¹¹ Veysalli, F.Y. Basics of Linguistics. Studia Philologica. VI Book / F.Y.Veysalli. – Baku: Mutarjim, – 2013. – p. 47.

encompassing more superstructure events than language¹². E.Sepir emphasizes that there is a close connection between language, culture and social reality. According to him, language is a guide to which we will turn in the study of social reality. People do not live in a completely objective world, but build their lives under the influence and control of a certain language that creates the communication environment of the society to which they belong. In this regard, R.Musayeva noted in her article that a number of social and cultural factors are involved in the process of language enrichment in modern times. Such factors as globalization, scientific and technological progress, and intercultural communication should be especially noted among them¹³.

Similarly, N.Valiyeva indicated that culture and communication are considered inseparable, because culture, in addition to managing communication, has a direct impact on the decoding of meanings expressed during this process and the identification of the situation that determines the process of communication¹⁴.

We come therefore to the conclusion that as people belong to different cultures, their cultural values may differ accordingly. But what happens when people from different cultures meet? We can distinguish between good and bad values; however these values exist simply because they differ from each other. If the values of one group of people collide with the values of those of another group, then misunderstandings become apparent. In this case, the value of the group with the largest managing power will begin to dominate.

The terms “*melting pot*”, “*the salad bowl*” and “*the Canadian mosaic*” are often used to describe the variability of the immigrant map of North America; the world of cultural integration. The

¹²Akhundov, A.A. Language and culture / A.A.Akhundov, – Baku: Yazıçı, – 1992. – p. 4.

¹³Musayeva, R. Role of language in cultural development // “Language and culture” Republican conference proceedings, – Baku: AUL, – 8-9 October, 2015.– p. 75.

¹⁴Veliyeva, N. Some Aspects and Peculiarities of Intercultural Communication in the Process of Globalization / N.Veliyeva. – Belgrade: International Business Service, – 2013. – p. 42.

“*melting pot*” metaphor is used to describe the American people and various nations who made it up into unity. It is through this expression that the newcomers to this country are described. Some critics consider this phrase as a “failed” means of expression; because it implies that individuals’ specific culture lose its continuity. Thus, within the process of a “*melting pot*”, the integration of ethnic minorities into society also means giving up the cultural features and differences of minorities. In other words, this process means that immigrants have to remit their lifestyles and values in order to be integrated into society. At the same time, this process was expected to integrate the cultural, religious, linguistic and social characteristics of ethnic groups into one society as a result of its evolution¹⁵.

The second chapter is entitled “**Borrowed words in American English**” and consists of three sections. The first section is entitled “*Semantic features of borrowings from Spanish into American English*” and studies the role of borrowed words of Spanish origin in the formation of AE. Here, attention is initially given to the factors that influenced the emergence and formation of AE; a linguistic history that spans across a period of four centuries. Thus, the settlement of immigrants from different countries in these areas created the basis for the formation of a new national language, bringing together people who speak different dialects of English. This connection between dialectical variants has led to the disappearance of differences over time.

Although this variant was called “North American English” in the early years of the formation and adoption of “American English” as a term, the term “Americanism” was initially used in 1781 by J. Witherspoon. J. Pickering’s dictionary “A Vocabulary, Or Collection of Words and Phrases, which has been supposed to be Peculiar to the United States of America” compiled and published in

¹⁵ Azerbaijani multiculturalism: (Course book for high education) / editor K.M. Abdullayev – Baku: BIMC, – 2017. – p.368.

1816 is considered to be the first collection of Americanisms¹⁶. In the second period of its development, in the beginning of the 1920s, J.P.Crapp, a Professor at Columbia University, proposed the language to be called “English in America”. In the third period of its development, the term “American English” was finally introduced by W.Craigie and J.R.Hulbert in their “Dictionary of American English (1938-1944)”, and N.Webster finalized the formulation of this phrase¹⁷.

B.Husseyinov, in his dissertation for Doctor of Philology touched on this problem of Americanism and allocated the interpretation of this issue to a diachronical point of view. Emphasizing the role of J.Hemrt, J.Grancent and O.Emersonin this direction, B.Husseyinov praised the establishment of the American Dialectal Society in the 19th century and the importance of the magazine published by the society. Touching upon the issue of publishing a large number of books and dictionaries in order to consolidate the AE dictionary fund since the beginning of the 20th century, B.Husseyinov explained in detail how Americans felt guilty about the insufficient recognition of AE¹⁸.

On the other hand, touching on the role of borrowed words in the emergence of variability, B.Husseyinov claimed that these words mostly passed through Spanish, German, French and Indian languages. The author gave a number of examples of words derived from each of the above-mentioned languages into AE, and considered it necessary to divide them into several groups depending on semantic meanings¹⁹.

In our opinion, the 19th century period can be seen as the most productive one, when the vast majority of words passed from

¹⁶ Baugh, A.C. A History of the English Language / A.C.Baugh, T.Cable. Fifth edition. – London: Routledge, – 2002. – p. 368-369.

¹⁷ Chunming, G. A Historical Study of the Influences of European Immigration on the Formation of American English / G.Chunming, L.Sun // Theory and Practice in Language Studies, – 2014. Vol.4, №.11, – p. 2411.

¹⁸ Husseyinov, B.Q. Variability in Modern English (Americanisms): / dissertation for the degree of Doctor of Philological Sciences / – Baku, 1995. – p.65-67.

¹⁹ Ibid. – p.178-186.

different languages to AE and were adopted mostly in that century. Semantic groups of the words taken in that period cover agriculture, cattle-breeding, mining industry, trade and so on. For example: *potato, cargo, tomato, contraband, tobacco, embargo, stevedore*, etc. Various natural phenomena, plant and animal names form words of Spanish origin that create a different group of meanings. For example: *coyote, avocado, banana, hurricane, canyon, iguana, savannah, mosquito, roble*, etc.²⁰

Interestingly, the most notable group of meanings are military and political terms: *armada, caballero, embargo, inka, junta, galleon, guerrilla, matador, vigilante*, etc.²¹

Many animal and plant names also found their way from Spanish to AE, in many cases being assimilated to a certain extent, and sometimes without any change. We can observe it in the following examples: *burro, marijuana, tequila, agave*, etc.²²

There are a number of words that do not fit into any of the above-mentioned meaning groups, and these words are also widely used in everyday life in the United States. Some examples of these words are: *adios, amigo, anteayer, arrio, bonito, bronco, cargo, comrade, enchilar, gracias, loco, macho, patio, plaza, poncho, tequero*, etc.²³

Many words expressing racial and ethnic diversity are also words of Spanish origin. Let us consider a few examples: *Negro* is a word that was used to describe African Americans; *Mestizo* and *Mulatto* are names that were given to mixed race Americans; *Creole*

²⁰Algeo, J. The origins and the development of the English language / J.Algeo. – 6th edition, USA: Wadsworth Publishing, – 2010. – p.258-259.

²¹D'Ambrosio, M.R. Evolution and influence of the Spanish language in US English: [Electronic resource] / – University of Cincinnati, USA. – July 29, 2014. URL: <http://researchomnia.blogspot.com/2014/07/evolution-and-influence-of-spanish.html>.

²²Greeson, V. How did Spanish influence on American English: [Electronic resource] / – December 28, 2009. URL: <http://www.antimoon.com/forum/t15401.htm>.

²³Fredeen, C. Borrowed words in English: [Electronic resource] / – January 06, 2012. URL: <https://ru.scribd.com/document/77393283/Borrowed-Words-in-English>.

is a word that refers to people born in the US colonies, but of European origin.

Derived words from this language have also been used in various examples of fiction. Since such words are most often found in the works of the world-famous American writer E.Hemingway, we decided to refer to several works of this writer in our research. When describing some certain scenes, he uses expressions that have Spanish features creating mysterious representations in a reader's imagination. This makes the work both readable and interesting to a reader. To explain this idea more clearly, let us look at a few examples from Hemingway's "A Farewell to Arms": *solo-tenente* - thumb; *tenente* - index finger, *capitano* - middle finger, *maggiore* - ring finger, *tenente colonello* - ring finger,²⁴ *dago* - a black Hispanic person,²⁵ *agua mala* - a type of oily fish²⁶.

In our opinion, this fact can be considered as the main contribution of Spanish to AE, thus the main solution to "stabilize" the problems of integration between English and Latin societies is the acquisition of words that sound native to immigrants. Most experts note that every third generation of migrants usually forgets the native language of their ancestors, and the same process can be applied to immigrants from Europe, Asia and Africa. From the above-mentioned facts, we conclude that the main semantic domains covered by the words derived from Spanish to AE include: toponyms (*Los Angeles, San Diego, Alama, Puerto Rico, Las Vegas*), food and meal names (*taco, burrito, chocolate, pimento, potato, salsa, tomato, chorizo*), plant and animal names (*avocado, banana, mosquito, iguana*), military terms (*embargo, junta, galleon, matador*), words of everyday life (*comrade, bonito, gracias, macho, plaza, poncho*), industry (*cargo, gambusino, grasero*), agriculture (*agave, bonanza, laza, lasso*), drink names (*margarita, mojito, tequila*)²⁷, etc.

²⁴Hemingway, E. *A Farewell to Arms* / E.Hemingway. - New York: Scribner Paperback Fiction, - 2010. - p. 11.

²⁵Ibid., p.77

²⁶Ibid., p.119

²⁷ Pountain, C.J. *Spanish and English in the 21st century* // Cambridge University Press, - 1999. Vol.12, - p. 39-40.

However, the variability created by borrowed words in AE is not limited to words derived from Spanish. Other borrowings include words from African languages, as well as words from the languages of indigenous Indian tribes. Increasing political power and the influence of language over geographical barriers created the basis for English to “encounter” more and more languages. The influence of the various languages spoken by the peoples of the British colony on English began to be felt from the 16th century onwards.

The second section of the second chapter is entitled “*Variability of words borrowed words from African languages in American English*” and deals with the effects of the variation in AE created by Africanisms. “Africanism” refers to the preserved traces of African language and cultural property on the American continent. The influence of Africanisms on AE is rooted in the Dominican Islands. The day-to-day influence on the general style of speech gradually resulted in some change of the norms of English. The first tribes to influence American culture were the Mandu and Wolof tribes of Gambia, whose influence on the growing English and culture is still felt nowadays. We can survey here samples of words adopted from the language of the Wolof tribes: *dig, honky, guy, rooty-tooty, bug, fuzz, hippie, juke, phony, rap, etc.*²⁸

According to E.M.Serrano’s research, words that have adopted from the languages of African peoples can be divided into 9 different groups according to their semantic meanings: names of clothes, names of food, religious concepts, military concepts, nature, areas of services, precious stones in nature, people and those words which do not belong to any meaning group. **Names of clothes** – 7 words were assigned to this group – *khanga, kitenge, Americani, Merikani, kikoi, lappa* and *pagne*. The author included 11 words into the group of **food names** – *waragi, chop, Accra, agidi, egusi, matoke, ogi, pap*, etc. **Religious concepts**: since the religious rites of African peoples are completely different from those in the United States, it was necessary to adopt these words into AE to fill the existing gap –

²⁸ Dalgish, G. A dictionary of Africanisms: Contributions of Sub-Saharan Africa to the English language / G.Dalgish. London: Greenwood Press, – 1982. – 330 p.

Alhaji, mohisso, ogbanje, osu and *zawiya*. **Military concepts** – this group may include words related mostly to soldiers – *askari, ilmoran, moran, boma*. Since the British communicated with the African tribes through military intervention, the process of adopting these words covered the period of occupation. **Nature** – words belonging to this category include flora and fauna related concepts – *bush, deer, mehari, dambo, marigot, mbuga, miraa, mvule*. The compulsion to accept these words can be considered as the fact that the plants and trees growing in Africa and the animals living there were not familiar to the British. **Areas of services** – this group includes the names of vehicles, various catering facilities and the people serving here – *matatu, molue, boma, duka, fonduk, kali, mallam, mganga*, etc. **Precious stones** – *macute, saphie, manila* and *poppy*. **People** – this group includes both individual names and concepts associated with different types of relationships - *mbari, mzungu, toubab, toto, Mzee, ndugu, shenzi*, and so on. In the last group, we have included words that cannot be attributed to any of the groups listed above: **instruments** – *kiboko, cable*; **music**– *ngoma*; **art** – *masharabiya, tembe*, etc.²⁹

When we investigate semantic groups of meanings, it becomes clear that the words derived from the languages of the African tribes include the names of food and animals, music and dance, fairy-tale heroes, and different illnesses and diseases. Depending on the number and frequency of communication of African peoples with the English, more or less words have been adopted to the wordstock. Bantu, Mandu, Akan, Mandingo, Ibibio, Wolof, Kimbundu, Sierra Leone, Hausa, Congo, Yoruba, Gullah, Temn, Kikongo, Dahomey, Tshiluba, etc. are the most widely accepted languages from which words have been borrowed into AE.

The third section entitled “*Semantic features of Indian-derived borrowings in American English*” deals with the borrowing words from Indian languages and the variability those words can

²⁹ Serrano, E.M. African Loanwords in the History of English: A Diachronic Study Based on the OED: [Electronic resource] / – 2015.
URL:<https://gedos.usal.es/handle/10366/127986>. – p.13-16

cause. By the time that the influx of people of European origin to North America commenced, native aborigines had already been living in these lands for many years. Archaeological excavations show that the settlement of local tribes in these areas took place about 30,000 years before the Europeans became acquainted with the New Continent. Most of these tribes perished in the struggle against the invaders, while others perished due to the diseases brought by the Europeans. However, at the same time, many words used in the language of the local tribes were included in AE and included in the vocabulary stock of the language. Among the languages that influenced the formation of English in North America, the influence of Indian languages is undeniable. According to A.Akhundov, the traces of the local or native language, which was defeated by the foreign language, are called “substrates”. In this case it is possible to come across these traces in the influence of local Native American languages on AE³⁰. The earliest groups of Native Americans were called Adenans, however, aboriginal tribes living in the Western hemisphere have since had many names – American Indians, Hindu tribes, Amerindians, and are now referred to with the umbrella term Native Americans. Archeological facts referring to 600 A.D. gave us a basic to say that these tribes had their own religions and cultures, and these cultural features are reflected in the cultural samples the Americans inherited from them³¹. Evidence shows that most of the words taken from the languages of these tribes entered AE in the 17th century, with some further words following in the 18th-19th centuries³². One of the factors that played a role in the formation of AE was the lifestyle of the Native Americans. The number of words and phrases expressing the way of life, religious ceremonies and worldviews of the tribes, as well as the unique tools, weapons and other items they used was most relevant. New living conditions,

³⁰ Akhundov, A.A. General linguistics / A.A.Akhundov. – Baku: Maariph, – 1988. – p.118

³¹ Gaziyeva, M.Y. This is America / M.Y.Gaziyeva, M.M. Zohrab. – Baku: Science and education, – 2010. – p.8.

³² Poteryayeva, Y.Y.Ethnonyms of Amerind origin in American English // – Ural: Linguistics, – 2009. № 12 (90), –p.156.

natural and social mode of life enriched AE through these borrowed words. There were many words that reflected the lifestyle and way of life of the local population.

The names of food and dishes were also derived from the languages of these tribes and gained a wide range of processing in the language to name the dishes that belong to their national cuisine. Most of these words were partially assimilated. Let us justify our opinion with a few examples: *hominy* – crushed corn porridge, *tapioca* – a type of flour made from a special plant, *pemmican* – a dish made from dried meat, *hickory* – juice, *succotash* – a dish made from the fruit of the babua tree, *hooch* – alcohol³³, etc.

Since the words denoting occupations and duties, which are characteristic of a developed society, are not characteristic of the aborigines' societies, the words derived from their language into AE generally denoted those which existed in the latter societies. In such societies, kings and knights were replaced by tribal chiefs, and as a result of this process, words were derived from Indian languages to English to describe those people. For example: *sachem*, *cockarous*, *pow-wow*, *mugwump*, *coradgee*, *squa*, *papoose*, *gaucho* and so on³⁴.

Rich mythological and ancient religious traditions of the Native American tribes have also found a wide expression in their language. Undoubtedly, a certain part of that lexical layer was adopted by the foreign population as a result of intercommunication. For example: *manitou*, *corrobore*, *didgoridoo*, *borak*³⁵, etc.

In the end, it should be noted that AE has been enriched by borrowed words and has formed a unique vocabulary. These words are considered to be a clear example of the old historical ties through centuries and interactions of indigenous tribes and newcomers. When we look at the semantic features of the words derived from the languages spoken by the Indian tribes in AE, we see that lifestyle-

³³ Native American words in English: [Electronic resource] / – Englishon-line.ru. URL:<http://englishon-line.ru/indeiskie-slova-v-angliiskom.html>.

³⁴ Puri, V. Focus on Indian English: [Electronic resource] / John Benjamins Publishing Company. – July 26, 2016. URL:<https://doi.org/10.1075/lab.15009.pur>.

³⁵ Words of Indian origin in English / Native American words in English. Englishon-line.ru. <http://englishon-line.ru/indeiskie-slova-v-angliiskom.html>]. – p.1-3.

related words, plant and animal names, toponyms, food and transport names, names of dwellings, and religious rites highly predominate. The borrowings we have discussed in this chapter have had a profound effect on the formation of AE, as well as a direct contribution to the enrichment of the vocabulary. It was these very borrowed words that created the variation in the word stock of AE.

The last chapter of this dissertation is entitled “**Linguocultural variability in American English at the level of figurative language**” and consists of two sections. The first section, entitled “*Cultural metaphors of variability in American English*”, is devoted to the metaphors in AE revealing cultural variability. One of the central ideas of cognitive linguistics is to determine whether the metaphorical categories of language (metaphor, metonymy, and litotes) are the result of imagination. Thus, the main purpose here is to show that the events described originate from general cognitive processes, and in this case how they can be described by other means of language expression such as gestures, facial expressions, and modality³⁶. Metaphor is the interpretation of a certain event or concept in speech by another name. Therefore, this stylistic tool should always be seen as the product of imagination. Cognitive linguistics considers metaphor as a conceptual phenomenon and a mechanism based on our sensomotor experience that helps us understand concepts³⁷. Thus, in the late 1970s, M.Johnson, R.Hoffman, A.Ortony, R.Hauck, G.Lakoff and other linguists began to investigate the perception of metaphor not as a linguistic phenomenon, but as a product of thought. These changes, in turn, facilitated the mutual analysis of metaphors in speech and at the syntactic level of language, along with thought and imagination.

It should be mentioned that we often come across such metaphorical expressions in every area of our lives, and we use them ourselves. Recent research in the field of cognition suggests that

³⁶ Steen, G. Is Metaphor always a matter of thought? / G.Steen. – Stockholm: University Amsterdam, – 2008. – p.1

³⁷ Mammadov, A.Y. Modern problems of linguistics / A.Y.Mammadov. – Baku: AUL, – 2008. – p.73.

metaphorical expressions and other stylistic devices, regardless of their semantic field, are based on known and familiar concepts and lead to the variation of the speech process.

The connection between culture and metaphor has been the main subject of research for many linguists. Yet, the opinions on how to consider this connection is rather contested. Some claim that metaphors are based on cultural models and were formed on the basis of pre-existing patterns and knowledge. Others argue that cultural metaphors arise when abstract concepts, which are called cultural models, are expressed in a stylistic way. The latter thus claim that the relationship between metaphors and cultural models is dialectical, and attempt to prove that metaphors are formed on cultural models, and that some of these models are based on metaphorical patterns.

Let us consider some examples. *First down* – along with some success, there are still obstacles ahead – “*Getting her mother to listen to her party idea was a first down*”. *Hospital pass* – to give someone a task that could cause him to fail – “*Giving Paul's responsibility for health and safety was a hospital pass*”³⁸.

It is possible to express different meanings at the level of figurative language within a sentence by creating special expressions with verbs expressing different actions. *Bring down, undercut, squeeze, block, push aside, push back, break, crash, standup, to take a stand* – such verbs expressing physical movement and behavior can also be found in AE within metaphorical expressions.

As we can see in the examples above, metaphor is not only a manifestation of the relationship between the known and the unknown, but also a special stylistic tool with a specific meaning. For this reason, it is possible to observe how intercultural diversity is realized through metaphors related to culture. However, metaphor is not the only stylistic tool that serves this purpose. There is also other stylistic tool that is widely used in any language, such as metonyms, which serve as special analogies. The semantic relationship expressed by metonymy should be considered as a reflection of the

³⁸American Football Metaphors: [Electronic resource] / Sporting Metaphors. URL: <https://sites.google.com/site/sportingmetaphors/american-football-metaphors>.

relationship between the descriptive and the expressive units. Such a descriptive process requires both a common worldview and the knowledge of both culture and language in which such metonymic expressions are used. Therefore, in the next section of this chapter cultural variability of such metonyms will be thoroughly interpreted.

The final section, entitled *“Metonyms on cultural variability in American English”*, discusses certain samples revealing linguistic and cultural variability in AE. Expressions based on metonymy create a systematic structure to express more emotional images, feelings and thoughts. G.Lakoff and Z.Kövecses cite the metonym “anger is heat” as an example based on “increase in body heat for anger” and which is used to describe happiness, sorrow, love, fear and so on³⁹. While describing such abstract feelings, these two scholars present them stylistically at the core of metonymy, where the speakers indicate “their result instead of feelings.” One of the abstract concepts that create more cultural variability in AE is the description of feelings of anger and rage. In another example, it is possible to form an opinion that we have a certain worldview or that we need to know some historical events in order to interpret the given expression. In the following example, the idea that due to the genocide Jews were subjected to during World War II, Jews have since acquired a shared pessimistic approach to life and the world, is hidden as a subtext. Knowing what happened to these people can make it easier for us to understand what the author meant. In this regard, the author, who expressed his attitude to the dark pages of Jewish history, thought that the interviewer understood what he was saying:

King: Are you an optimist?

*Stewart: Sorry? I am a Jew. What kind of question is that, are you an optimist?*⁴⁰

Stewart, who emphasizes his Jewishness here, applies to himself a characteristic feature of his people. In other words, saying

³⁹ Kövecses, Z. *Metaphor and emotion: Language, culture, and body in human feeling* / Z.Kövecses. Cambridge, UK: Cambridge University Press, – 2000. – p.22.

⁴⁰ Kriskovic, A. *Metonymy based on cultural background knowledge and pragmatic inferencing: evidence from spoken discourse* / A.Kriskovic, S.Tominac // *Fluminensia*, – 2009. Vol.2, No.21, – p. 67.

that he would never be optimistic because he was Jewish, he not only answered the question in the negative, but also wanted to emphasize where this trait came from. If so, it is important to know these facts based on historical sources in order to understand what he meant while saying “*I am a Jew.*” The meaning of the metonymic expression here is based on the “cause instead of result” relationship.

In some cases, we have seen the use of various stylistic tools to describe ethnic minorities. In this case, it is possible to use the names of food, meals, fruits, vegetables, or even the names of dishes specific to the national cuisine of that ethnic group instead of nation’s name. The name of a food or meals that “represents” any ethnic group is chosen directly from the type that predominates in the cuisine of that ethnic group, in which case the metonymic expressions are used to simplify the description. For example: the French are *cheese-eaters*; the English *roast beefs*, *beef-eaters*, *tea-bags*; the Irish *potato-eaters*, *Guinness-drinkers*; the Scots *ginger baws*, *porridge-dribblers*; the Norwegians *fish-eaters*, *salmon-eaters*; the Germans *chese-eaters*; the Italians *meatballs*, *macaroni*; the Japanese *sushi-eaters*; the Vietnamese *dog-eaters*; the Chinese *insect-eaters*; the Indians *curry-munchers*; the Koreans *dog-munchers*, *curry-slurper*; the Arabs *dusty-nuts* and so on⁴¹.

The main purpose of using such metonyms in speech is to show that America as a continent is made up of different ethnic minorities, as well as to emphasize different characteristics of these minorities and immigrants. In this respect, Native Americans are *gut-eaters*; aliens of European origin *hot-dog-eaters*, *hamburger munchers*; African-Americans *watermelons*, *melons*, *chicken-eaters*; Jews *Koshe-eaters*; black Spaniards *black beans*; white Spaniards *white beans*; Spaniards who left their country completely to live in the United States are *jumping beans* and so on⁴².

⁴¹ López-Rodríguez, I. Are We What We Eat? Food Metaphors in the Conceptualization of Ethnic Groups // *Linguistik Online*, – 2014. Vol 69, Issue 7, – p. 17-18.

⁴² *Ibid.* – p. 18-19.

In our opinion, the above-stated facts give us reason to say that such metonymic expressions are associated with eating traditions (*potato-eaters*, *insect-eaters*), human physical characteristics and skin color (*burnt-crackers*, *white bread*), the way of migration (*jumping beans*), interracial relations (*half-baked*), etc. It allows people to be socialized linguistically based on such features.

The above-mentioned examples help us conclude that the relationship between language and culture can be analyzed from different angles. The science of cognitive linguistics, which has received special attention in recent times, has made it possible to study these relations both from the point of view of variability caused by intercultural communication and from the point of view of universality. As people from different cultures use their conceptual skills to varying degrees, even examples of metaphors and metonymies that can be considered universal create variation through their unique characteristics. Due to the fact that the socio-cultural context, as well as cultural and historical features of different nations differs from each other, the conceptual metonymy and metaphors created by them are formed in accordance with each culture. As a stylistic tool, pragmatic, cognitive, and rhetorical functions of metonymy help representatives of different cultures to understand aspects of cultural differences.

The scientific-theoretical **conclusions** obtained throughout the process of writing the dissertation can be summarized in the following ways:

1. Variability should be considered as a realization of the internal dynamics of language and a manifestation of developmental changes. Variability is characterized by the inevitability of language changes, as well as the synonymy of forms and structures in the process of language development. While conducting a sociolinguistic analysis of linguistic variability, language and culture, society, personality and so on, there is a need to show that any language develops in close cooperation with these factors and that the latter directly affects the choice of options.

2. Variability implies the need for ethnic and racial variation as well as differences in linguistic units. It is more important to examine

the differences in cultural and social norms caused by the diversity created by ethnic and racial diversity. One of the main characteristics of AE is the diversity of ethnic and racial composition, the desire of each ethnic minority to preserve its cultural and linguistic features, and the influence it creates for this purpose.

3. The direct or indirect influence of intercultural communication on language, as well as the interaction of ethnic minorities clearly shows that language and culture exist only in integration, not in isolation from each other. Since the United States is considered to be a symbol of ethnic and racial diversity, AE has also benefited from this diversity. Ethnic minorities, regardless of being either dominant or submissive in proportion, have created diversity in the language by transforming both their cultural characteristics and the words of their native languages. The basic principle is formed against the background of the diversity in the languages of ethnic minorities that affect the language.

4. Since language variability manifests itself mostly in lexical and semantic areas, this diversity is often realized at the expense of spoken words. AE includes many borrowed words and expressions from many languages. An analysis of borrowed words in AE gives us reason to say that a large number of borrowings, which have enriched the AE dictionary, are of Spanish origin. Looking at the semantic areas covered by these words, it is possible to determine their predominance of food and meal names, toponyms, animal and plant names, words denoting everyday life, military terms, and words related to agriculture, mining, and livestock. Since these words inevitably create variability in language, the process of their assimilation has also given rise to the right to exist in the recipient language. Although most of the words were partially assimilated, they managed to retain some native characteristic features that had a direct linguocultural effect on the language.

5. The languages that make up another language group that influenced AE should include the languages of African peoples and tribes. This list includes Bantu, Mandu, Wuluf, Akan, Mandingo, Ibibio, Kimbundu, Hausa, Kongo, Gullah, Kikongo, Tshiluba people and others. This effect can be seen both in the words that African

folk tales are “transmitted” to AE, and in the flow of words and expressions that describe the culture, cuisine, music, and art of African peoples. While examining semantic meanings of these borrowed words, we can see that the words taken from the languages of these peoples are mostly names of food and clothing, religious and military concepts, names describing flora and fauna, agriculture and livestock, culinary, dance and musical instruments.

6. The next group of languages that cause the variation of the AE dictionary is the languages of Native American tribes. The semantic fields covered by the words derived from the languages spoken by Native Americans to AE include plant and animal names, toponyms, food and transport names, names of dwellings, and words describing religious rites. Words from the languages of indigenous tribes play an important role in the formation of stylistic and emotional vocabulary of the language, in the adoption of new words into the word-stock to express concepts that do not exist in the language, as well as in helping the native speaker to express concepts more accurately.

7. Culture is a collection of values, beliefs and behaviors of people, as well as a valuable heritage passed down from generation to generation throughout history. Culture, which is influenced by both ethnic and racial diversity and is considered to be an integration of different categories, manifests its direct influence on language in different ways. There is a range of different stylistic devices, including the metaphor, which is a special unit of speech that has a specific meaning in language. With the help of cultural metaphors, it is possible to follow the realization of similarities and differences that express different situations related to intercultural diversity. Since the speakers of AE are people of different cultures, it must be considered inevitable that this variability can be reflected in metaphorical expressions. “Metaphorical areas of variability” – areas of social, ethnic, regional, individual and stylistic expression – can help us track the cultural impact of metaphors and the process of creating variability. Areas in which American culture is expressed in variations are based on metaphorical categories including sports,

science, business, politics, economics, religion, nature, criminal world, spirituality, food, health, literature, art, etc.

8. As one of the most widespread forms of expression of variability, metonymy is a stylistic tool that takes place at the intersection of different cognitive areas. As such, it is a tool that uniquely describes linguocultural variability. Metonymic means can be related to certain events in the history of the people, and are included in the vocabulary as expressions arising from the process of everyday life. Metonyms expressing linguocultural variability should be considered not only as a random arrangement of words, but also as a linguistic reflection of conceptual metonymy in language. The semantic areas covered by such expressions mostly include toponyms, body parts, names of human groups, and cultural characteristics of ethnic minorities.

The main content of the research is reflected in the following published works of the author:

1. Peculiar properties of language and culture interaction in intercultural communication. // Bulletin of Science, Innovation in Science and Practice. VII international scientific-practical conference proceedings. – Barnaul, Russia: – 2018, Part 1 (5), – p.141-149.
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3. Theory of variability, sociolinguistic aspect. // Book of abstracts of the III International Scientific Conference on "Current issues of applied linguistics" AUL. – Baku: – 2018, – p.90
4. Some characteristic features of racial and ethnic differences in the United States of America. // Bulletin of Science, Innovation in Science and Practice. Collection of articles on the materials of the XI International Scientific-Practical Conference. – Barnaul, Russia: – 2018, Part 3 (3), – p.218-225.
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