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PROBLEMS OF PROVERB RESEARCH

N.S.Nurizadeh

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The article addresses the issue of studying proverbs in both global and Azerbaijani linguistics. The analysis of proverbs from an anthropocentric paradigm contributes to understanding the relationship between humans and the surrounding world from logical-cognitive and philosophical perspectives. Proverbs reflect the socio-psychological characteristics of human life. One of the main features of paremiological units is that they serve as ethnic memory, transmitting ancient information about the national mindset of each ethnicity to today's generation. The cognitive-pragmatic approach to proverbs helps to study the mechanism of reflecting folk thinking in linguistic units. Typically, paremiological units reflect ethnocultural thinking, socio-psychological situations, and ancient customs of each language. They visualize the national-cultural processes occurring in the ethnic consciousness of each nation, and the specificity of ethnoculture. The semantic structure of proverbs is very rich, and their communicative-pragmatic functions are multifaceted. Lexico-semantic, syntactic, and semiotic aspects of the noted units play an important role in understanding the linguistic worldview.

Keywords: linguistics, proverb, research, aspect, global linguistics

Paremiological units allow for identifying specific features of the mentalities of people. In their semantic structure, ethnic psychology and ethnolinguistic factors are often observed. The relationships between the components of proverbs directly influence the semantics they express. In this regard, their internal structure possesses complex and universal characteristics.

Paremiological units structurally differ from other linguistic units. At the same time, the mechanism of their semantic formation also differs in its functionality. The aphoristic content of proverbs is one of their universal aspects. This is why studying proverbs from the perspectives of linguo-cultural and linguo-cognitive aspects is also interesting in terms of integrating ethno-language and culture.

So far, there are two approaches to paremiological units in science. The first is the classical approach, according to which proverbs are a product of folklore thinking. They are studied both as literary and linguistic material. The second, modern approach is the cognitive-pragmatic approach, which actualizes the study of proverbs from a lingua-cultu-

ral perspective. That is, unlike the traditional approach to proverbs, the cognitive approach allows for a deeper, analytical, and comprehensive analysis of their functional-semantic and pragmatic aspects.

The increasing interest in studying proverbs from a cognitive perspective in recent years is not unfounded. The thing is, paremiological units play a fundamental role in revealing the essence and semantics of one of the main concepts of cognitive linguistics - the concept, in defining the frames of the concept, as well as cognitive metaphors. So far, there have been numerous works in Russian linguistics in the field of proverb research from various aspects, among which the works of F.I. Buslaev, N.N. Semenenko, V.P. Anikin, V.M. Mokienko, A.A. Potebnya, V.N. Telia, and L.B. Savenkova occupy a special place.

Both in Azerbaijani and Russian linguistics, proverbs are studied from a typological perspective. These studies identify similarities and differential features of proverbs in different-system languages. For example, A. Ledneva, comparing German and Russian pro-

verbs, concludes that "the paremiological picture of the world is a fragment of the common linguistic national picture of the world, described using special stable linguistic units and fixing the collective experience of the life of peoples, the carriers of the language. If the phraseological picture of the world, as a rule, describes the global image of the world, including the human being himself, then the specificity of the paremiological picture of the world lies in the fact that it primarily captures characteristics of socio-cultural interaction between people" [9, p.4].

N.F. Alefirenko writes that most contemporary researchers understand proverbs as aphorisms in the form of folk sayings and proverbs that have come from folklore [4, p. 240].

V.M. Mokienko is the author of excellent studies on various aspects of phraseology used in the Russian language. His contributions to the study of proverbs are truly great. Speaking about the significance of paremiological units in language, V.M. Mokienko notes: "The paremiological minimum is not only 'living folklore' but also the canonical part of the figurative and expressive national linguistic fund, which should be recommended to foreigners wishing to understand our mysterious Slavic soul. This includes the group of proverbs that should be disseminated as 'reasonable, good, eternal' in schools and university textbooks, especially commented on in speech culture guides and cultural reference books" [10, pp. 6-10].

Proverbs retain traces of the folkloric thinking of each nation. Folkloric thinking, in turn, contains the most specific aspects of the mentality of each nation. Interestingly, the ways of expressing quantity in world languages vary. For example, in the Chuvash language, which is one of the Turkic languages, the plural is often expressed through intonation [11, pp. 23-24].

Studying proverbs from various aspects is also one of the current issues in modern Azerbaijani linguistics. Currently, in Azerbaijani linguistics, there are several valuable studies in the field of phraseology. Among them, the works of M.T. Tagiyev, Kh. Bayramov, M.

Mirzalieva, N. Seyidaliyev, and I.G. Gamidov occupy a special place.

One of the most important works related to proverbs in Azerbaijani linguistics is Zinyat Alizade's monograph "Life of Azerbaijani Proverbs," in which Azerbaijani proverbs are comprehensively studied. In the same work, Zinyat Alizade discusses the lexical-semantic features of proverbs, the role of proverbs in enriching the vocabulary of the language, as well as the semantic similarity of proverbs [3, pp. 128-226]. Z. Alizade considers proverbs and sayings as part of phraseology. In our opinion, this position is correct. Z. Alizade rightfully notes that "phraseology covers many areas of language, provides them with material, and serves language strata. In addition, phraseology is not limited to idioms; it also includes proverbs and sayings" [3, p. 79]. Z. Alizade particularly emphasizes the closed structure of proverbs and sayings [3, p. 236]. Indeed, the closed structure of proverbs is their main characteristic feature. In world linguistics, proverbs are often studied from the perspective of phraseology. This trend is particularly observed in contemporary Russian linguistics.

Musa Adilov provides lexical-semantic characteristics of aphorisms and winged expressions in his books "Why We Say That" and "Winged Expressions." In the book "Winged Expressions," he gives detailed information about the origins of winged expressions used in the Azerbaijani language. Among them: *altı nömrəli palata, damğa gəzdirən bir öküz, bir günlük xəlifə, kefi doxsan doqquz olmaq, min dərd var, min bir dərman, on üç nəhsdirmə, yüz bir yaylım salam atəşi, üç çərək sürüşdürmək*. As can be seen from the examples provided, the book also addresses the question of the origin of winged expressions with quantitative meaning [1, pp. 15-438].

It should be noted that in recent years, proverbs and sayings have been classified as part of phraseology in research. However, in many previously published phraseological dictionaries, only phraseological units in the form of phrases were noted. In recent years, phraseo-

logical dictionaries have also included phraseemes of sentence type.

Another author of fundamental research in the field of studying proverbs in Azerbaijani linguistics is Ilyas Gamidov. He has two excellent monographs in this area. Ilyas Gamidov's research provides a cognitive analysis of paremiological units. Interestingly, Ilyas Gamidov considers paremiological units as universally syntactic constructions [8, p. 218]. In the article dedicated to the categories of affirmation and negation in paremiological units, I. Gamidov notes: "The structural and semantic organization of proverbs and phraseological units of the predicative structure, being stable, i.e., invariantly established, easily reveals variational changes caused by actualization, momentary extraction of some element – usually rhematic. From this point of view, the members of opposition (such as 'not satiety, but reason') in these constructions are distinguished by undeniable necessity, due to which the conjunction 'not..., but...' is fixed in its above-mentioned function" [8, p.136]. In his fundamental monograph "Philosophy of the Grammar of Paremiological-Phraseological Units," I. Gamidov writes that "the strength, the semantic power of aphorisms and proverbs lies precisely in the fact that they are perceived at the level of symbols. These units operate in the sphere of action and symbolic meanings, departing from the statement of any individual fact, as well as from imagery, from the perspective of which aphorisms and proverbs are often superficially characterized" [7, p. 220].

As noted by Ilyas Gamidov, the symbolic potential of proverbs is very strong. In this monograph, the scholar has defined the place of proverbs in the structure of the text and demonstrated the logical and philosophical features of their conceptual semantics. Generally, the philosophical-psychological and functional-cognitive study of proverbs in Azerbaijani linguistics is associated with the name Ilyas Gamidov. One of the unique features of his research is that, unlike most linguists, he considers proverbs in the context of phraseology. In other words, he does not draw boundaries between

proverbs and phraseological units. This fact is also very important.

In his books "Philosophy of the Grammar of Aphorisms and Proverbs" (Baku: Sabah, 2001) and "Philosophy of the Grammar of Paremiological-Phraseological Units" (Baku: Murtadjim, 2017, 368 p.), Ilyas Gamidov provided a comprehensive cognitive analysis of proverbs. These works contain extensive information about the semantic structure of proverbs, their paradigmatic characteristics, syntagmatic potential, philosophical foundations, and symbolism.

In the work "Philosophy of the Grammar of Aphorisms and Proverbs", Ilyas Gamidov investigated questions of semantic motivation, semantic structure, and paradigmatic and syntagmatic potential of aphorisms and proverbs [6, pp. 15-147]. This work defined the role and functions of aphorisms and proverbs in the creation of literary texts, analyzed their universally analytical constructions, and also identified the epistemological aspects of proverbs and aphorisms.

In the monograph "Philosophy of the Grammar of Paremiological-Phraseological Units," Ilyas Gamidov defines proverbs and aphorisms as linguistic-philosophical signs. The scholar notes, "Thus, we have come to the position where it can be affirmed that proverbs and axiomatic expressions are linguistic-philosophical semiotic signs, directed to the sphere of formation and expression of conceptual meanings, linguistic construction of symbolic situations based on the laws of dialectics" [7, p.170]. Thus, I. Gamidov evaluates proverbs from a semiotic perspective.

One aspect of studying quantity from a cognitive perspective is its significance as a linguistic sign. In one article, I. Gamidov explored the concepts of affirmation and negation in proverbs at the category level. According to the scholar, "the basis of the semantics of proverbs is the objective nature of the relationship between humans and the world. The objectivity of the meaning of the proverb is expressed in the formation of what was once a subjective, individual expression by a social, commonly accep-

ted measure of evaluating a particular picture of reality" [7, p.11].

In global linguistics, proverbs have been studied from various aspects, including functional-semantic aspects of paremiological units, their text-forming status, pragmatic aspects, cognitive aspects, the specificity of modality, and others. In general, proverbs possess both universal and specific characteristics depending on their linguistic status. In recent years, important research has been conducted in this direction in Azerbaijani linguistics, and dissertations have been defended. For example, Renat Amrakhov's dissertation for the degree of Doctor of Philosophy in Philology, titled "Occasional (Non-systemic) Forms of Paremiological Units in the Russian Language and Issues of Their Translation into Azerbaijani," is also relevant and interesting for researchers. According to R. Amrakhov, "the study of the linguistic and especially the linguistic-stylistic aspect of proverbs - aphorisms and proverbial expressions is directly related to solving a whole range of relevant problems and issues not only in lexicology or constructive-semantic syntax but also in many other areas of general philology - stylistics, poetics, rhetoric, translation theory" [5, p.3].

Proverbs and sayings are objects of study in both folklore and linguistics. For a long time, proverbs were perceived only as a subject of literary studies. Recently, there has been active research on them from various aspects, including linguistics. And this is not without reason. Proverbs more accurately reflect the mental thinking and ethnocultural characteristics of each nation. Their linguistic-cultural and cognitive analysis is very valuable from the perspective of studying people's mentality.

Concepts expressed in proverbs can be approached from both anthropological and cultural perspectives. Proverbs reflect the national-ethnic thinking of a people, the universal and specific aspects of their worldview. Being symbols of national mentality, proverbs vividly reflect the national-ethnic features of a people's perception of the world.

One of the characteristics of paremiological units is that most of them have equivalents and synonyms. A proverb existing in one language has an analog, i.e., an equivalent, in another language. All this reveals the universal essence of paremiological units. Parallelism reflects their important features. Given that paremiological units have a socio-cultural character, their linguistic-cultural significance is very significant.

The results of the aforementioned studies show that proverbs are indispensable linguistic material for studying the internal structure of concepts in cognitive linguistics. Being carriers of primitive human consciousness, they express primitive cognitive thinking.

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*Institute of Linguistics named after Nasimi, ANAS
nuray.n93@mail.ru*

PAREMİYALARIN TƏDQIQI MƏSƏLƏLƏRİ

N.S.Nurizadə

Məqalədə həm dünya, həm də Azərbaycan dilçiliyində paremiyaların öyrənilməsindən bəhs olunur. Antroposentrik paradigma baxımından paremiyaların təhlili insan və ətraf aləm münasibətlərinin məntiqi-idraki baxımdan, fəlsəfi baxımdan dərk olunması üçün əlverişli şərait yaradır. Paremiyalar insan məişətinin sosial-psixoloji özəlliklərini ehtiva edir. Paremioloji vahidlərin əsas özəlliklərindən biri budur ki, onlar hər bir etnosun milli təfəkkürü haqqında ən qədim informasiyanı bugünkü nəslə çatdıraraq etnik yaddaş rolunda çıxış edir. Paremiyalara koqnitiv-praqmatik yanaşma xalq təfəkkürünün dil vahidlərində əks olunma mexanizminin öyrənilməsinə yardım edir. Adətən, paremioloji vahidlər hər bir dilin etnokulturoloji təfəkkürünü, sosial-psixoloji durumunu, qədim həyat tərzini yaşadır. Onlar hər bir xalqın etnik şüurunda baş verən milli-mədəni prosesləri, etnomədəniyyətin spəsifikliyini inikas etdirir. Paremiyaların semantik strukturu çox zəngindir. Paremiyaların kommunikativ-praqmatik funksiyaları çoxaspektlidir. Onların leksik-semantik, sintaktik və semiotik aspektləri dünyanın dil mənzərəsinin dərk olunmasında mühüm rol oynayır.

Açar sözlər: dilçilik, paremiya, tədqiq, aspekt, dünya dilçiliyi

ПРОБЛЕМЫ ИССЛЕДОВАНИЯ ПАРЕМИЙ

Н.С.Нуризаде

Статья посвящена проблеме изучения паремий как в мировом, так и в азербайджанском языкознании. Анализ паремий с позиций антропоцентрической парадигмы способствует пониманию отношений человека и окружающего мира с логико-познавательной и философской точек зрения. В паремиях отражаются социально-психологические особенности жизни человека. Одной из основных особенностей паремиологических единиц является то, что они играют роль этнической памяти, передавая современному поколению древнейшую информацию о национальном мышлении каждого этноса. Когнитивно-прагматический подход к паремиям помогает изучить механизм отражения народного мышления в языковых единицах. Как правило, в паремиологических единицах отражается этнокультурное мышление, социально-психологическая ситуация, древний быт каждого языка. Они визуализируют национально-культурные процессы, происходящие в этническом сознании каждого народа, специфику этнокультуры. Семантическая структура паремий очень богата, коммуникативно-прагматические функции их многогранны. Лексико-семантические, синтаксические и семиотические аспекты отмеченных единиц играют важную роль в понимании языковой картины мира.

Ключевые слова: языкознание, паремия, исследование, аспект, мировое языкознание