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ABSTRACT

of the dissertation for the degree of Doctor of Science

**SEMIOTIC AND LINGUOCULTURAL STUDY OF
LEXICAL UNITS**

Specialty: 5704.01 – Theory of language

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INTRODUCTION

Relevance of the research topic and degree of its development. Semiotic and linguocultural study of lexical units of language is one of the main problems of modern linguistics. The set of mental processes and their means of expression in language reflect the speech-conscious activity of a person. The main object of study of cognitive linguistics is a person. A person is considered the main factor in the process of creation and perception of verbal information. Modern linguistics studies man and the world around him, their mutual relations. At the same time, language is the basis of scientific research. Countless works have been devoted to the mutual relations of language and thought. However, the lexical units of language have not been systematically studied from a semiotic and linguocultural point of view. In this research work, the main attention is paid to the study of the lexical units of language from a semiotic and linguocultural point of view.

The dissertation focuses on the study of the linguistic sign, its cognitive-functional and linguocultural characteristics. Natural human language is considered as a semiotic and linguocultural system, and the constant development of this system of signs is noted.

The characteristic features of modern linguistics are the study of functionalism and anthropocentrism. The functional approach to the study of the surrounding world is a characteristic feature of the science that studies human speech-consciousness activity, mental processes and their means of expression - cognitive linguistics. The basis of the study of cognitive linguistics is the interaction of the individual characteristics of each person's thinking and speech. At the same time, the characteristics of the thinking-speech processes of individuals are in the center of attention. These thinking-speech processes create conditions for a certain cultural-linguistic society, the formation of understanding and the understanding of speech in society.

The information entering the human brain is perceived and accompanied by the process of conceptualization. At this time, concepts, conceptual structures and a whole conceptual system are formed in the human mind. Conceptualization includes the creation of new meanings that are transformed as a natural process and complement the conceptual system, and the sequence of the process of understanding. The expression of specific processes that characterize human psychology and consciousness is of particular importance in the analysis of real speech. The anthropocentric approach to linguistic phenomena includes the creation of the speech process, the development of new meanings and their actualization in intercultural dialogue.

Language is a two-sided essence, reflecting the dialectical unity of two bases - expression and content. In addition, it is necessary to note the categorical essence of linguistic signs, which is realized at the level of sign representation. Language is a system of signs. The semiotic nature of language is one of its universal signs and main properties.

The topic of the dissertation includes interesting problems such as the formation of the concept of sign, the theory of signs and the semiotics of language functions, semiotic and semantic concepts of language units, the semiotic model of the study of language and culture, ethnic mentality and the linguistic landscape of the world, discursive and linguoculturological analysis of the semantic essence of language units, the evolution of the image of man in culture and language, the expression of personality in language, the expression of cultural information in concepts, poetic discourse, phraseological semantics. The topic of the dissertation is relevant because it is dedicated to the study of these main problems of linguistics.

21st century linguistics gives a wide place to the processes of speech and thinking, to the explanation of human speech-thinking activity and its expression in language. In this scientific paradigm, man and his speech-thinking activity occupy a central place. From this point of view, special attention is paid to the role of the semiotic system of language in the transformation process and the creation of

new meanings. The realization of mental-lingual essences determines the semiotic nature of the language system, the interaction of semiotics and conceptualization in the process of meaning creation. From this point of view, the topic of the dissertation is relevant. The basis of cognitive linguistics is the creation and understanding of speech-thinking activity and perception of each individual. Information is perceived and accompanied by the process of conceptualization. From this point of view, the topic of the dissertation is relevant. The topic of the dissertation is also relevant in terms of the anthropocentric approach to language units, the creation of new meanings and their expression in intercultural dialogue.

The study of language units as a whole and systematically from a semiotic and linguocultural point of view makes the topic of the dissertation relevant. The semiotic and linguocultural study of lexical units of language is based on the theory of signs. The theory of signs has ancient roots.

The initial embryos of the theory of signs were formed in ancient India and Greece. The ideas about signs and understanding, signs and perception in ancient Indian philosophy were of great importance in the formation and development of Greek philosophy. In antiquity, the concept of signs was mainly studied within the framework of philosophical knowledge. In the classical period, the theory of signs was formed, and in the work of Aristotle, it took the form of a system. The Greek scientist Democritus explained the use of random words - signs - by the diversity in the nature of language. Democritus analyzes thinking by analogy with speech.

The ancient Greek scholar Socrates was interested in the role of signs in understanding the external world. Plato discussed the relationships between concepts and names, and for the first time in science he put forward the idea of species and genus. Aristotle considered the study of language as an integral part of logic.

In the Middle Ages, the theory of signs was studied in different directions. Philo of Alexandria noted that for every person, the natural world is a sign of the great and majestic God. However,

understanding the essence of God is beyond human intelligence. The style and interpretation of the Holy Quran, the holy book of Islam, plays an important role in the evolution of the theory of signs. Scholars of the East, including Azerbaijan, have created magnificent works dedicated to the theory of signs. Fazlullah Naimi is the founder of Hurufism. The foundation of Hurufism is connected with the sacredness of letters and numbers, the concept of pointing to them and giving them symbolic meanings. Eastern thinkers of Turkish origin, Ibn Sina, Bahmanyar, Nasir al-Din Tusi, affirmed that there is an inextricable connection between thought and speech, thinking and language.

Abu Nasr Muhammad al-Farabi was one of the most famous scholars of the Islamic world. In his opinion, the world is a sign of the first place, which is its first source - the place of God. Azerbaijani scholars Nasir al-Din Tusi, Bahmanyar, Khatib Tabrizi, Husam Muzaffar, Ibn Muhanna presented signs as an expression of language. These scholars were several centuries ahead of modern European and American scholars with their theories of signs¹.

In the Middle Ages, European scholars Augustine, Roselli, and Pierre Abelard wrote interesting works on the theory of signs. According to Pierre Abelard, a word is not just a sound expression, but also a carrier of value. From this point of view, a word defines objects and functions as a predicate. With this theory, Pierre Abelard laid the foundation for conceptualism².

Among the European scholars of the Middle Ages, Martin, Boethius, Igauna, Simon, Daciux, Thomas, and Erfurt studied the relationship between word and thought. In the Middle Ages, Christian theologians gave special meaning to the concept of sign. At that time, there was a disagreement between nominalists and realists

¹ Шаймухамбетова, Г.Б. Арабоязычная философия средневековья. Классическая традиция / Г.Б.Шаймухамбетова. – Москва: Наука, – 1969. – 469 с.

² Алпатов, В.М. История лингвистических учений / В.М.Алпатов. – Москва: Наука, – 2001 – с. 31-40; Березин, Ф.М. История лингвистических учений / Ф.М.Березин. – Москва: Высшая школа, – 1975. – с. 12-15.

about the problem of universals. Among these researchers, one can mention the names of Tertullian, Irenaeus of Lopbach, Augustine of Augustine, Boethius, Ancelitus of Canterbury, Abelard, and Thomas Aquinas.

Among the researchers of the theory of signs in the new era, the studies of F. Bacon, R. Descartes, H. Leibniz, J. Locke attract attention. The authors of the Port-Royal grammar A. Arno, K. Lanslo and P. Nicol note that there are four types of thinking: imagination, judgment, mental conclusion and style. All language units used in the process of communication, including words and sentences, express the ideas in thinking and connect them with the signifier.

The historical-comparative direction of linguistics played a special role in the semiotic analysis of language units. V. von Humboldt proved that language is a creative process. According to the scientist, language arose and exists in human nature. If the prototype of language did not exist in human thought, a person could not speak. It is language that makes a person human³.

Semiotic theory developed after the publication of the work of Ferdinand de Saussure, the founder of the structural direction, "General Course in Linguistics". Ferdinand de Saussure noted that the language-speech dichotomy, the position of the signified and signifying concepts in the theory of signs, and the study of language in synchronous and diachronic aspects are new theories in linguistics⁴.

Ferdinand de Saussure considered the linguistic sign to be the unity of the signified and the signifier. In the history of linguistics, the analytical tradition occupies a special place in the study of the essence of the sign. The founder of this theory is G. Frege. According to G. Frege, a sign means a meaning that expresses any

³ Гумбольдт, В. Язык и философия культуры / В.Гумбольдт. – Москва: Прогресс, – 1985. – с. 40-47.

⁴ Соссюр, Ф. Труды по языкознанию / Ф.Соссюр. – Москва: Прогресс. – 1977. – с. 21-25.

object or event. Here, meaning is taken not in the sense of a concept or relationship, but on the basis of any object or event⁵.

L. Wittgenstein also made special contributions to the study of language units from a semiotic perspective. L. Wittgenstein writes: "The boundary of my language means the boundary of my world. Language reflects the world like a mirror. The world is not a collection of objects and events, but of atomic factors that point to them. Sentences contain certain combinations and configurations of simple signs⁶.

Putnam also made special contributions to the study of language units from a semiotic perspective. One of the main arguments of Putnam's theory is that a person understands a word when he or she has assimilated it in his or her mind.

In his work, Putnam thoroughly examined the markers that define the grammatical and semantic categories and stereotypes of the sign⁷.

European scholar Husserl, in contrast to another European scholar Brentano's theory of the dual relationship between the activity of consciousness and the intentional object, puts forward the idea of a trichotomy (triple). This theory includes the components of act-noema-object. Husserl calls the meaning of the act of consciousness "noema"⁸.

Among the researchers of the new science of signs - semiotics, it is worth mentioning the names of C. Peirce⁹, C. Morris¹⁰, R.

⁵ Фреге, Г. Смысл и денотат / Г.Фреге. Сб.: Семиотика и информатика. – Москва: ВИНТИ, – 1977. – Вып. VIII, – с. 181-210.

⁶ Витгенштейн, Л. Логико-философский трактат / Л.Витгенштейн. – Москва: ИЛ., – 1988. – с. 50-52.

⁷ Патнем, Х. Значение и референция / Х.Патнем. Сб.: Новое в зарубежной лингвистике. – Москва: Прогресс, – 1982. – Вып. XIII, – с. 377-391.

⁸ Гуссерль, И. Собрание сочинений / И.Гуссерль. – Москва: РИГ, «Логос», – т. I. – 1994. – с. 102-104.

⁹ Пирс, Ч. Из работы «Элементы логики» / Ч.Пирс. Сб.: Семиотика: Антология // – Москва: Деловая книга. – 2001. – с. 165-226.

¹⁰ Моррис, Ч. Знаки и действия / Ч.Моррис. Сб.: Семиотика: Антология. – Москва: Деловая книга, – 2001. – с. 129-130.

Jacobson¹¹. C. Peirce identifies three types of signs: iconic sign, index, symbol.

Russian scientist A.A. Potebnya viewed words as signs created to denote thoughts and ideas, and in general, he approached language as a system of signs. In a deeper understanding of semiotics and the process of signification, it is necessary to especially note the services of modern Russian linguists Y.S. Stepanov, N.A. Slyusarova, V.M. Solntsev, V.O. Kolshansky, G.P. Melnikov, N.F. Alefirenko, V.S. Maslov, V.V. Ivanov. These scientists came to the conclusion in their research that the basis of semantic problems is the social process of communication. This finds its expression in the problem of sign and meaning. Sign and meaning are components of semantic processes.

The works of Azerbaijani scientists F. Veysalli, A. Rajabli, A. Mammadov, M. Askerov, A. Abdullayev and others are devoted to semiotics, the theory of signs and the process of perception. Doctor of Philology Mail Askerov opened a new page in the field of research of the process of perception in Azerbaijani linguistics.

M. Asgarov's fundamental works, "Linguopsychological Problems of Learning Languages at Lexical-Grammatical Levels", "Linguopsychology or Psychology of Language", and "Theory of Linguopsychological Unity", are directly related to the study of the cognitive relations of the sign, the clarification of the essence of the perception process, and the analysis and reconstruction of information sent to a person.

The object and subject of the research. The object of research of the dissertation is the lexical units of the language. The subject of the dissertation is the semiotic and linguocultural study of the lexical units of the language.

The goal and objectives of the research. The purpose of the research is the semiotic and linguocultural study of the lexical units of the language, the functional-cognitive properties of the linguistic sign and its role in the formation of speech in terms of the

¹¹ Якобсон, Р. В поисках сущности языка / Р.Якобсон. Сб.: Семиотика: Антология / Сост. Ю.С.Степанов. – Москва: Деловая книга, – 2001. – с. 111-126.

conceptualization process. The analysis of human speech-consciousness activity as the basis of the process of realization of speech. The analysis of concepts, the characterization of their semiotic and linguocultural properties, based on the level of conceptualization, also constitute the purpose of the research. The analysis of the mechanisms of meaning creation and meaning transformation from a conceptual and semiotic perspective is also included in the purpose of the dissertation¹². The purpose of our research sets the following tasks:

- To investigate the theory of signs and the semiotics of language functions;
- To explain the main features that distinguish linguistic signs from other sign systems;
- To analyze the relationships between words, concepts, names and meanings;
- To clarify the general regularities that form the basis of linguistic signs;
- To investigate the main factors of semiosis in which linguistic signs function;
- To study the history of the formation of the concept of sign;
- To explain the semiotic concepts of language units;
- To study language units from a semantic-structural aspect;
- To study the semiotic model of the study of language and culture;
- To study the functionalization of linguoculturology as a unity of signs and meanings;
- To present the problems of ethnic mentality, the linguistic landscape of the world and linguoculturema at the level of semantic field theory;
- To study the presentation of the human image in culture and language;

¹² Əsgərov, M. Dillərin leksik-qrammatik səviyyələrində öyrənilməsinin linqvopsixoloji problemləri / M.Əsgərov. – Bakı: Elm və təhsil, – 2010. – 284 s.; Əsgərov, M. Linqvopsixologiya və ya dilin psixologiyası / M.Əsgərov. – Bakı: Elm və təhsil, – 2010. – 310 s.

- To study concepts in terms of forms of presentation of cultural information;
- To study the expression of cultural information in poetic discourse;
- To study the study of cultural information in phraseological units.

Research methods. The research methods are based on the fundamental theories of cognitive linguistics, sign theory and linguoculturology. In the research process, mainly descriptive and comparative psycholinguistic and cognitive-linguistic analysis methods were used.

Main provisions put forward for defense:

- An important functional characteristic of the linguistic sign is its role in the process of conceptualization of the real world. Analysis of the facts of natural human language once again proves the regularity of the general mental-lingual essence of the sign. At the same time, the linguistic sign functions as a socio-cultural unit of the conceptual field. It is realized in all possible variants of the concrete associative field. These features find their real expression at the level of linguistic signs. These features, existing in a certain cultural text, actualize the conceptual meaning at the verbal level;

- The phenomenon of sign representation is based on a certain type of categorization. This, in turn, is formed by the characteristics of linguistic consciousness, which characterizes the social life and culture of society. At the same time, linguistic consciousness is reflected in the language system with its psychic characteristics, in the conceptualization and categorization of the real world, in linguistic signs and in the process of functionalization of real speech;

- The sign, as an element of the language system, is actually motivated in terms of intra-system relations. However, in speech activity, it is motivated to a certain extent in connection with the conditions of the text. In some cases, the process of verbalization of the sign in a literary and artistic text is characterized by a whole complex of linguosemiotic expressions. These linguosemiotic expressions create a conceptual space within the text;

- The process of the emergence of new frames and conceptual structures is associated with the changes occurring within the concept and associated with associative fields, with transformations in the sign field. In the context of the text, the sign acquires a special meaning and becomes the main component of any frame. The formation of the meaning of the signified is conditioned by the actualization of the sign in the context of real speech. In this case, it contains more subtle shades of meaning than the language context inherent in the element of the sign system. The sign expressed by various signs is characterized by structural-meaning multifacetedness and the actualization of different aspects of the cultural context. The concept causes evolution in the associative field by expanding the possibilities of the sign;

- The study of the text as a meaning-making entity creates conditions for conceptual analysis. The emergence of new meaning structures and transformations, characterized by the functionalization of certain sign forms, becomes a special feature of the mental-lingual complex. This, in turn, creates the general meaning structure of the text. The functional-cognitive properties of the linguistic sign are clarified in the process of actualization of natural human language and are motivated by the essence and conceptual content of a certain discourse;

- The analysis of the process of verbalization of concepts is associated with the process of actualization of appropriate cognitive states. This process is associated with semiotic selection at the level of real speech. During this semiotic selection, the linguistic sign acquires a motivated and conventionalized character;

- The linguistic sign participates in the formation of mutual relations between the conceptual and semiotic spheres of human language and speech activity;

- The direct participation of the linguistic sign in the process of conceptualization creates conditions for the formation of system-linguistic functions, representative nominative meanings. In this process, linguistic signs that carry a material meaning are of

particular importance. These linguistic signs become representatives of objects and phenomena that express objective reality;

- The main functional feature of the linguistic sign is the realization of the dynamic nature of meaning, the expression of functional relations with the object of thought, its active participation in the process of conceptualization and categorization;

- The expression of universal concepts in language is conditioned by the appropriate cultural context. The study of the axiological properties of the symbol leads to its perception at a narrow semiotic level;

- The realization of the dynamics of sign structures, their presence in the central and peripheral areas of linguistic categories, and such conditions as the functionalization of associative forms of concepts are considered to be the main characteristic features of the linguistic sign;

- Verbalization of conceptual essence with different meanings is associated with the specific features of the cultural context. In this case, the development of the associative field of the concept is associated with its semiotic choice;

- Functions and concepts express various relationships between language units. However, functions, unlike concepts, contain a certain direction. At this time, the relationship of a language unit to another language unit is formed. All these features allow us to determine the essence of the language sign. A fully-fledged language sign contains a number of semantic relationships in its composition: lexical paradigms, semantic categories, parts of speech that are lexical-grammatical groups of words express these relationships;

- Lexical-semantic variants within a word are considered to be a consistent creative variant in relation to each other. In the structure of the word there is an absolute nominative meaning that is unchanged, historically formed and accepted by society. A linguistic sign consists of a concept and an acoustic image of the word (signifier);

- Three aspects of a linguistic sign are known: syntactic aspect - the relationship of signs to each other, semantic aspect - the relationship of signs outside of signs; pragmatic aspect - the use of

signs by language carriers. In the structure of a linguistic sign, the relationship of content and form becomes relevant;

- The problem of metaphor is presented as the emergence of new meanings in the language, the functionalization of metaphorical meaning, a means of nominativeness and the formation of the linguistic picture of the world from a cognitive point of view;

- The linguistic sign directly participates in the manifestation of the linguistic consciousness of the linguocultural society, in the semiotic selection of meaning, in the development of categorical, conceptual and semiotic forms of system-functional relations;

- The realization of communicative interaction at the text level is conditioned by its level of intercultural dialogue. At the same time, special attention is paid to the problem of intertextual influence. A new conceptual content is created in the new text, which leads to the emergence of new meanings, new language categories and a new sign situation. The interpretation of the general semiotic model of linguocultural objects is connected with the study of the concepts of linguoculturalism and linguocultural field;

- Communicative interaction at the level of different cultures, the existence of language categories, and the language signs that realize them are conditioned by the entire complex conceptual sphere of the linguocultural society. The expression of the real world in language is reflected in certain concepts and referential relations. These concepts, presented in different languages, lead to the emergence of interlingual communication and mutual understanding;

- The discursive evolution of language is based on the complex mutual relations of discourse and sign. In the longitudinal areas of language, the dependence of the sign on discourse is observed. In poetic discourse, the poetic sign accurately expresses its functions and thus moves away from discursive dependence. When the sign becomes part of discursive reality, it is perceived as a figure of discourse;

- The lexical and phraseological fund of the language is called the upper layer of linguoculturality. This is primarily due to the fact that phraseological semantics expresses linguocultural meanings. Cultural

information is preserved at the phraseological level. Cultural information is expressed by the semantics of language units. Phraseological units, unlike text, are distinguished by their compactness, which facilitates linguocultural description.

Scientific novelty of the research. The study of the semiotic properties of language and their ontology from a functional-cognitive point of view can be considered a scientific novelty of this research. In speech, the sign is distinguished by its globality as an integral part of each text and at the same time as an element of the language system. In terms of conceptualization, the functional relations of the language sign are determined, each language unit is realized and becomes a fact of culture and society. When a language unit becomes actual in speech, it acquires a new meaning from a linguocultural point of view.

The linguistic sign creates conditions for the emergence of new frames in the text, the expression of conceptual structures and conceptual features. This, in turn, refers not only to processes occurring at the level of meaning transformation, but also to changes in the structure of meaning.

The linguistic sign creates a multidimensional structure within the text by combining anthropologically different meanings in the conceptual content.

These polyphonic features of the sign become a semiotic factor that creates a stylistic effect. In the text, language units that are interconnected by a common conceptual basis, together with individual semantic features, create new linguistic-mental essences and conceptual forms within the text and discourse. In the dissertation, for the first time, language units are examined in a unified and systematic way from a semiotic and linguocultural point of view.

In the dissertation, the interaction of discourse and text is studied and the text is evaluated as a possible formal essence of discourse, the interaction of conceptual and sign structures. All this creates the scientific novelty of the dissertation.

Theoretical and practical significance of the research. The dissertation examines the methodology for studying the bilateral

nature of the linguistic sign. The bilateral nature of the linguistic sign is of great importance in the process of conceptualization, involving the realization of the main functions of language. In this regard, it should be noted that universal concepts and conceptual complexes have a special impact on the communication process.

The study of the interaction of discourse and text, the development of concepts within time and space, in different linguocultural societies, and in intercultural dialogue increases the theoretical significance of the dissertation. The dissertation observes a complex approach to language and speech phenomena, and units of different language levels are analyzed in terms of the actualization of linguosemiotic and linguocultural features.

The dissertation examines language and speech problems from a functional-semantic perspective. The results of the research can be used in teaching subjects such as semiotics, language theory, language history, general linguistics, translation theory, and psycholinguistics.

In addition, the dissertation can be used as a source in the study of stylistics and literary theory, new courses such as semiotic conceptology, synergetics, and comparative pragmatics, and in the writing of relevant textbooks.

Approbation and applying of the research. The research work has been carried out at the Department of Sociology and Psycholinguistics of the Linguistics named after Nasimi of Azerbaijan National Academy of Sciences.

The main provisions and results of the research were reflected in the author's articles. Reports were made at scientific conferences and symposiums on the topical problems of linguistics, articles and theses were published on the topic. These works, published in various journals, collections and collections, fully cover the content of the dissertation.

Name of the organization where the dissertation work was carried out. The dissertation work has been carried out at the Department of Sociolinguistics and Psycholinguistics of the

Linguistics named after Nasimi of Azerbaijan National Academy of Sciences.

Total volume of the dissertation with characters, and the volume of the structural sections of the dissertation separately. The research work consists of introduction, four chapters, conclusion, bibliography, list of abbreviations. Introduction part consists of 14 pages, Chapter I 66 pages, Chapter II 67 pages, Chapter III 47 pages and Chapter IV 40 pages, conclusion 4 pages, bibliography 28 pages, list of abbreviations 2 pages. The dissertation consists of 278 pages and 428086 characters in total.

THE MAIN CONTENT OF THE RESEARCH

Introduction of the dissertation the relevance and degree of development of the topic under investigation are justified, the goals and objectives set during the research, the provisions presented for defense are explained, and information is provided about the scientific novelty of the dissertation, its theoretical and practical significance, object and subject matter, research methods, its approval and application structure, and the total amount of marks.

Chapter I of the dissertation is called **“Formation of the Concept of Sign”** and consists of two sub-chapters. The first sub-chapter of Chapter I, entitled **“Formation of the Concept of Sign and History of Research,”** provides information on the history of research into the concept of sign. The concept of sign has very ancient roots. The initial germs of sign theory originated in ancient India and Greece.

In the 6th century BC, the Indian scholar Jinah developed a doctrine of signs and concepts. According to this theory, our thinking creates signs and concepts, and mental results are formed in the mutual relations between signs and concepts. In ancient Indian philosophy, ideas about signs and concepts, signs and perception, were of great importance in the formation and development of ancient Greek philosophy.

In the classical period, the theory of signs was formed, and in the work of Aristotle it took the form of a system. In the middle of the 5th century BC, a new period in the development of ancient Greek philosophy began - the period of sophism. The sophists made man and his activities the main subject of philosophical research.

The Greek scholar Democritus touched upon the relationship between the word and the name it denotes, the word and the concept. The ancient Greek philosopher Socrates and his student Plato analyzed the relationship between names and concepts. These philosophers noted that one should begin to study things, not from signs, but from the thing itself. Another prominent Greek philosopher, Aristotle, considered the study of language as an integral part of logic.

According to Aristotle, the sign is related to psychological phenomena and direct perception. Unlike Plato and Aristotle, the Stoics understood the content of speech not as a unity of abstract concepts, species and essences, but as a unity of human feelings and perceptions. The Stoics determined that the sign itself has a dual nature¹³.

The Stoics developed the problem of the division of parts of speech begun by Aristotle, interpreting the linguistic sign as the indivisible unity of the signifier and the signified.

The style and interpretation of the Holy Quran, the holy book of Islam, plays an important role in the evolution of the theory of signs.

Fazlullah Naimi is the founder of Hurufism. Hurufism is an inner movement founded by Fazlullah Naimi, referring to the secrets of letters. The foundation of Hurufism is connected with the concept of accepting the sacredness of letters and numbers, pointing to them and assigning symbolic meanings. Seyyid Imadaddin Nasimi, one of the prominent figures of Azerbaijani literature, was also one of Fazlullah's followers. The seven-verse Surah Al-Fatiha is the core of

¹³ Hüseynov, N.Z. Ümumelmi anlayışlar: məntiqi-qnoseoloji təhlil / N.Z.Hüseynov. – Bakı: Diplomatika nəşriyyatı, – 2003. – s. 97-99.

the Quran. The seven verses in this Surah indicate the seven main lines on the face. The raising of the hand to the face after reciting Surah Al-Fatiha is also a sign of this. The secret of the Quran lies in the “hurufi-muqat-ta” that appears at the beginning of the twenty-nine Surahs. All of these letters consist of fourteen letters. When these letters are written as they are called, their number reaches seventeen. These 17 letters are called “muhkamat.” “muhkamat” refers to the seventeen rak’ahs of prayer that a person performs as an obligation during the day¹⁴. According to many Islamic scholars, these letters are the secrets of the Quran and no one knows their meaning except Allah.

Tajik scholar G. Shaymukhambetova writes about this: “The works of medieval scholars suggest that understanding the essence of God is beyond human intelligence. The theory of signs is of great importance for man. A symbol is not just a convention, it has value and meaning. Signs, meanings, and symbols are the basis of understanding the world”¹⁵.

Eastern thinkers of Turkish origin, such as Ibn Sina, Bahmaniyar, and Nasir al-Din Tusi, affirmed that there is an inextricable connection between thought and speech, thinking and language. The word is a description of the value of language and sign.

Ibn Sina was the first in the history of linguistics to show that there are three types of signs: mental, natural, and established signs.

1. Ibn Sina called a sign whose cause is reason a rational sign. As an example, he gave the smoke produced by fire and footprints on the ground.

2. The second type is called natural signs. Signs that arise from the influence of external influences or mental states. For

¹⁴ Рзакулузаде, С. Из истории философской **мысли** Азербайджана / С.Рзакулузаде – Баку: Маариф, – 2010. – с. 31-34. с.

¹⁵ Шаймухамбетова, Г.Б. Арабоязычная философия средневековья. Классическая традиция / Г.Б.Шаймухамбетова. – Москва: Наука, – 1969. – с. 94-97.

example, redness of the face, warmth, or embarrassment, and paleness of the face are signs of fear or weakness.

3. The third type is called established signs by Ibn Sina and he notes that writing is the value of expression, expression is the value of thought, and both of these are established signs.

It can be said with certainty that the ideas of C. Morris and C. Peirce about the types of signs - man-image, sign-index, and sign-symbol - are based on the ideas of Ibn Sina¹⁶.

Considered the "second teacher" in the history of science (Aristotle is considered the first teacher). According to Abu Nasr Muhammad Al-Farabi, signs are divided into two types: the first are general signs related to the sun, moon, stars, and nature. The second are signs accompanied by confirmation. Necessary signs have no reason for their existence. Al-Farabi gives an example of this with the signs at the beginning of some surahs of the Holy Quran.

Nasiraddin Tusi is a great encyclopedist-scientist and prominent philosopher. Nasir al-Din Tusi developed his ideas on semiotics in his works "Sharh al-Isharat" and "Asas al-Iqtibas".

Nasiraddin Tusi noted that whatever function God performs in the universe, the driving force of this function is the sign. The sign is not a physical, but a metaphysical force, and there is a hierarchy in its nature: sign and intelligence. The sign represents intelligence, and intelligence represents the sign. N. Tusi's ideas about the value and meaning of signs were expressed hundreds of years before the theories of G. Frege and R. Carnap. His ideas about the dual nature of linguistic signs, material (sound) and ideal (meaning and content), laid the foundation for the principle of duality in linguistics¹⁷.

The work of Azerbaijani scientist Abulhasan Bahmanyar, especially his work "Tamsil" can be considered one of the important

¹⁶ Шаймухамбетова, Г.Б. Арабоязычная философия средневековья. Классическая традиция / Г.Б. Шаймухамбетова. – Москва: Наука, – 1969. – с. 94-97.

¹⁷ Рзакулузаде, С. Из истории философской мысли Азербайджана / С.Рзакулузаде. – Баку: Маариф, – 2010. – с. 37-39.

achievements of science for all the peoples of the Near and Middle East. In the work "Tamsil", Bahmanyar analyzes the theory of signs. The scientist notes that the sign is primary in the imagination, for it there is neither gender nor other distinguishing features.

As early as the 19th century, the Azerbaijani poet and scholar Khatib Tabrizi wrote about signs and spoke about the image of an object in the human brain through its sign¹⁸.

One of the prominent linguists and wordsmiths of Azerbaijan in the 13th century was Husameddin Muzaffar. According to Husameddin Muzaffar, signs play an important role in the development of understanding and thinking. Signs create the conditions for recreating the same concepts over and over again.

Many Azerbaijani linguists and scholars who lived and worked in the 11th, 12th, 13th, and 14th centuries based their works on Ibn Sina's theory of signs. N. Huseynli writes: "In his theory of signs, Ibn Sina was several centuries ahead of C. Peirce and C. Morris. The outstanding astronomer, philosopher, and mathematician of Azerbaijan, N. Tusi, who lived and worked in the 12th century, developed Ibn Sina's ideas about signs in the theory of cognition and in logic, which he took as a special field of science, and succeeded in revealing and demonstrating the relationships between sign and reference, sign and interference. In fact, although the scientific views of these great scholars, including their very valuable ideas on signs, later became the subject of widespread discussion in Western science, they are not referenced and their names are not mentioned anywhere"¹⁹.

In the Middle Ages, scholars in Europe, continuing the tradition of ancient Greek philosophers, demonstrated the importance of the theory of signs. Saint Augustine considered the symbol, a type of

¹⁸ Шаймухамбетова, Г.Б. Арабоязычная философия средневековья. Классическая традиция / Г.Б. Шаймухамбетова. – Москва: Наука, – 1969. – с. 102-105.

¹⁹ Hüseynli, N.Z. Təfəkkürün anlayış kateqorial aparatı: qnoseoloji və metodoloji təhlil / N.Z.Hüseynli. – Bakı: Diplomatıya nəşriyyatı, – 2003. – s. 75-76.

sign, not just a convention, but a concept with deep value and meaning²⁰.

Another European scholar of the Middle Ages, Pierre Abelard, laid the foundation of conceptualism. In medieval Europe, Martin, Boethius, Igauna, Simon, Daquiusk, Thomas, Erfurt studied the relationship between language and thought during the 13th and 14th centuries. William of Ockham's role in the development of the theory of signs in the Middle Ages is invaluable. His theory of intention is still of great interest today. Russian scholar A.V. Losev highly appreciated W. Ockham's theory of intention and wrote: "The first intention is the inclination of consciousness and thought to the object and is the condition for its comprehension. The "first intention" is possible only if there is a "second intention" that does not belong to any object before it exists. This "second intention" is the meaning inclination of the first²¹.

In the Middle Ages, Christian theologians gave special meaning to the concept of a sign. The concept of a sign caused controversy among Christian theologians. At that time, there was a disagreement between realists and nominalists on the problem of universals. Among these researchers, one can name Tertullian, Irenaeus of Lyons, Augustine of Avril, Boethius, Anselmus of Canterbury, Abelard, Thomas Aquinas and others. It was during this period that a sign was explained as a concept that was perceived by the senses and that expressed something²².

In the new era, special attention is paid to the analysis of the epistemological functions of the sign. In this field, the names of J.

²⁰ Августин, Блаженный. Исповедь блаженного Августина, Епископа, Илонского. Богославские труды / Блаженный Августин. – Москва: Московская Патриархия, – 1978. – Вып. XIX, – с. 91-116.

²¹ Алпатов, В.М. История лингвистических учений / В.М.Алпатов. – Москва: Наука, – 2001, – с. 34-106.

²² Алпатов, В.М. История лингвистических учений / В.М.Алпатов. – Москва: Наука, – 2001, – с. 34-106.

Locke, G. Leibniz, D. Hume, I. Kant, A. Kondilsky, etc. should be especially mentioned²³.

In the 17th-18th centuries, in accordance with the trends of rationalism and sensualism in sign theory, two trends in general linguistics - rationalist and sensualist trends began to form.

In 1660, Port-Royal's book "General and Rational Grammar" was published in France. The authors of this book were Antoine Arnault, Claude Lanslot and Pierre Nicol. According to the authors of Port-Royal's grammar, all language units used in the process of communication, including words and sentences, express ideas in thought and connect them with the signifier²⁴.

The historical-comparative direction of linguistics also played a special role in the study of the sign. Wilhelm von Humboldt was the first in Europe to prove that language is a creative process. His famous statement claimed that language is not a product of human activity, but rather that activity itself. V. Humboldt writes: "Language is not a mechanism, but a form of activity with creative properties. Language is an activity that expresses the spirit of the people. Language is a form of expression that is changeable and constantly in action"²⁵.

The founder of the structural direction in the theory of sign systems is Ferdinand de Saussure. Structural linguistics was formed at the beginning of the 20th century after the publication of Ferdinand de Saussure's "Course in General Linguistics". F. de Saussure writes: "The synchronous aspect is superior to the

²³ Hüseynli, N.Z. Təfəkkürün anlayış kategorial aparatı: qnoseoloji və metodoloji təhlil / N.Z.Hüseynli. – Bakı: Diplomatıya nəşriyyatı, – 2003. – s. 71-75.

²⁴ Hüseynov, N.Z. Ümumelmi anlayışlar: məntiqi-qnoseoloji təhlil / N.Z.Hüseynov. – Bakı: Diplomatıya nəşriyyatı, – 1998. – 204 s. – s. 91-94; Алпатов, В.М. История лингвистических учений / Алпатов В.М. – Москва: Наука, – 2001. – с. 21-24.

²⁵ Гумбольдт, В. Язык и философия культуры / В.Гумбольдт. – Москва: Прогресс, – 1985. – с. 31-36.

diachronic aspects, because for speakers it is the only and true reality”²⁶

In the history of linguistics, the analytical tradition occupies a special place in the study of the essence of the sign. The analytical tradition pays special attention to the meaning of the sign. The founder of this theory is G. Frege. G. Frege is considered one of the founders of logical semantics²⁷.

L. Wittgenstein also made special contributions to the study of the theory of the meaning of linguistic signs. In the later period of L. Wittgenstein's work, he put forward the concept of language games²⁸.

In the development of sign theory, it is also necessary to note the work of the European scholar Putnam. Putnam notes that he disagreed with the traditional meanings of common names²⁹.

Avropa alimi Qusserl digər Avropa alimi Brentanonun şüurun aktivliyi və intensional obyekt arasındakı ikili münasibət nəzəriyyəsiindən fərqli olaraq trixotoniya (üçlük) ideyasını irəli sürür. Bu nəzəriyyəyə akt-noema-obyekt komponentləri daxildir. Şüur aktının mənasını Qusserl *noema* adlandırır. Hər bir danışiq aktının öz noeması mövcuddur³⁰.

C. Peirce was the first to create a general semiotic theory covering all sign systems. Until C. Peirce, scientists who studied the theory of signs only studied the semantics of verbal signs. C. Peirce imagined a sign in the form of a triangle. The base of this triangle was a symbol that expressed the object that it meant³¹.

²⁶ Соссюр, Ф. Труды по языкознанию / Ф.Соссюр. – Москва: Прогресс. – 1977. – с. 42-46.

²⁷ Фреге, Г. Смысл и денотат. Семиотика и информатика / Г.Фреге. – Москва: ВИНТИ, – 1977. – Вып. VIII, – с. 181-210.

²⁸ Витгенштейн, Л. Логико-философский трактат / Л.Витгенштейн. – Москва: ИЛ, – 1988. – с. 97-102.

²⁹ Патнем, Х. Значение и референция. Новое в зарубежной лингвистике / Х.Патнем. – Москва: Прогресс, – 1982. – Вып. XIII, – с. 377-391.

³⁰ Гуссерль, Э. Собрание сочинений / Гуссерль Э. – Москва: РИГ «Логос», – т. I. – 1994. – 304 с. – с. 112-115.

³¹ Пирс, Ч. Из работы «Элементы логики». Семиотика: Антология / Ч.Пирс. – Москва: Деловая книга, – 2001. – с. 165-226.

Over the years, the historical-comparative trend has become an independent field of knowledge. Within the framework of comparative-historical linguistics, a psychological trend has formed. This trend denied the connection between logic and psychology. The commonality in languages was explained by psychological unity, and the differences by the peculiarities of the psychology of peoples.

A.A. Potebnya, taking the world, man and language as a whole, believes that it is necessary to show the cognitive importance of the word in the evolution of successive series of systems that encompass a person's attitude to nature³². The European scientist Piaget, when using the expressions of narrowing of lexical meaning and expanding of meaning, was based precisely on logical principles³³.

The prominent American semiotician of the 20th century, C. Morris, considers the sign process semiosis as a five-faceted concept and designates it with certain letters. These letter symbols of C. Morris express certain meanings: V – sign, W – interpreter, X – interpretant, Y – meaning (meaning, signification), Z – context (text), C – a set of signs³⁴.

The Russian allologist V.G. Kolshansky notes the confusion in the terms expressing the sign condition. In his opinion, the real object is the denotate and the referent. The meaning of the word is the significate or designat³⁵.

In our opinion, the basis of semantic problems is the social process of communication. This finds its expression in the problem of sign and meaning. Sign and meaning are components of semantic processes. The research of Doctor of Philological Sciences, Professor

³² Потебня, А.А. Мысль и язык, Слово и миф / А.А.Потебня. – Москва: Издательство «Правда», – 1989. – с. 201-238.

³³ Пиаже, Ж. Избранные психологические труды / Ж.Пиаже. – Москва: Просвещение, – 1969. – с. 78-102. Моррис, Ч.У. Знаки и действия / Ч.У.Моррис. Сб.: Семиотика: Антология. – Москва: Деловая книга, – 2001. – с. 129-143.

³⁴ Моррис, Ч.У. Знаки и действия / Ч.У.Моррис. Сб.: Семиотика: Антология. – Москва: Деловая книга, – 2001. – с. 129-143.

³⁵ Колшанский, Г.В. Коммуникативная функция и структура языка / Г.В.Колшанский. – Москва: Наука, – 1984. – с. 32-37.

M. Asgarov is of great importance in this regard. According to the scientist, communication is the creation of information, storage, transmission and reception of information, perception and interpretation of the world, and expression of attitude to the events taking place. All concepts in the world have meaning and form. This means that we perceive everything around us with certain categories and labels. We perceive each concept according to its external form, shape, taste and smell and draw appropriate conclusions³⁶.

Sub-chapter II of Chapter I is **entitled "Sign Theory and Semiotics of Language Functions."** This sub-chapter notes that the semiotic system chosen for the realization of human ideas also determines the possibilities for the transmission and reception of these ideas. When examining the problem of the mutual relations between language and thought, it is important to remember that the linguistic form of thought belongs only to human consciousness.

Language is a system that both perceives and expresses what is perceived. Language expresses different sign systems, being perceived in the same way, and even the most abstract concepts are explained through language. The abstraction of linguistic signs is distinguished by their connecting function between different sign systems.

According to V.Z. Panfilov, the material explanation of the linguistic sign characterizes the means of expression that realize human thinking activity³⁷.

In a general philosophical sense, a sign is a materially perceptible object, event, or activity that has a sign function in understanding. O.S. Akhmanova writes: "A linguistic sign is an expression of any meaning"³⁸.

Konkret formada real nitqdə funksionallaşan işarə aktuallaşmış hesab olunur. Aktual işarə nitq elementi olaraq virtual işarəyə, yəni dil elementinə qarşı qoyulur.

³⁶ Əsgərov, M.B. Linqvopsixoloji vəhdət nəzəriyyəsi / M.B.Əsgərov. – Bakı: Elm və təhsil, – 2015. – с. 96-97.

³⁷ Панфилов, В.З. Гносеологические аспекты философских проблем языкознания / В.З.Панфилов. – Москва: Наука, – 1982. – с. 106-109.

³⁸ Ахманова, О.С. Очерки по общей и русской лексикологии / О.С.Ахманова. – Москва: Изд. Министерство Просвещения, – 1957. – с. 31-38.

A.A. Leontyev notes that “A virtual sign is a known feature of speech activity and refers to a material object. A virtual sign is an element of a specific control operation”³⁹.

In our opinion, the essence of the representation of signs should be understood as an idealization of the material world. This problem raises the following questions:

1) How is the question of the mutual relationship between the objective world, language, and thinking resolved?

2) Which of the four functions of language (meaning-making, epistemological, communicative, pragmatic) is taken into account when determining a linguistic sign?

3) Is the linguistic sign identified with the basic signs of semiotic systems?

A.A. Ufimseva notes that “the linguistic sign stands out from the units of other semiotic systems by its complexity”⁴⁰.

V.Humboldt considered the word as a sign of the concept. According to the scientist, the word is not equivalent to the thing perceived through the senses. The word contains the unity of sound and concept. The concept expressed in the word motivates its meaning. However, the sound form is arbitrary and exists in the language as a result of experience⁴¹.

Thus, language is both reflective and sign. W. Humboldt distinguishes language from other sign systems. The names of many things are figurative, creating metaphors. Human consciousness is

³⁹ Леонтьев, А.П. Деятельность, сознание, личность. Избранные психологические произведения в 2-х **томах** / А.П.Леонтьев. – Москва: Педагогика, – 1983. – т. 2. – с. 94-231.

⁴⁰ Уфимцева, А.А. Лексическое значение: Принципы семиологического описания лексики (Под ред. Ю.С. Степанова) / А.А.Уфимцева. – Москва: Едиториал УРСС, – 2002. – с. 49-52.

⁴¹ Гумбольдт, В. Язык и философия культуры / В.Гумбольдт. – Москва: Прогресс, – 1985. – с. 80-87.

not fully confined to the boundaries of language. However, man is forced to express his boundless thoughts and ideas with specific language units.

I.A. Baudouin de Courtenay calls language "a system of signs consisting of numerous random symbols, interconnected in the most diverse ways"⁴².

The laws adopted in linguistics during the era of structuralism and poststructuralism are changing, and the boundaries separating some scientific fields: semantics and psychology, synchronous and diachronic levels of language, and language and speech relations are being broken.

T.V. Nazarova writes: "The study of real language facts remains the main factor. Semasiology is based on the units of semasiological systems that express various meanings. Meaning becomes a linguistic fact that contains the events, objects and relations of the real world reflected in consciousness"⁴³.

Bu zaman şüürdə əks olunmuş obraz və fonetik-orfoqrafik kompleks arasında tarixi-mədəni baxımdan sıx əlaqə yaranır.

Ferdinand de Saussure is mentioned as the first scientist who noted that semiology is a general science that studies the system of signs and that language occupies a very important place among the general systems of signs. Unfortunately, European, American and Russian scientists mention F. de Saussure as the first scientist who studied the theory of signs. However, many centuries before the 19th century, when Ferdinand de Saussure lived and created, Eastern scientists devoted volumes of books to the theory of signs.

Swiss scientist F. de Saussure studied the essence of the sign representation of language and created the theory of sign systems. He revealed and showed the dual nature of the sign and noted that these

⁴² Бодуен де Куртене И.А. Избранные труды по общему языкознанию / Бодуен де Куртене. – Москва, – 1963. – с. 101-109.

⁴³ Назарова, Т.В. Филология и семиотика / Т.В.Назарова. – Москва: Высшая школа. – 1994. – с. 106-109.

sides are connected with mental phenomena and associative connections in the human mind.

Ferdinand de Saussure notes the arbitrariness and lack of motivation of the sign, saying that there is no connection between the sign and the signified object⁴⁴. However, it should be noted that the signified cannot be freely chosen by the speaker, because it must be a form accepted by the language collective. It should be noted that although the main principle of the sign is its non-motivational nature, the concept of motivation in language itself is relative.

The European scholar O. Espersen was not a supporter of over-exaggerating the arbitrary properties of signs in language. Many scholars share O. Espersen's opinion^{45, 46, 47}.

According to Y.S. Stepanov, the relationship between the two sides of the linguistic sign - the signified and the signified - is not arbitrary. This proves that the linguistic sign is not arbitrary in relation to the objective world⁴⁸.

R.A. Budagov writes: "The linguistic sign is mainly arbitrary in its primitive form (sounds and morphemes). In higher forms, it is motivated"⁴⁹.

Thus, the principle of arbitrariness of the linguistic sign, which was initially accepted as an undeniable law, has the effect of an illusory (imaginary) concept. Linguistic signs have such basic semiotic functions as generalization, differentiation, integration,

⁴⁴ Соссюр, Ф. Труды по языкознанию / Ф.Соссюр. – Москва: Прогресс. – 1977. – с. 40-47.

⁴⁵ Эсперсен, О. Философия грамматики / О.Эсперсен. – Москва: Изд. иностр. литературы. – 1958. – с. 21-23.

⁴⁶ Якобсон, Р. В поисках сущности языка / Р.Якобсон. Сб.: Семиотика: Антология. – Москва: Деловая книга, – 2001. – с. 525-526.

⁴⁷ Бенвенист, Э. Уровни лингвистического анализа / Э.Бенвенист. Сб.: Новое в лингвистике. – Москва: Наука, – 1974. – с. 434-449.

⁴⁸ Степанов, Ю.С. Методы и принципы современной лингвистики / Ю.С.Степанов. – Москва: Едиториал УРСС, – 2002. – с. 142-147.

⁴⁹ Будагов, Р.А. Язык и речь в кругозоре человека / Р.А.Будагов. – Москва: Издательство Московского Университета, – 2000. – с. 201-206.

differentiation, and ensure the nominative-classification activity of the language. Signs of any other semiotic system do not have generalization, integration, and nominative functions.

In contrast to generative linguistics, which considers linguistic signs to be arbitrary and unmotivated, functionalism presents linguistic signs as motivated by linguistic functions and unmotivated. Motivation is considered a discursive category here. Touching on one of the theoretical directions of functionalism - the problem of referential grammar, Van Valin writes: "There are big differences between a specific formal approach to language phenomena and a functional approach. Understanding language through child psychology denies N.Chomsky's ideas about the innate understanding and autonomy of universal grammar. Syntax is not a completely independent linguistic theory. Syntax is relatively motivated in terms of semantics, pragmatics and cognitive relations"⁵⁰

In N. Chomsky's work, the thesis of "competing motivations" is put forward. Here, the problems of genetic and historical motivation are touched upon. This problem is presented in a diachronic plan⁵¹.

The works of U.L.Chaif are of particular importance in the study of the problems under study. U.L.Chaif touches on the problem of the interaction of consciousness and language. U.L.Chaif writes: "Linguistics in many cases must seek the explanation of its problems in psychology, and psychology must seek the solution of issues related to the functioning of the human brain in linguistics"⁵².

Language is an integral part of the cognitive process, directly reflecting the interaction of functional, communicative, cultural and psychological factors. The interaction of functional linguistics and

⁵⁰ Van Valin, R.D. Functional Linguistic Theory and Language Acquisition. First Language. 11. 1991; Александрова, О.В. Современный английский язык для филологов / Александрова О.В., Васильев, В.В. – Москва: Изд-во МГУ, – 1998. – с. 211-213.

⁵¹ Хомский, Н. Язык и мышление / Н.Хомский. – Москва: Наука, – Изд. МГУ, – 1972. – с. 48-53.

⁵² Чейф, У.Л. Значение и структура языка / У.Л.Чейф. – Москва: Прогресс, – 1975. – с. 207-213.

cognitive science is also based on this principle. One of the main features of cognitive linguistics is anthropocentrism. According to Y.S.Stepanov, linguistics is a humanitarian science that expresses language in man and man in language⁵³.

Chapter II of the dissertation is **entitled “Semiotic and Semantic Concepts of Language Units”** and consists of two subchapters. The first subchapter of Chapter II, entitled **“Semiotic Concepts of Language Units”**, states that the semiotic nature of language is one of its main characteristics. The function of marking language units includes the expression of the results of human cognitive activity, the preservation and understanding of social experience.

The aspect of sign includes the fact that the meanings carried by language elements express certain information, and that they contain various communicative and expressive factors in the communication process. The term “significance”, like the word “semiotics” that is synonymous with it, is multifaceted, and its content is complex. Significance expresses four main functions of language units:

- Representative meaning-making function;
- Generalizing (epistemological function);
- Communicative function;
- Pragmatic function.

Semiotic concepts formulated in logical analysis are accepted from the point of view of various studies in linguistics.

These studies have significantly developed the sign aspect of the study of language and have led to the emergence of new directions. These new studies include L. Elmslev's algebraic theory, N.Chomsky's generative grammar^{54 55}.

⁵³ Степанов, Ю.С. Семиотика / Ю.С.Степанов. – Москва: Наука, – 1971. – с. 77-83.

⁵⁴ Елмслев, Л. Прологомены в теории языка / Елмслев Л. Сб.: Новое в лингвистике. – Москва: Иностранная литература, – 1960. – Вып 1, – с. 184-389.

The main semiotic categories: sign, form of sign, meaning, etc. were formed on the basis of conventional, artificial sign systems (metalanguage of sciences, codes, signal systems, road signs, etc.). At the same time, the features of natural language were not taken into account. Human language has always been the main basis of general semiotics. From this point of view, linguistics is an empirical and descriptive field of general semiotics, consisting of pragmatics, descriptive semantics and descriptive syntax.

The problem of semiotics of natural language is related to the main features of its essence. These features are:

- The main epistemological issue that determines the methodology of linguistic research - the relationship between language, the objective world and thinking;
- Assessment of the nature of the structural organization of language as the main type of semiotic system;
- Characteristics of linguistic signs, their types and regularities of functionalization;
- Types and nature of meaning in language.

The study of the semiotic functions of language units is manifested in the history of linguistics in four plans:

- Philosophical-epistemological plan;
- Logical plan;
- Psychological plan;
- Linguistic plan.

In nominalist philosophy, this problem is solved as follows:

Language is interpreted as the only form of thought, and linguistic signs are understood as conceptual symbols. Another form of the nominalist approach is the presentation of the main epistemological problem as the phenomenological theory of E. Husserl⁵⁶.

⁵⁵ Хомский, Н. Язык и мышление / Н.Хомский. – Москва: Наука; Издательство Московского Университета, – 1972, – с. 47-54.

⁵⁶ Гуссерль, Э. Собрание сочинений / Э.Гуссерль. – Москва: Логос, – т. I. – 1994. – с. 146-149.

According to this theory, the understanding of the real world is based on the transcendental human consciousness and involves the verbalization of the objective world with the help of language. The principle of representation of the real world inherent in human thinking and the generalizing property of abstract consciousness are directly applied to the sign in this direction. Linguistic consciousness, breaking down the objective world, creates a certain network of concepts and forms the linguistic picture of the world. The theories of E. Husserl and F. Kossierer form the content and methodological foundations of this linguistic direction. The theories of B.L. Whorf and L. Weisberger are also attributed to this linguistic trend^{57, 58, 59, 60}.

Nominalists defined the sign as a symbolic form. In logical positivism, on the contrary, the sign is one-dimensional and functions as a form of expression. New nominalists agree with logical positivists in their interpretation of the triad of language, material world, and thought. In this regard, L. Bloomfield's theory should be specially noted⁶¹.

In some scientific directions, the pragmatic function of language is taken as the basis. In this case, the attributes of language, thinking, and the objective world are not taken into account. Language is interpreted as a purposeful human activity, and the essence of the representation of signs is conditioned by the semiotic process. The semiotic process includes the following concepts:

- interpreter – a person in a sign situation;
- interpretant – the interpreter's attitude towards the sign;

⁵⁷ Гуссерль, Э. Собрание сочинений / Э.Гуссерль. – Москва: Логос, – т. I. – 1994. – с. 146-149.

⁵⁸ Кассирер, Э. Сила метафоры / Э.Кассирер. – Москва: Прогресс. – 1990. – с. 33-43.

⁵⁹ Уорф, Б. Отношение норм поведения и мышления к языку. Новое в лингвистике / Уорф.Б. – Москва: Иностранная литература, – 1960. – Вып. I, – с. 20-21.

⁶⁰ Weisgerber, L. Vom Weltbild der deutschen Sprache / L.Weisgerber. – Diisseldorf: – 1950. – p. 20.

⁶¹ Блумфильд, Л. Язык /Л.Блумфилд. – Москва: УРСС, – 2002. – с. 248-253.

- denotate – the interpreter's reaction to the sign;
- significate – an additional condition that limits the denotate's reaction to the sign.

The pragmatic determination of the linguistic sign through the concepts of behavior and activity equates it with the preparatory stimulus of a purposeful response. If we approach the determination of the meaning of the sign from an epistemological point of view, we can note that the meaning of the sign is not an ideal essence, does not contain generalized concepts, is not a reflection of the material world, objects, signs and the relationships between them. According to the theory of C. Morris, meaning is neither a physical act nor a response to the sign⁶².

It is no coincidence that the linguistic interpretation of the meaning of a linguistic sign is explained in psychological terms such as “stimulus”, “reaction”, “purposeful behavior”, “inclination”. At this time, the issue of the mutual relationship between language, thinking and the objective world is transferred from the level of understanding to the pragmatic plan of general semiotics. In the solution of this problem from the point of view of dialectical materialism, the objective world, thinking and language are interpreted as contradictory concepts, with the material world being considered the primary ideal and the secondary one in the mutual relationship. Despite the close connection and mutual influence between language and thinking, in essence, each of them is two different phenomena with its own content, form, structure, elements and laws of functionalization. Their mutual relationship is characterized by the fact that language is a system of signs, a means of formation and development of ideas and an expression of the real world. From the perspective of language and thought, the main function of linguistic signs is to reflect the processes of thought and reflection, to express the processes of generalization and integration, as well as concretization and differentiation, which are characteristic of humans.

⁶² Моррис, Ч.У. Знаки и действия / Ч.У.Моррис. Сб.: Семиотика: Антология. – Москва: Деловая книга, – 2001. – с. 129-143.

Historically, the content of each object and event is expressed by a linguistic sign. In solving the epistemological problem - the formation of the meaning of a sign - three interconnected elements of semiosis find their expression. These elements are the perceiving subject, the perceived object, and the linguistic sign participating in the process of perception.

Nominalists and objective idealists consider sign-object relations as a means of expressing the sign as a primary concept, the objective world. The perceiving and perceiving subject is excluded from the situation of the sign. For supporters of logical positivism, subject-sign relations are fundamental. Here, the objective world is excluded from the analysis of the sign representation. Behaviorists, supporters of the biological pragmatism trend, take subject-object relations as a basis. In objective empirical experience, the behavior of the subject is formed by the purposive attitude of the subject.

Ferdinand de Saussure's theory has a certain role in revealing the essence of the sign representation of language. This theory emphasizes the study of language as a system of signs, its social nature, and views language not as a means of objectification of the material world, but as a general social form of limiting thinking. F. de Saussure sees the relationship of language with thinking in the relationship of thought with sound matter⁶³.

A number of scholars have tried to explain the history of the evolution of linguistic theories in terms of the interpretation of the essence of the linguistic sign. According to L. Wittgenstein, words are linguistic units that denote a sign. The components of a sign are a symbol, a concept, and a signified object. A sign is understood as the relation of a concept to an object⁶⁴.

L. Bloomfield wrote that bilateral language units are considered signs. According to the scientist, the factors and elements that are

⁶³ Соссюр, Ф. Труды по языкознанию / Ф.Соссюр. – Москва: Прогресс. – 1977. – с. 201-207.

⁶⁴ Витгенштейн, Л. Логико-философский трактат / Л.Витгенштейн. – Москва: ИЛ, – 1988. – с. 58-63.

part of a sign and determine it are: sign, meaning, the relationship between the listener, speaker and listener⁶⁵.

European scientist McCormack writes: “The units of language that are considered signs are all bilateral units (monemes). The components of a sign and the factors and elements that determine it are the following: the signifier (form), the signified (meaning), the text and the element of experience”⁶⁶.

B. Whorf noted that the units of language that are perceived as signs are words⁶⁷. Some scholars (F. de Saussure, Buhler, Morris, Bloomfield, Elmslev) consider all bilateral language units to be signs. This includes morphemes that indicate subject and form, as well as phrases and word combinations. Some scholars (Ogden, Richards, Ullman) include only words in the category of signs.

It is not correct to limit the study of language elements only to intralinguistic structural relations. These elements, especially words, are perceived as signs. They are mental organizations closely related to the processes of generalization and differentiation and are the result of the materialization of the material world, the visualization of the socio-historical experience of language speakers.

The second subchapter of Chapter II of the dissertation is called **“The sign essence and semantic-structural aspect of language units”**. The concept of a language sign was explained by L. Elmslev and Whorf in terms of the mutual structural relations of language elements. According to L. Elmslev, the sign consists of a content form and a form of expression. The content form and the form of

⁶⁵ Блумфильд, Л. Язык / Л. Блумфильд. – Москва: УРСС, – 2002. – с. 70-71.

⁶⁶ Маккормак, Э. Когнитивная теория метафоры / Э. Маккормак. Сб.: Теория метафоры. – Москва: Наука. – 1990. – с. 358-386.

⁶⁷ Уорф, Б. Отношение норм поведения и мышления к языку / Б. Уорф. Сб.: Новое в лингвистике. – Москва: Иностранная литература. – 1960. – Вып. I, – с. 20-23.

expression are interconnected by the sign function. All units of linguistic analysis are explained by the dual nature of the sign^{68, 69}.

The content plan and the expression plan are called “figures” by L.Elmslev. Numerous signs arise from a limited number of figures belonging to both plans (expression plan and content plan). The figures of the expression plan exist and function in the language as one or another sound sequence. The semantic figures that arise during the component analysis of the content of each language unit are controversial.

The elements that L. Elmslev calls “content figures” are called “sema” in Russian linguistics. R. Jakobson refers to them as grammatical morphemes and calls them “semantic minimums”. A.V. Zveginsev calls semas “semantic components” or “semantic multipliers”^{70, 71}.

A content plan, which is capacious in its volume and multidimensional in its structural organization, is incompatible with a phrase plan, which has a simpler form and fewer units. Some scholars consider this a defect of the language system, while others consider it a virtue.

If we approach content figures from the point of view of their definition, we will see that these figures are clarified only on the basis of the meaning and formal unity of the ordinary word sign. It is the lack of actual correspondence and isomorphism between content

⁶⁸ Елмслев, Л. Прологомены в теории языка. Новое в лингвистике / Л.Елмслев. – Москва: Иностранная литература, – 1960. – Вып. I, – с. 184-389.

⁶⁹ Уорф, Б. Отношение норм поведения и мышления к языку / Б.Уорф. Сб.: Новое в лингвистике – Москва: Иностранная литература, – 1960. – Вып. I. – с. 40-42.

⁷⁰ Якобсон, Р. В поисках сущности языка / Якобсон Р.В. Сб: Семиотика: Антология. Сост. – Москва: Деловая книга, – 2001. – с. 525-526.

⁷¹ Звегинцев, В.А. Очерки по общему языкознанию / В.А.Звегинцев. – Москва: МГУ, – 1962. – с. 284-285.

figures, their linguistic status, and figures of expression that has been criticized by some linguists, for example, S.D. Katsnelson⁷².

If the figures of the expression plan demonstrate more freedom during linear studies, the figures of the content plan, on the contrary, are not presented as independent units in the language. There are no content units in the language system that do not correspond to the plan of the figures of expression. L. Elmslev writes: "The meaning of a language element is equated with the sign function. The sign function is a property of signs that correspond only to external extralinguistic factors"⁷³.

S.Ogden and Richards, studying the relationship of language to the process of thinking, once again note the generalizing function of the word. In the works of these researchers, three main points of view can be observed. This theory is based on the relationship of the sound composition (symbol, name) with the meaning of the word. D. Richards and S. Ogden associated the relationship of the sign form with its content with external and associative factors. The word was perceived as a symbol of a certain idea, concept, idea or image. As a result, the meaning of the word was considered to correspond to the pronunciation and was perceived as a mental organization⁷⁴.

Thus, the linguistic sign is perceived as a two-sided unit that has meaning and form. The word gives meaning to the object through pronunciation, sound form, and reflects the object with the help of meaning. R. Barth writes: "Meaning can be characterized as a special relationship between the components of the sign situation. Meaning is determined by the sign situation"⁷⁵.

⁷² Кацнелсон, С.Д. Типология языка и речевое мышление / Кацнелсон С.Д. – Ленинград: Наука, – 1972. – с. 31-34.

⁷³ Елмслев, Л. Прологомены в теории языка. Новое в лингвистике // – Москва: Иностранная литература, – 1960. – Вып. I, – с. 184-389.

⁷⁴ Ogden, C.K., Richards I.A. The meaning of meaning: A study of the influence of language upon thought and of the science of symbolism // - 2nd ed. rev.– New York, – 1927. – s. 19-31.

⁷⁵ Barthes, R. Texte / R.Barthes. – Paris: Encyclopedia universalis, – Vol. 15. – 1973. – p. 119-141.

The sign expresses two signifieds: an object and a concept. The sign expresses the name of both the object and the concept in relation to the signified. Some scientists (K.A.Levkovskaya, A.I.Smirnitsky) note that the processes of signification and naming have nothing to do with the properties of the signified object. These properties are expressed only by the concept^{76, 77}.

In our opinion, this is not a correct assumption. Because the name of the object is related to the concept and expresses the content character of the object. Otherwise, this name would differentiate the meanings of the objects, turn them into special names that cannot be united around the same sign, and would remain outside the nomination process. A sign is a generalized reflection of certain characteristics of the object being signified.

When talking about the function of a sign used in communication, three types are traditionally distinguished. If the signifier resembles its signified, it is called an iconic sign. If there is no similarity between the signifier and its signified, it is called a spontaneous connection or symbolic (symbolic) sign. These signs are called deictic signs in linguistics. Iconic signs include illustrations, pictures, construction schemes, maps and metaphors. Examples of the second type of signs include people's signatures and flags showing the movement of the wind. The third group includes symbolic signs or codes. These signs are symbolic. Here, there is no connection between the signifier and the signified.

Symbol is an element of cultural phenomenon. Symbol, which is a part of human socio-cultural life, has a complex semiotic nature. Symbol is a structurally indivisible unity and is the result of human thinking. The ideas of E.S. Kubryakova and Z. Freud on this subject are interesting.

⁷⁶ Левковская, К.А. Теория слова, принципы её построения и аспекты изучения лексического материала / К.А.Левковская. – Москва: Высшая школа, – 1962. – с. 58-67.

⁷⁷ Смирницкий, А.И. Лексическое и грамматическое в **слове**. Вопросы грамматического строя / А.И.Смирницкая. – Москва: Учпедгиз, – 1955. – с. 9-53.

Z. Freud writes: “A symbol is a structure of consciousness and becomes functional in the process of communication”⁷⁸. According to E. Kubryakova, a symbol is an essence existing in four modalities⁷⁹.

The symbol participated in the process of formation of cultural values and meanings that arose together with human culture. Unlike a sign and a myth, a symbol is not information that is realized in the system of addressee and addressee. It is realized only in the text. The symbolism of the primitive community structure is mainly observed within the framework of religious rituals. Symbolization is associated with the practical activity of a person and is associated with the religious ideas of each ethnos.

According to I.V. Arnold, the symbol has become semantic, entering the sign system of mythology⁸⁰. Myth is a way of rationalizing the symbolic essence. Primary symbolism can be considered as an integral part of mythological consciousness. V.V. Nalimov, associating the symbol with a connotative function, writes: “The symbol is discursive and pragmatic, while the myth is connected with the text”⁸¹.

The main feature of the symbol is the reflection of human values and meanings in the material world, and then in words. In this regard, it should be noted that man is a historical-cultural phenomenon. A symbol can refer to concepts related to human life and activity, for example, food, clothing, household items, etc. Signs,

⁷⁸ Фрейд, З. Остроумие и его отношение к бессознательному // – Москва: Университетская книга, – 1997. – с. 191-197.

⁷⁹ Кубрякова, Е.С. Начальные этапы становления когнитивизма. Лингвистика. Психология – когнитивная наука // – Москва: Вопросы языкознания. – 1994. – № 4, – с. 34-37.

⁸⁰ Арнольд, И.В. Семантика. Стилистика. Интертекстуальность / И.В.Арнольд. – СПб.: Изд. Петербургского университета, – 1999. – с. 146-148.

⁸¹ Налимов, В.В. Спонтанность сознания. Вероятностная теория смыслов и смысловая архитектура личности / В.В.Налимов. – Москва: Прометей, – 1989. – с. 31-34.

emblems and images arise in connection with the symbolization of these things.

The animal is formed in the human imagination as a symbol of desire and fear. It should be noted here that totemism, which can be considered the value of social organization, is associated with animals. The gray wolf, which the ancient Turks accepted as a totem, can be an example of this. The ancient Turks worshiped trees. For them, the tree was a symbol of strength, power, and fertility. The tree was a symbol of height and loftiness for the heroes of the epic “Kitabi-Dede Gorgud”.

A sensory image arises in the individual consciousness and acquires a general character in the process of perception. In the consciousness of individuals, general ideas received through the senses are expressed by names. A name is a concept that creates a connection between ideas in the human consciousness and a general category that connects language with thinking. A name is a form of thought that transfers information received through the senses to abstract thinking.

The cognitive process consists of three phases: perception, thinking, and understanding. As a result of perception, general concepts arise in the mind of each person. These general concepts are universal for society. Information formed on the basis of the ability to think is of a general nature.

Understanding is one of the main forms of thinking. The thinking process is based on concepts. Concepts are considered the result of the cognitive process from a logical point of view. These are the features that distinguish a concept and a name from each other. A concept is final, while a name is connective. A name connects three areas of activity with each other. This includes thinking, language, and speech. The idea present in thinking is expressed with the help of language units and becomes functional in the speech process.

In linguistics, the problem of metaphor is presented as both the principle of the emergence of new meanings in language, the functionalization of ready-made metaphorical meaning, the means of nominativeness, and the formation of the linguistic picture of the

world. The anthropometric nature of metaphor, that is, the act of metaphorization taking place in human consciousness, is included in the modern paradigm of scientific knowledge.

The growing interest of the principle of perception, logic, cognitive linguistics and linguistic psychology in metaphor is precisely due to the actualization of the problem of thinking. Metaphor is the result of the relationship between two meanings of a word. One of these meanings is the initial nominative, and the other is a later one. The French scientist S. Balli created a general typology of imagery. According to him, there are the following images: a concrete sensory image, a weak emotional image and a dead image. These three degrees of imagery also apply to metaphorical transitions⁸².

In metaphors that express non-material essences, two functions are formed: nominative and conceptual functions. Conceptual metaphor becomes functional through image.

Chapter III of the dissertation is called **“Semiotic model of the study of language and culture”** and consists of four subchapters. The first subchapter of Chapter III is called “Theoretical foundations of linguoculturology”. In the 21st century, a new trend, a new direction in linguistics is emerging. The peculiarity of this direction is that here language is considered a special cultural code of the nation. Language not only reflects reality, but also interprets it, turning the environment in which a person lives into a special reality. A person perceives the language and, along with it, the culture of his people from childhood. All the subtleties of the culture of the people are reflected in his language.

There are different paradigms in the history of research of the language system, in the formulation of problems and their investigation. Paradigm is scientific knowledge that reflects the essence of knowledge and the scientific approach to the object of research in research activities. In the humanities, especially in linguistics, paradigms do not replace each other, but only coexist.

⁸² Балли, Ш. Французская стилистика / Ш.Балли. – Москва: Издательство иностранной литературы, – 1961. – с. 90-92.

Traditionally, three scientific paradigms are identified: comparative-historical, system-structural and anthropological.

The comparative-historical paradigm is the first scientific paradigm in linguistics. The language system was studied in the 19th century using a method that expressed this paradigm. In the system-structural paradigm, attention is mainly focused on the object, the name, and the word that expresses them. From this point of view, the word was at the center of research. In the 20th century, language was studied within the framework of the system-structural paradigm.

The third type of paradigm is the anthropological paradigm. In this paradigm, man and his language are studied. I.A.Baudouin de Courtenay writes: "Language exists only in the individual brains and hearts, in the psyche of the individuals who make up society"⁸³.

Language is the result of the activity of the people, language is the product of culture. The anthropocentric paradigm puts man first, and language is considered the main feature of man.

Human intellect, and even man himself, cannot exist without language. Linguoculturology is a product of the anthropocentric paradigm in linguistics. Linguoculturology studies language as a cultural phenomenon. The interaction of language, culture and ethnos is one of the current problems. Language is closely related to culture. On the basis of these concepts, a new science has emerged - linguoculturology. This science is one of the independent branches of linguistics.

V.Humboldt writes: "Language is the soul of the people, the existence of the people. Culture is expressed first of all in language, language is the reality of culture"⁸⁴ According to K. Levi-Bryul, language is both a product of culture, its important component, and a condition for existence. Language is a special means of existence of culture, a factor in the formation of cultural codes.

⁸³ Бодуен де Куртене, И.А. Избранные труды по общему языкознанию / И.А.Бодуен де Куртене. – Москва: Наука, – 1963. – с. 98-106.

⁸⁴ Гумбольдт, В. Язык и философия культуры / В.Гумбольдт. – Москва: Прогресс, – 1985. – с. 34-39.

K. Levi-Bryul called human culture “a new form of biochemical energy”⁸⁵. Linguoculturology as a science emerged in the 90s of the 20th century. In the development of linguoculturology, two main periods should be noted: The first period includes the works of V. Humboldt, A. Potebnyan, E. Sapir and other scientists. The second period is the period when linguoculturology was formed as an independent science.

Up to the present day, several directions of linguoculturology have emerged:

1. The direction that studies the language of individual social groups, ethnos from a cultural perspective in a certain period. This direction studies a specific linguoculturological situation.

2. Diachronic linguoculturology - studies changes in the linguoculturological situation of an ethnos within a certain time frame.

3. Comparative linguoculturology - studies the linguoculture of related ethnos in a comparative manner.

European scientist J. Bruner proved that the history of language develops in connection with the history of culture. The scientist noted the importance of studying the features of literary texts and spoken speech in the context of culture and history⁸⁶.

The outstanding linguist and culturologist of the 20th century E. Sapir studied the problems of language and culture⁸⁷. E. Sapir writes: “The evolution of language and the development of culture are processes that cannot be compared and are not interconnected with each other. Cultural changes occur at a much faster rate. Changes in the cultural organization of society also give impetus to the evolutionary processes taking place in language. Changes in the

⁸⁵ Люсьен, Леви-Брюль. Первобытное мышление / Леви-Брюль, Люсьен. – Москва: Наука, – 1994. – с. 91-93.

⁸⁶ Брунер, Дж.С. Онтогенез речевых актов. Психолингвистика / Дж.С.Брунер. – Москва: Издательство МГУ, – 1984. – с. 21-90.

⁸⁷ Сепир, Э. Избранные труды по языкознанию и культурологии / Э.Сепир. – Москва: Прогресс, – 1993. – с. 201-205.

field of culture are the result of conscious processes. Changes in language are more subtle psychological processes that cannot be controlled by will and consciousness”⁸⁸.

Is there a correlation between language forms and cultural forms? Culture is defined, expressed, and transmitted only through language forms. Despite the great differences between two languages, cultural relations can develop rapidly between two peoples who are carriers of those languages. Peoples who speak completely different languages often have the same culture.

There is also a close relationship between the morphological system of language and culture. The forms of language reflect the past periods of culture more adequately than their modern level. The dictionary expresses cultural development very well. The dictionary contains symbols such as the content level of the language. These symbols are a reflection of the cultural background of each society.

Changes in vocabulary are mainly explained by cultural reasons. Lexicon is an indicator of culture. Changes in meanings, the disappearance of old words, the emergence and acquisition of new lexical units, all this is closely related to the history of culture. Each cultural innovation brings with it new lexical units. A rich vocabulary is an indicator of the cultural components of historical periods. Language is a symbolic means of understanding culture.

The general laws of the cultural evolution of mankind are similar to the laws of the development of human language. In this respect, the history of the culture and language of each people is fundamentally different from the history of the language and culture of other peoples. Language, history and culture form an indivisible unity.

Academician N.I. Tolstoy writes: “The relationship between culture and language is primarily similar to the relationship between the whole and the part. Language is perceived as a component of culture. However, despite this, language is autonomous in relation to culture. In comparing culture and language, especially any national

⁸⁸ Сепир, Э. Избранные труды по языкознанию и культурологии / Э.Сепир. – Москва: Прогресс, – 1993. – с. 57-61.

culture and national language, an isomorphism (similarity) is observed in terms of structure, functionality and system”⁸⁹.

The second half of Chapter III of the dissertation is entitled **“Ethnic Mentality and the Linguistic Landscape of the World.”** Culture is an accepted form of general thinking.

Culture means education, upbringing, development. The concept of culture includes the spiritual world of man, values and norms, beliefs and customs, knowledge and skills. This also includes concepts such as state and law, language and art, technique and technology. In different historical periods, unique cultures of those times have emerged. For example, ancient culture, Mayan culture, Turkic culture, etc. The prominent ethnographer Levi-Strauss defined culture as follows: “Such a variety of interpretations of the concept of culture is due to the multiplicity and historical change of the cultures expressed by this term”⁹⁰.

Culture is a form of human existence within time and space in society. Human knowledge and skills are transmitted to the world in the form of culture. The cultural activity of mankind is its self-affirmation. Culture is, in a certain sense, equivalent to society.

One of the main concepts in the theory of linguoculturology is considered to be ethnic mentality. “Mentality” is used in Latin to mean “image of thought”, “general spirit, mood of a person”. The adjective “mentalis” was first observed in religious literature in Europe in the Middle Ages. The name “mentality” was used in English philosophy of the 17th century. This word was introduced into ordinary colloquial speech by the French writer and philosopher Voltaire. In the early periods, this lexical unit was used mainly in philosophy and psychology. The European scientist Levi-Bruhl used this lexeme in a sociological sense.

“Mentality” is a way of perceiving the world, a form of thinking, a person’s intellectual world. The lexeme “mentality”

⁸⁹ Толстой, Н.И. Язык и народная культура / Н.И.Толстой. – Москва: Наука, – 1985. – с. 386-389.

⁹⁰ Леви-Стросс, К. Структурная антропология / К.Леви-Стросс. – Москва: Наука, – 1995. – с. 31-34.

includes features related to the culture and history of other peoples. Mentality is understood as a unity of images and ideas. N.Y. Shvedova writes: "Mentality manifests itself in behavior, values, forms of thinking and speech. It is impossible to change it." Mentality includes the worldview and codes of a certain culture⁹¹.

Peoples living in temperate and cold latitudes (Slavs, Germans) considered the sun a symbol of warmth, warmth, caress, and goodness. In the works of art created by these peoples (embroidery, wood carvings), the sun is confirmed as a symbol of goodness. In Arab and Central Asian culture, however, we find the exact opposite. These peoples, suffering from the heat of the sun, do not perceive the sun as a symbol of goodness, love, and happiness.

In southern cultures, the "moon" is depicted with special affection. In Azerbaijani culture, in the Turkic culture and literature, the moon is a symbol of beauty and love. In the Slavic mentality, the "moon" is associated with the world of darkness and gloom. Mentality changes over time. Mentality is a system that changes depending on age, origin, intensity, etc.

The third subchapter of Chapter III of the dissertation is called **"Discursive and linguoculturological analysis of the semantic essence of language units. Linguoculturema"**. One of the main concepts of linguoculturology and the theory of signs is the relationship of mentality to the linguistic landscape of the world. The idea of the linguistic landscape of the world is directly related to mentality. The linguistic landscape of the world is a set of knowledge about the world. The linguistic landscape of the world is formed from a person's visual perception of the world.

The linguistic picture of the world includes ideas about the concrete real world and the place of man in this world. The concepts of mentality and concepts constitute the main ethnocultural content of the linguistic picture of the world. Culture and language are directly related to the mentality of the people and their perception of the world.

⁹¹ Шведова, И. Словарь когнитивных терминов / И.Шведова. – Москва: Наука, – 2003. – с. 3-6.

A complete and systematic description of any object observed in the surrounding world is carried out within the framework of the semiotic field or semiotic model. Then culture can be understood from a functional point of view as a special form of communication. Semiotics perceives all cultural processes as communication processes. The collection of language units - signs with a certain meaning - in a semiotic model characterizes them as a method of organizing the system and a research model. Linguo-cultural units (signs and their meanings) are determined in the process of functionalization in semiosis. In modern semiotics, 3 aspects of the study of sign systems are identified:

Thus, we can talk about four objects of the semiotic description of objects:

- sign – sign – syntax;
- sign – meaning – semantics;
- sign – object – sigmatics;
- sign – person – pragmatics.

Thus, the systematic study of linguocultural objects involves the unity of semantics, syntagmatics, syntax and pragmatics. In this unity, linguistic and non-linguistic meanings are dialectically connected. The semantic aspect of the semiotic model explains the linguistic content of the language unit, the sigmatic aspect - the referent essence of the language unit; the syntactic aspect - the functional property of the language unit; the paradigmatic aspect - the system characteristic of the language unit, and the pragmatic aspect - the impact of the language unit on a person.

The interpretation of the general semiotic model of linguocultural objects is made concrete by studying the concepts of linguoculturalism and linguocultural field. Linguoculturalism is a descriptive unit of linguocultural objects. The study of the content of linguoculturalisms and especially their meaning creates conditions for revealing the essence of the mutual relations between language and culture.

In the process of studying linguoculturema, it is important to study its two aspects, content and form of expression. Unlike the

word and lexical-semantic variant, which are special language units, linguoculturema includes segments that represent not only the language (linguistic meaning), but also the non-linguistic meaning of culture, cultural content) with a special sign. Linguoculturema, as a complex unit between language levels, expresses linguistic and extralinguistic dialectical unity - the meanings of concepts and objects.

Linguoculturema, by its very nature, has a deeper meaning than a word and is described by the following scheme: Word (lexical - semantic variant): sign - meaning linguoculturema: sign-meaning-concept / subject word corresponds to the referent (denotate).

A linguistic sign, which is an integral part of linguoculturism, contains not only its specific meaning in the language system, but also its linguoculturological meaning, which is directly related to culture.

Deep extralinguistic meaning exists in the semantic structure as a potential element of the content. Meanings that are native and close to one speaker of a language are not understood by another speaker of a language. For example, the word "horovod", which is clear and native to Russian speakers, may not be understood by a speaker of a language of another nationality with all its shades of meaning. A foreign citizen who does not know Russian culture, ethnopsychology and cultural history is not able to understand that this word means "a joint dance, a dance held together by holding hands".

There are many linguistic units in the Azerbaijani language that are understood only by native Azerbaijani speakers. For example, the words "kelagay", "armudı", etc. are easily understood by native Azerbaijani speakers.

The fourth sub-chapter of Chapter III of the dissertation is called **"The image of man in culture and language. Azerbaijani national identity in the aspect of spiritual culture"**. Culture adapts to historical identity. Culture has a national character and a national face. Identity is an individual expression of the people. In the history of mankind, people have existed in the form of different cultural-historical types. Culture, in addition to the existences in the

surrounding world created by man, is also a world of meanings. When a person creates any existence, he gives it a certain meaning in his thinking. The creation of these new meanings becomes the main content of spiritual and cultural activity - art, religion, science. The world of meanings is the world of human thinking, the realm of the human mind.

Man is studied with the help of his language. A conceptual image of the surrounding world is created in language. Man is the bearer of a certain national mentality and language. In modern linguoculturology, interest is not in general in man, but in a specific man, personality, bearer of a certain language and consciousness, his complex inner world, attitude to fate and to people like himself.

A.A.Leontyev writes: "Man is a social being by nature. The human qualities that exist in man are determined by the conditions of his life within society, by the conditions created in human culture"⁹² "In language, a person is a person who creates and understands texts. These texts are distinguished by the following features:

- due to the complexity of the language-structural level;
- due to the characteristics of deep and accurate reflection of the real world;
- due to a certain purposeful direction.

The model of identity in language should be based on a literary text. Here, the first level is called verbal-semantic, the second level is cognitive, and finally, the third highest level is called pragmatic.

According to Y.N. Karaulov, language identity is a multi-layered and multi-component paradigm of individuals who have speech. Identity in speech is a language identity that exists in the paradigm of real communication during activity⁹³.

The role of personality in cultural and linguistic processes is great. The concept of personality is one of the main concepts of linguoculturology. Personality is a concept that is valued by the

⁹² Леонтьев, А.Н. Проблемы развития психики / А.Н.Леонтьев. – Москва: Наука, – 1965. – с. 156-163.

⁹³ Караулов, Ю.Н. Русская языковая личность и задачи ее изучения / Ю.Н.Караулов. Сб.: Язык и личность. – Москва: Наука, – 1989. – с. 3-11.

people and the nation, which creates the spiritual consciousness of a person, which includes its constant existence. The role of personality in culture and language, its historical evolution are unique to each people, each ethnos, and express its national values. A genius must have such wonderful qualities as skill, love for people, humanism, kindness, conscience, and dignity. He must combine positive moral qualities and decent norms of behavior.

Education, culture, and upbringing are combined in the personality of a genius. There have been many geniuses in history. A person who builds cities, builds bridges, and accomplishes great things in a short period of time is a great son of his people, a genius.

Our great leader Heydar Aliyev was just such a brilliant personality. Heydar Aliyev was both a great statesman, an intelligent, far-sighted politician, and a patriotic person. Heydar Aliyev's sense of patriotism, which expressed his love and loyalty to his people, his homeland, and his language, was very great.

His heart always beat with love for his homeland, he introduced Azerbaijan to the world, and devoted all his strength to the prosperity of this land of beauty. He said with great love: "I am ready to give the rest of my life for the freedom of my people."

These words will not lose their value even after years and centuries. Heydar Aliyev was born into a simple working-class family. The poet Zalimkhan Yagub said it very beautifully:

Who could have said that today's baby is tomorrow's genius,
Who are we to judge, the one who judges, the one who brings out,
The one who is god, the one who is divine?"

Every Azerbaijani should deeply understand the unparalleled services of the Great Leader to the people, his position as the savior of the people. When we talk about the genius of Heydar Aliyev, great issues such as the leader and the people, the unique contrasts of society, hopes and horizons come to the agenda. A man with a proud posture, a cheerful gait, a clear speech, a clear vision, a sharp intellect, a wonderful memory, a lion's nature, a scholarly mind, a

brave commander, who combined the most beautiful human qualities in his being, is the great honor of the people and the infinite happiness of his nation.

In June 1993, when the independent Azerbaijani state was in danger of collapse, our people acted decisively and entrusted the management of our state to Heydar Aliyev. Thus, the Azerbaijani state was saved from the threat of collapse. The oil contract called the "Contract of the Century" was signed. Heydar Aliyev's determination restored our people's faith in victory. January 20, the occupation of Karabakh, the attempted coups, all these were aggressions directed against the independence of Azerbaijan. It was Heydar Aliyev who saved Azerbaijan from these troubles and brought it to socio-political stability.

These words spoken by Heydar Aliyev with great foresight are engraved in the memory of our history in golden letters: "The time will come when our sacred tricolor flag will wave in all the occupied lands: in Agdam, Fuzuli, Zangilan, Gubadli, Jabrayil, Kalbajar, Lachin, Shusha, Agdere, Khojaly, Khojavend, Khankadi." Those days have come. Azerbaijan has now fully restored its state independence.

The liberation from occupation of lands that had been under enemy control for many years first of all restored the self-confidence of the Azerbaijani people, further strengthened their faith in their leader, our Supreme Commander-in-Chief, our President - Ilham Aliyev, a worthy successor to the ideas of the great Heydar Aliyev.

Chapter IV of the dissertation is entitled **"Forms of Presentation of Cultural Information in the Language System"** and consists of three subchapters. The first subchapter of Chapter IV is entitled **"Concepts are Forms of Expression of Cultural Information"**.

Each linguistic and cultural system is different in itself. This difference allows us to understand the similarities and differences between them, including numerous common concepts.

The conceptual system includes the features of the human brain such as imagination, perception, evaluation, preservation, transformation, reproduction and transmission of information.

The following definition of the conceptual system is given in the "Short Dictionary of Cognitive Terms": "A conceptual system is a mental level or mental psychic organization. This mental psychic organization reflects the totality of all concepts belonging to human consciousness, their arrangement according to a certain law"⁹⁴.

The concept of a conceptual system is directly related to the terms "worldview" and "world model", "human information thesaurus". A conceptual system can be considered as a set of different types of mental representations and concepts.

Concept is the main concept of cognitive linguistics. In linguistics, the term concept creates a whole paradigm of correlative concepts. Among these concepts, concept content and concept domain are distinguished. Cognitivism, as a type of mentalism, expresses the reflection of environmental signals in human consciousness. In the first period of the cognitive process, individual or social consciousness receives information from the environment. In the second cycle, specific knowledge is formed regarding this information. In the third cycle, an idea is formed on the basis of these signals.

A concept is a name that reflects a person's certain cultural ideas about the world and is a device that represents the associative field of a name. In addition, a concept is a paradigmatic model of a name that combines content and logical structures. These structures are determined on the basis of syntagmatic relations of names at the text and discourse levels. Semiotic conceptology is a new field of linguistics.

Y.S.Stepanov writes: "The semiotics of cultural concepts includes concepts of general character. These concepts are considered the values of universal human culture and individual

⁹⁴ Кубрякова, Е.С. Краткий словарь когнитивных терминов / Е.С.Кубрякова, В.З.Демянков, Ю.Г.Панкрац, Л.Г.Лузина. – Москва: МГУ, – 1996. – 214 с.

cultures. Such universal values include the concepts of “Law”, “Justice”, “Love”, “Faith”, “Family”, “Society”, etc⁹⁵”.

From the point of view of comparative pragmatics, the methods of realization of conceptual essences of universal character, expressed by linguistic signs, should be considered an urgent problem. The realization of a linguistic sign expressing any universal concept, its functionalization in the context of other signs, is closely related to the expression of this or that conceptual essence in speech activity.

The second half of Chapter IV of the dissertation is called **“Expression of Cultural Information in Poetic Discourse”**. Poetic texts are an integral part of modern culture. Poetic texts encompass people everywhere and are considered an important part of the anthropocentric paradigm. At the beginning of the 20th century, they were formed in the *linguo poetic* direction. Starting from this period, poetry is not perceived as an aesthetic phenomenon from a scientific point of view. The aesthetic function of poetry recedes into the background. In the foreground, the structural relations of poetry and language, the peculiarities of the interaction of language and poetics begin to be studied. The text is sometimes perceived as a communicative sign.

O.S.Akhmanova writes: “A set of texts expressed under the influence of a complex complex of linguistic and extralinguistic factors and characterized by a common intensional direction is called discourse”⁹⁶ This is mainly due to the universal understanding of the semiotic communication model of the text and linguistic signs. Any intensionally organized set of texts can be explained in terms of sign → text → discourse. In some cases, poetry is perceived as discourse. This is mainly due to the universal understanding of the semiotic communication model of the text and the linguistic signs. Any

⁹⁵ Степанов, Ю.С. Семиотика концептов / Ю.С.Степанов. Сб.: Семиотика: Антология. Сост. – Москва: Наука, – 2001. – с. 603-612.

⁹⁶ Ахманова, О.С. Очерки по общей и русской лексикологии / О.С.Ахманова. – Москва: Наука, – 1997. – с. 40-43.

intentional set of texts can be explained in terms of sign → text → discourse. In some cases, poetry is perceived as discourse.

In our opinion, it is appropriate to examine discourse from the perspective of a semiotic paradigm. In this case, discourse is taken as a type category in relation to the concepts of “speech”, “text” and “dialogue”. Discourse is approached as a set of thinking and speech activities of communicants.

Speech and text are taken as two aspects of discourse. Poetic discourse contains these basic regularities. Poetic discourse is directly related to the speaker's ability to perceive and present the surrounding world. The linguistic sign has a denotative meaning-making function in language.

The poetic sign, on the other hand, contains the function of symbolic, figurative meaning. The poetic sign is considered the main criterion of poetic discourse. The relationship of discourse to the sign creates conditions for the mechanism of discourse formation in language. These mechanisms have a special character. When talking about the relationship of the poetic sign with discourse factors, we should also take into account another relationship that is the opposite of this linguistic phenomenon. Because it is more important to examine the relationship extending from discourse to sign. It is through these relationships that we can talk about the creation of poetic discourse mechanisms in language. These mechanisms have a special character, including the mutual relationship between discourse and sign in the poetic reality of language.

The discursive evolution of language is based on the complex interrelationships between discourse and sign. In the long-term areas of language, the dependence of the sign on discourse is observed. In poetic discourse, however, the poetic sign expresses its functions precisely and thus moves away from discursive dependence. When the sign becomes part of discursive reality, it is perceived as a figure of discourse.

Poetic discourse is the main criterion and important condition for the existence of poetry in language. The concepts of “poetic sign – poetic discourse” complement each other. A sign becomes a poetic

sign only in relation to poetic discourse. Poetic discourse, in turn, is deprived of its main fundamental quality – poeticity without a poetic sign. A poetic sign is only a sign at the conceptual level. This sign is expressed in an ordinary word, a form or figure of an image in speech, or in text, acquires an aesthetic tone, and becomes aesthetic in relation to poetic discourse.

The relationship “poetic sign – poetic discourse” is a relationship of aestheticization of language. For example, we metaphorically call the lexical unit “book” “source of knowledge”. In this case, the word “source” has a second nominative function in relation to the lexical unit “book”. The word “book” becomes a discursive expression in the language of the “source” lexeme, which is taken as a poetic sign.

Poetic discourse is the unity of poetic texts, as well as the concepts existing in language and culture. During the mutual comparison of poetic and linguistic signs, the semiotic functions of denotation and connotation change. Denotation performs the function of structuring in the sign, and connotation performs the function of motivating. The oral expression of poetics is reflected in the folklore forms of the language, and its written expression is reflected in classical literature. Poetic texts originated in ancient times together with primitive people. These texts had a ritual function, were accompanied by various traditional dances and movements. According to the famous anthropologist Taylor, these were mainly prayers and sacred texts⁹⁷.

Primitive folklore texts are characterized not by their main content, but by phonetic cacophony. Thus, not only poetry, but also sacred poems and texts of prayers were expressed in the rhythmic paradigm. An example of prayer texts based on such rhythms in the East is the verses of the Holy Quran, the holy book of Muslims. The texts of the surahs of the Holy Quran are very rhythmic, consistent with the phonetic and grammatical laws of the Arabic language, and

⁹⁷ Тайлор, Э.Б. Первобытная культура / Э.Б.Тайлор. – Москва: Наука, – 1983. – с. 31-32.

very harmonious. Discourse is associated with the conceptual aspect of the sign in many studies. Over time, the scientific study of poetry has shifted towards the category of poetic discourse.

The category of poetic discourse is based on the poetic sign in all aspects of analysis. The connection of these two categories transforms poetics into linguopoetics. Linguopoetics is characterized as a major field of semiotics.

The third subchapter of Chapter IV of the dissertation is called **“Expression of Cultural Information in Phraseological Semantics”**. Cultural information is preserved at the phraseological level. Cultural information is expressed through the semantics of language units. Phraseological units are distinguished by their compactness, which facilitates linguoculturological description.

The cultural marking of phraseological meaning is due to the fact that these semantic units can fully reflect the linguo-cultural content. In the linguo-cultural approach to language, meaning is understood as categorized information. In our modern era, phraseological meaning is characterized as a system consisting of two blocks: denotative-significative and paradigmatic blocks.

The denotative component of phraseological meaning, on the one hand, carries information about the image expressed by this lexical unit, and on the other hand, a connection is established between this image and a specific referent. The denotative component shows which lexical-semantic group the meaning it expresses is related to. The denotative component of phraseological meaning reflects the processes of structuring the diol picture of the world. In addition to the significant component, the denotative-significative block also includes components such as image, value, and intensive. V. von Humboldt noted the important role of the internal form in the objectification of cognitive processes: “In the image of the internal form, we see the true picture of the relationship of human thoughts and ideas”⁹⁸. The internal form is different from a

⁹⁸ Гумбольдт, В. Язык и философия культуры / В.Гумбольдт. – Москва: Прогресс, – 1985. – с. 182-183.

linguistic and cultural point of view. The same language unit expresses one information in one language, and completely different information in another language.

In the modern theory of phraseology, several types of linguocultural direction are observed. These include ethnolinguistic, linguocultural, linguocultural and ethnopsychological directions. These directions were studied in the works of V.N.Teliya, A.A.Potebnya, E.B. Taylor, Y. Tynyakov, E.M. Meletinsky, B.V. Markov, A.F. Losev, A.A. Lipchart and others.

The main essence of the method of linguoculturological analysis and description of phraseologisms, founded by V.N. Telia, is devoted to the study of the content of the phraseological sign. According to this method, a phraseologism containing linguocultural content turns into a cultural sign. The actual theoretical methodological problem of linguoculturology is to study the mutual relationship between culture, language and personality. The phenomena of culture, language and personality are reflected in the cultural conceptosphere. Thus, it should be noted that the cultural conceptosphere includes the conceptospheres of personality and language. The cultural conceptosphere creates conditions for the formation of the meaning of phraseological units⁹⁹.

The prominent scientist A.F. Losev specifically noted the important role of the cultural conceptosphere in the formation of the phraseological system of the language. A.F. Losev created the theory of semiotic transposition. A.F. Losev writes: "One sign system passes into another sign system, that is, the verbal sign system can pass into music, dance, cinema, and painting. Semiotic transposition can be understood as the process of the transition of verbal signs into non-verbal signs"¹⁰⁰

⁹⁹ Телия, В.Н. Русская фразеология: Семантический, прагматический и лингвокультурологический аспекты / В.Н.Телия. – Москва: Школа «Языки русской культуры», – 1996. – с.87-94.

¹⁰⁰ Лосев, А.Ф. Философия, Мифология. Культура / А.Ф.Лосев. – Москва: МГУ, – 1991. – с. 294-301.

In modern linguistics, there are two principles in the selection of phraseological material: structural and semantic principles. Such a division of linguistic material is primarily related to the properties of phraseological signs. The semantic principle includes the result of the phraseological process. In this case, cultural concepts are expressed by semantic components, sememes or semes.

In the **Conclusion** summarizes the ideas and considerations put forward in the individual chapters of the dissertation:

1. Linguistic signs are more important than other semiotic systems due to their capabilities. Other sign systems are expressed in human language and create mutual understanding between language speakers in society.
2. The mutual understanding created by linguistic signs between language speakers is formed based on the linguistic consciousness that determines the social life and culture of society. The development of a certain concept in the semantic field and associative scope of the historical-cultural text is taken as an integral part of the verbalization process of the concept.
3. The functionalization of linguistic signs in the speech process is of particular importance here. It is necessary to specially note the role of the linguistic sign, which creates the main nominative meaning and constitutes the semantic center. Language, being perceived in the same form, marks various sign systems, even the most abstract concepts are explained through language.
4. In terms of intra-system relations, the linguistic sign is motivated as an element of the linguistic system. In speech activity, it is motivated to a certain extent in connection with the conditions of the text. The signified cannot be freely chosen by the speaker, because it must have a form accepted by the language collective. Although the main principle of the sign is its non-motivational property, the concept of motivation in language itself is relative.
5. Conceptual structures and frames are associated with changes

associated with associative fields, with transformations in the sign process. The formation of the meaning of the signified is conditioned by the actualization of the sign in the context of real speech. The relationship between the two sides of the linguistic sign - the signifier and the signified - is not arbitrary.

6. The core meanings of sign means are verbalized in real speech and in specific textual conditions. This verbalization process is perceived as dual meaning with the help of elements of the language system. It is impossible to exclude the material form from the composition of the sign. Because communication is possible with the help of the material form.
7. The study of the text as a meaning-making essence creates conditions for conceptual analysis. The linguistic sign has specific properties. In the process of language evolution, semiotic relations change. New functional relations appear.
8. The functional-cognitive properties of the linguistic sign are clarified in the process of actualization of linguistic units and are motivated by the essence and conceptual content of a certain discourse. The realization of the functional-cognitive properties of linguistic signs occurs due to the development of associative forms of conceptual areas.
9. The linguistic sign participates in the formation of mutual relations between the conceptual and semiotic spheres of human speech activity. The function of the signification of linguistic units includes the expression of the results of human cognitive activity and the preservation and comprehension of socio-historical experience.
10. The participation of the linguistic sign in the conceptualization process creates conditions for the formation of representative and nominative meanings of the system linguistic functions. Thus, the sign expresses two signifieds: the subject and the concept. The sign expresses the name of both the subject and the concept in relation to the signified. Here, the two sides signified by the sign (concept and subject) are contrasted.
11. The study of the symbol creates conditions for the study of the

socio-cultural development of human mentality, the functionalization of individual and social consciousness. The analysis of aesthetic phenomenology in historical dynamics and the evolution of symbolic forms is a mechanism for the functionalization of the axiosphere, and at the same time creates conditions for the study of aesthetic values. The theory of symbols contains the essence of human consciousness and the mechanism of perception.

12. Functions and concepts express various relationships between language units. In the composition of non-extensive, new frames, the language sign within the text has an unstable character. In this case, the meaning goes beyond the general potential of the sign and is characterized only by the concept specific to that context.
13. General ideas received through the senses in the minds of individuals are expressed by names. A name is a concept that creates a connection between ideas in the human mind and is a general category that connects language with thinking. A name is a form of thought that transfers information given by the senses to abstract thinking. Concept is one of the main forms of thinking. The thinking process is based on concepts. Concept is final, and the name is connective.
14. In the structure of the linguistic sign, the relationship between content and form becomes relevant, and three aspects: syntactic, semantic and pragmatic aspects are in the center of attention.
15. Since the middle of the last century, the focus of linguistic research has been on man, his activity, the impact of processes occurring in the inner world of man and the world surrounding him on perception and understanding. The role of metaphorization as the most productive method of meaning creation at the lexical, syntactic and morpheme levels in the activity of nominativeness and the formation of various nominations, at different levels of the language structure is undeniable.

16. Man and his language are studied in the anthropological paradigm. Language exists only in individual brains and hearts, in the psyche of individuals who make up society. The linguistic sign directly participates in the manifestation of linguistic consciousness of the linguocultural society, in the semiotic selection of meaning, in the development of categorical, conceptual and semiotic forms of system-functional relations. Humans perceive the world around them through the filter of their own thinking. Culture is expressed in language, and language is the reality of culture.
17. Communicative influence is realized in the text and is conditioned by the level of intercultural dialogue. The interpretation of the general semiotic model of linguocultural objects in the text is concretized by the study of the concepts of linguoculturalism and linguoculturalism. Linguoculturalism is a descriptive unit of linguoculturalism objects. The study of the content of linguoculturalisms, and especially their meaning, creates conditions for revealing the essence of the mutual relations between language and culture.
18. Concepts are forms of expression of cultural information. Languages are hieroglyphs. Through these hieroglyphs, a person creates the surrounding world in his imagination. In this case, both the surrounding world and human imagination create similar images.
19. It is appropriate to study discourse from the perspective of the semiotic paradigm. In this case, discourse is taken as a type category in relation to the concepts of speech, text and dialogue. Discourse is approached as a set of thinking and speech activity of communicants. Speech and text are taken as two aspects of discourse. Poetic discourse contains these basic regularities. Poetic discourse is directly related to the speaker's ability to perceive and present the surrounding world. Poetic discourse is the main criterion and important condition for the existence of poetry in the language.
20. The cultural marking of phrasological meaning is due to the

fact that these semantic units can fully reflect the linguo-cultural content. In the linguo-cultural approach to language, meaning is understood as categorized information.

21. It is appropriate to examine discourse from the perspective of a semiotic paradigm. In this case, discourse is taken as a type category in relation to the concepts of speech, text and dialogue. Discourse is approached as a set of thinking and speech activity of communicants. Speech and text are taken as two aspects of discourse. Poetic discourse contains these basic regularities. Poetic discourse is directly related to the speaker's ability to perceive and present the surrounding world. Poetic discourse is the main criterion and important condition for the existence of poetry in language.
22. The cultural marking of phraseological meaning is due to the fact that these semantic units can fully reflect the linguo-cultural content. In the linguo-cultural approach to language, meaning is understood as categorized information.

The following theses and articles covering the content of the dissertation have been published:

1. İşarə, onun təhlili və tipologiyası // – AMEA M.Füzuli adına Əlyazmalar İnstitutu. – ISSN 2224-9257. – Filologiya məsələləri. – Bakı: Elm və təhsil, – 2020. – № 8. – s. 191-197.
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3. История изучения теории знаков в Восточном языкознании и философии // – INDEX COPERNICUS. International. Traekt. Nauki = Path of Science 2021, – Vol 7(9). 10.221/pos.74-3: – ISSN 2413-9009. Jezyk:RU.2021 – № 7(9). – 2014-2018.
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