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ABSTRACT

of the dissertation submitted for the degree of Doctor of Philosophy

**TYOLOGY OF COGNITIVE MODELS AND
SYNTACTIC STRUCTURES OF AZERBAIJANI AND
RUSSIAN FOLK RIDDLES**

Speciality: 5714.01 – Comparative-historical and
comparative-typological linguistics

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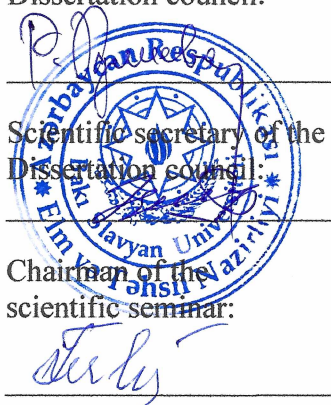
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GENERAL CHARACTERISTICS OF THE WORK

Relevance and studying degree of the topic. Folk riddles have historically been studied from the standpoint of folklore theories, from the standpoint of a purely literary interpretation of their functions, visual capabilities, social significance, as well as sacred and symbolic features. As for the purely linguistic coverage of the phenomenon of riddles, it should be said that it followed the same general course of studying the language of folklore that was characteristic of the late XIX and early XX centuries: the study of the linguistic features of folklore works was conducted primarily to clarify the issues of poetics, poetic systems presented in folklore sources.

In the general theory of paremiology, there is a fair opinion that the study of the linguistic essence of paremiological units “within itself”, that is, in the space of one language, always remains poorer than their typological study – especially on the material of unrelated multi-system languages.

Comparative typology has a number of winning points in the study of riddles: they confirm the laws of generality of linguistic thinking of a person in general; they reveal common, variable and specific models of national worldview; they perform the same functions in almost all languages (taking into account again some national specifics), the main of which is still the function of heuristic and testing influence on the interlocutor.

The topicality of studying the language of folk riddles is also due to a number of provisions related both to the emergence of new scientific paradigms and to the latest theories that dictate new views on the functional essence of language units.

Despite all the seriousness and significance, some linguistic developments in this area remain fragmentary manifestations of research interest in certain aspects of such a “broad-profile” semantics and multi-tiered structure of a verbal work as riddles.

The system-categorical interpretation of the linguistic essence of riddles necessarily involves their study in the following aspects.

I. Strictly linguistic coverage should be focused on

establishing a systematic relationship between the constitutive (defining) parameters of riddles as integral linguistic units – their formal organization (structure), their semantic structure (meaning) and their function. The linguistic analysis of riddles, of course, is not limited to this. Such an analysis should also cover the sphere of identifying a system of models in order to illustrate the inadequacy of the correlation of the system of “academic” models of the Russian or Azerbaijani sentence with the corpus of real models, samples of riddles.

II. Typological analysis can also provide fairly solid grounds for a linguocognitive interpretation of the linguistic existence of mysterious constructions.

To this day, the linguocognitive analysis of folk riddles does not have an optimal embodiment. This situation is equally typical for both Russian and Azerbaijani linguistics.

In an era when world linguistics is going through a stage of intensive transition from purely categorical language paradigms to cognitive paradigms of anthropocentric concepts, the linguocognitive understanding of riddles becomes particularly relevant primarily because a) in the structure and semantic stratifications of riddles, the features of a person (a speaking subject) appear more clearly, the functional reality of which is determined in mandatory relation with other members of the “mysterious” community: there is no monological speech in riddles; b) in riddles, models of the connection of language with the invariant thinking of a person are necessarily presented: these miniature works of art reflect the models of not only individual, but also the collective national vision of the world picture, that is, the archetypal national perception of fragments of this picture; c) in riddles, the anthropocentric nature of language units and the linguocreative (language-speech-generating) capabilities of the speaker and the responder are manifested to the highest extent in terms of “recreating the world within oneself” (K. Aksakov) – in this case, in recreating a special, figurative-metaphorical world for heuristic-testing purposes, focused on the potential capabilities of the analytical mind, analytical thinking of the interlocutor.

It seems that this is enough to illustrate the degree of topicality of the task of linguistic and linguocognitive study of folk riddles, to stimulate concrete research of these beautiful models of verbal “world creation” and poetic and aesthetic samples of the national worldview.

The object and subject of research. The object of the research is the regularities of the correlation of cognitive-syntactic parameters of the semantic structure of one of the small genres of folklore with the national codified language, with its typed units, as well as the functional positions of riddles as constructive-semantic units in the general system of constructions of the Russian and Azerbaijani languages.

The subject of the study is the system (set) of types of Russian and Azerbaijani riddles, their typological correlation in the space of characteristics specific to a particular language and universal features that represent the constitutive (defining) qualities of riddles in the languages under consideration.

The objectives and subject of the research are to qualify the system-language parameters of the constructions of riddles of two different-system languages in order to establish their functional status, linguistic reality, typological and cognitive-cultural independence. The noted goal puts forward the following tasks:

a) the establishment of contours that determine the linguistic status of riddle constructions as integral communicative-nominative signs, as well as identifying their typed models.

b) determination of the mechanism of the linguocognitive meaning of riddles and identification of the degree of universality of this code meaning.

c) the postulate that riddles as linguistic and speech units are formed in the sphere of the collision of ascertaining and heuristic thinking, that such a collision is the ontological basis of the mechanism for the formation of riddles as integral works.

Research methods. The main method of research is the traditional method of observing a specific language material and its multi-stage analysis in terms of typological comparison, that is, system comparison in terms of linguistic and cognitive analysis.

The following provisions are submitted for protection:

1. The system of sentences on which riddles are constructed does not go beyond the framework of structural schemes characteristic of the language in the generally accepted sense. However, these structural schemes at the level of riddles' constructions quite often manifest themselves in terms of some constructive freedom – omission, elimination of structurally necessary elements for this scheme, the arrangement of words atypical for an ordinary language, etc.; these indicators are equally characteristic of both Azerbaijani and Russian languages.

2. The system of metaphorical signs involved in the structure of riddles as an obligatory element and a constitutive property always turns out to be associated with mythopoetic semantics.

3. Riddles, being the eternal “companions” of man since prehistoric times, prove the anthropocentric nature of language more vividly than all genres of folklore, since in all cases the speaking subject creates in his own way that picture of the world, that state of the world, which are the basis of the object being guessed, i.e., the basis of the cognitive model of the micro- or macrocosm, conditioned (model) by the ascertaining thinking of one and the heuristic thinking of another (the interlocutor - guesser).

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mechanism for the formation of riddles as integral works.

The scientific novelty of the research is that a) it is the first attempt to typologically compare the folklore material of two different languages; b) the idea of the mechanism of the riddle's formation units at the junction of two forms of thinking – stating-figurative and heuristic (search) thinking is put forward; c) for the first time, a system of typed syntactic and cognitive models of Russian and Azerbaijani riddles with the identification of specific and universal constructions for a particular language is presented.

The theoretical significance of the dissertation research is related to the following provisions: 1. The specificity of riddles as one of the oldest genres of “small folklore” is reflected in specially organized language structures that confirm (in a more vivid form than other genres of “small folklore”) the anthropocentric origin of the language-system and language-activity as a whole; 2. Mysterious constructions are represented by those syntactic forms that semantically and formally prove the systematic coexistence of two accompanying functions of predicative units – nominative and communicative, in other words, the property of bilaterality (two-signedness) of propositional constructions receives its specific confirmation, which is very important for determining the grammatical nature of a sentence as a syntactic unit.

Practical significance of the research. The materials of the dissertation work can be used as an aid for organizing special courses and special seminars on the syntax of the sentence of the Russian and Azerbaijani languages, on the syntax of the text, as well as on the poetic stylistics and poetics of the folklore language.

The approbation and application of the research. It was carried out at the Department of General Linguistics of the Baku Slavic University, in the completed version it was discussed at a meeting of the joint departments of General Linguistics and Modern Azerbaijani language: the main provisions of the dissertation were reflected in reports at scientific conferences in the Republic and abroad, as well as in scientific journals of the BSU, AUL, etc. universities of the republic

Name of the organization where the dissertation work has been done. The work has been done by the Department of General Linguistics of Baku Slavic University.

The total volume of the dissertation with a sign, indicating the volume of the structural units of the dissertation separately. The dissertation consists of an introduction, three chapters, a conclusion and a list of references, The total volume of the dissertation consist of 213.866 signs, consisting Introduction – 10 pages, 16.092 signs, Chapter I – 33 pages, 54.511 signs, Chapter II – 46 pages, 71.328 signs, Chapter III – 39 pages, 60.163 signs, Conclusion – 6 pages, 10.138 signs.

MAIN CONTENT OF THE THESIS

The **introduction** substantiates the relevance of the research topic, talks about the object and subject of the study, the main goal and specific tasks, the degree to which the problems are developed, the working hypothesis, the provisions to be defended, the sources and methods, as well as the approbation of the dissertation.

The first chapter of the dissertation “Riddles as an object of linguistic study” is devoted to the presentation of theoretical positions related to a complex of aspects that have developed during the historical study of folk riddles both in Russian studies and in Azerbaijani linguistics. The first two paragraphs of the first chapter of the work are devoted to these issues, which consider the works of V.V.Mitrofanova, M.P.Rybnikova, T.M.Nikolayeva, V.P.Anikin, V.N.Toporov, A.Dandis and other scientists on Russian philology, as well as H.Zeynally, G.I.Akhundova, N.Seidova. Historically, a rather complex picture has developed in terms of the definition of riddles: in one case, attention was focused on the fact that these units of small genres of folklore are evidence of the “oldest period of glimpses of the human mind” (F.Buslaev), in another case, that mysterious constructions are the domain of the primacy of the noun-metaphor, that “the riddle is the world of nouns” (M.A.Rybnikova, T.M.Nikolaeva); some researchers recognize that the defining moment in the linguistic and logical

essence of riddles is that “riddles never guess generic concepts: for example, there are no riddles about animals in general or about vegetables” – there are about a horse, a goat, a carrot, a sunflower... (V.P.Anikin, G.I.Akhundova, N.Seidov).

The work of M.A.Rybnikova “Riddles” (1932) served as a kind of springboard in the linguistic study of descriptions of riddles in Russian linguistics. As for Azerbaijani linguistics, here a similar function of being a reference point in the noted field of studying folk riddles fell to the share of H.Zeynalli’s introductory article to his own collection of Azerbaijani riddles (1928), riddles’ constructions. This program work became some reference point for subsequent purely linguistic.

In this “Introduction”, of course, there is a mixture of folklore and linguistic properties of riddles, literary and linguistic parameters of the analysis of these units, typical for many authors, but at the same time, the reader finds in this introduction a lot that can be written down as an asset of linguistic description, linguistic understanding of the semantic structure and poetic and metaphorical features of riddles. The experience of a purely linguistic analysis of folk riddles is carried out in the dissertation work of G.I.Akhundova, devoted to the lexical and syntactic features of Azerbaijani folk riddles.

Thus, the linguistic and social essence of riddles was interpreted in different dimensions, which resulted in several concepts: a) the concept of system correlation is based on taking into account the close connection between riddles and proverbs. This concept was developed by A.Dandis, who stated: “... *A proverb and a riddle depend only on the constructions “theme – interpretation”.* In riddles, it is necessary to guess about the meaning of a descriptive sign, whereas in proverbs, its meaning is usually known to speakers and listeners”¹. A.Dandis supports his arguments with examples:

- Ничего не болит, а все стонет (a proverb about a

¹ Дандис, А. О структуре пословицы // – Москва, Паремно-логический сборник. Пословица. Загадка, – 1978. – с. 21.

hypocrite or a beggar).

- Ничего не болит, а все стонет (riddle-pig) – the essence of the riddles is represented.

In principle, we do not accept this concept;

b) the following concept is based on the qualification of the essence of riddles from the standpoint of their functions in the life of the people:

This is primarily a socio-educational (didactic) function that is universal for all ethnic cultures. For example, in Azerbaijani fairy tales, riddles served as a means of not only “developing a person’s shrewdness and ingenuity”, but also educating a sense of poetic and aesthetic perception of the world². As for the competitive-game function of riddles, in our opinion, it forms the ontological basis of riddles as a genre as a whole. The well-known paremiologist V.I.Toporov, who relies on the theory of the game character of culture in general – “*culture itself as a whole is of a game character*”. With the publication of the collective monograph “Research in the field of Balto-Slavic spiritual culture. Riddle and Text” (1994) a new direction has emerged in the theory of riddles, supported by the authors of this monograph – the theory of the unconditional anthropocentricity of riddles. This idea unites the research of all the authors of the monograph. T.M.Nikolaeva writes in the guide to this work: “*A riddle is a text reflecting the comprehension of the world by a person, a text addressed to a person, and therefore the entire research theology of the chapters presented in the book is certainly anthropocentric*”³.

In a certain sense, this idea also feeds our common task of implementing the cognitive-syntactic study of riddles.

The second chapter of the dissertation “Cognitive interpretation of the essence of riddles” is devoted to the cognitive (even broader – linguocognitive) characteristics of folk riddles of

² Ахундова, Г.И. Лексические и синтаксические особенности азербайджанских народных загадок / Г.И.Ахундова. – Баку, – 2014. – с. 52.

³ Николаева, Т.М. Предисловие к коллективной монографии // – Москва, Индрик, Исследования в области балто-славянской духовной культуры: Загадка как текст, – 1994. Т.1. – с. с.5

both languages: linguocognitive qualification, which in the strict sense of the word has not been subjected to riddles, has wider opportunities to invade the field of natural connections of language and thinking, without the dialectical unity of which it is difficult to comprehend the functional and figurative-poetic life of riddles.

At the same time, it is clear that without a preliminary presentation of the basic categories of cognitive analysis as a special scientific approach, the systematization of cognitive models presented in riddles would be somewhat difficult for unambiguous perception. Therefore, we found it necessary to briefly describe our understanding of the basic categories of linguocognitive theory, which, in our opinion, are considered: anthropocentrism of language units and the concept sphere, etc. In a certain sense, this idea also feeds our common task of implementing the cognitive-syntactic study of riddles.

Our understanding of anthropocentrism is based on the idea of A.A.Potebni: “... *language is not a means of expressing a ready-made thought, but a means of its formation*”⁴.

Let us illustrate what has been said on the material of riddles:

– Сито свито, золотом покрыто Кто взглянет, всяк заплачет (The Sun)	Yaxşıca gözəldir, hamıya baxar, Üzünə baxanı yandırar yaxar (The Sun)
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Взглянешь, заплачешь, А краше его на свете нет	Xub gözəldi, hamıya baxır, Ona baxanlara iynələr taxır
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The anthropocentricity of the noted riddles-texts finds its consistent expression, first of all, in the fact that even with respect to a supranational subject, like the Sun, individualism of thinking manifests itself, even a phenomenon that is undoubtedly “the same” for all thinking people receives different portraits of

⁴ Потебня, А.А. Поэтика и эстетика / А.А.Потебня. – Москва: Искусство, – 1976. – с. 183.

description.

When determining the conceptual base of riddles, we proceed from the postulate that “*a concept is a notion immersed in national semantics*” (E.S.Kubryakova).

In other words, a conceptual language unit (a word, a phrase, a predicative construction, a text), in addition to its socially invariant meaning, has a number of national and cultural “charges” that somehow manifest themselves in the life of these units in the context or out of context. So, for example, the linguistic unit “сова” in Russian has the following hypostases: a) a lexeme with a certain basic meaning, which is represented in dictionaries b) this lexeme has the possibility of using a figurative (metaphorical) meaning relative to a person who feels more cheerful in the evening or at night; c) in the Russian language, this word is included in the conceptual and synonymous series with the words *сыч, филин, пугач, сипуха, неясыть*, which have their own distinctive features; d) this concept in the Russian mentality is associated with wisdom, foresight; e) the concept of “сова” has its own phraseological and paremiological field of interpretation: *Ворона сове не оборона; Полюбится сова лучше ясного сокола*, etc.; there are riddles on the concepts of «филин», «сова».

In the Azerbaijani language, the word “bayquş”, except for the dictionary meaning similar to Russian a) a bird of such a family and such data has nothing in common with all the other connotations of the Russian word «сова»: b) this lexeme is used in a metaphorical sense in relation to evil-bringing people: *bayquş kimi ulamaq, bayquş olub öz başını yeyəcəm*, etc. c) there are no other words that make up a synonymous series with these.

d) this concept in the Azerbaijani language has a symbolic basis of evil, misfortune, death and great troubles (with such a connotation, the word “bayquş” acts almost as an antonym of the word «сова» in Russian).

Consequently, concepts in the structure of riddles are formed in the process of synthesis of a) a denotative word included in the root of the riddle, b) metaphorical transformations of this word in the structure of riddles and c) a concept constructed by the

“guesser”.

If we take into account the qualification of the riddle as one of the main ways of “*understanding the Universe through its division and establishing the identity between the dissected components*”⁵, then the question arises quite logically about how and by what methods this process of “understanding the Universe” is achieved. If we proceed from the design parameters, from the logic of the mysterious genre, then the existing models should be connected, due to the complex of functions that riddles implement.

So, for example, riddles constructed according to the model of counterdictor negation require an explanation of the following order: a) in these riddles, the essential signs of the object or phenomenon being guessed are contrasted with the removal of the object or phenomenon with which these signs are immediately associated: speaking about the presence of wings, we cause associations primarily with birds, whose constituents in the mental representation are wings; speaking about horns, we immediately imagine cattle.

b) the riddle is constructed according to the law of excluded associative correspondence with the dominant object:

– Qanadı var, quş deyil,

buynuzu var, qoc deyil (butterfly); compare: Не птичка, а с крыльями (butterfly).

The so-called “deceived hopes” effect comes into force: the guesser connects these essential signs (the presence of something mandatory) directly with facts and objects “for their intended purpose”. But when denying what the signs are associated with, the guesser leaves (is forced to leave) the area of direct nominations, direct correspondences and switch to another area of secondary correspondences.

The statement/negation in such riddles perform non-categorical (as in the sentence paradigm) functions, and the

⁵Елизаренкова, Т.Я. О ведийской загадке типа brahmodiya / Т.Я.Елизаренкова, В.Н.Топоров // Москва: Восточная литература, Паремнологические исследования, – 1948. – с. 32.

function of a certain key in the system of creative search thinking. And this function is purely cognitive: the constructive mechanism of these riddles is fundamentally identical

1. Qanadı var quş deyil
Dişləyir, ilan deyil
(mosquito)

1. Есть язык, да не говорит
есть крылья, да не летает
(fish)

The examples illustrate the degree of opposition of the initial features of the desired object, the degree of their equivalence in the desired and real phenomenon. The dialectical unity of these features is the only key to guessing, although sometimes they may vary. However, all the signs represent the semantic (attributive) field, which turns out to be the basic sphere of manifestation of one or another essential property of the concept that serves as the answer to the riddle. These signs can be both concrete (гнѣд, да не конь; не король, а в короне; qanadı var, quş deyil, etc.), and abstract, expressed by predicate-verb concepts (there is a language, but does not speak).

2. There are also numerous riddles constructed according to a model that includes a complex of functionally homogeneous features.

These signs can be from two to six. These signs make up a certain compositional chain (series), although often this compositional series is realized on the basis of some kind of opposition, which leads to the binary nature of the overall composition of the riddle, to its internal polarity.

These are the following samples of riddles:

Vay – vay uçar,

Vay – vay qonar

Vay iliksiz

Vay sümüksüz (mosquito)

Vıy vıyıldar,

Vıy sızıldar

Vıy iliksiz

Vıy sümüksüz (fly)

On a superficial observation, it seems that such riddles are focused on understanding a fragment of the world picture

displayed in these riddles as a certain bundle of signs essential for a mosquito and a fly. The spatial and temporal localization of the existence (lifestyle) of the marked flying insects are quite similar, this similarity (but not identity) is also marked by the semantic structure of riddles, starting from differences in the semantics of onomatopoeic words, ending with reduplication (repetition), tautology of certain categories of signs.

As for the Russian riddles of the above-mentioned cognitive model, they implement it in several ways. However, the property of a complex feature with its binary distribution is preserved as an essential property of this binary:

1. – Сидит – зеленеет,
Летит – пожелтеет,
Падет – почернеет
(tree leaf),

2. Взойду я в зой-зой-зой
Вскликну я: тюлили, тюлили
Подай путутай, путутай
Во что пузырь положить
(the chicken asks the nest to lay
an egg)

To establish the binary nature of this composition, it is necessary to “reconstruct” the inter-component semantic relations: «Если сидит, значит, пока зеленая» или «Когда зеленая, то сидит», «Как только пожелтеет, улетит», «Но когда упадет – почернеет».

3. Models of stating and further axiological representation of an object, as a rule, include a) the object stated in a metaphorically-figurative (usually personalized) representation, b) its generally recognized property (functionally the most essential feature). The stated subject is presented by means of a being sentence of the type «Есть у меня то-то». This subject is qualified in different ways, to the extent of the established one single feature, or a set of features. These forms of qualification determine the structure of the further text. Depending on the number of features involved in the definition of the subject, the qualification part can be represented by a simple, complex or multicomponent proposal:

- | | |
|--|---|
| <p>1. Bir qara öküzüm var,
Hər yetən çullayar (iron
disk for baking bread)</p> <p>2. Bir daşım var – dəmirdən,
Altı od, içi bədən (boiler)</p> | <p>1. У нас под лавкой
Медвежья лапка (broom)</p> <p>2. У нашей у буренушки
На боку–жбан к ней (oven and
the design of the oven for rising
on the furnace and the floor, as
well as descending into the
basement)</p> |
|--|---|

The composition «У меня есть...» in both languages is used in some synonymous variants of the type “Bizim evdə...var”, “Babamın...var”, “Our grandfather has...”, “Our grandmother has...”, which do not denote a specific belonging to someone, but express the generalized meaning of neither belonging nor localization, but ontological existence.

4. The model of eternal action-state (or spatio-temporal non-localization), one can say, is the most frequent in the Russian language and is presented in many of its variants, “*depicting an eternal action*”⁶ or state. A characteristic feature of the units of this model is the complex of existential verbs стоит, висит, лежит, сидит etc., which are often replaced by nominal characterization.

Riddles involving the above-mentioned predicate verbs are usually constructed according to the scheme of a complex or complicated sentence: even a simple, common sentence is not typical for this model. This is probably due to the semantic volume of the introduced verb of figurative meaning (сидит, висит, etc.), which can correspond to its dictionary representation (rarely), and can denote somewhat allegorically the spatial existence of the object in general:

1. Стоит дед над досками,

⁶ Николаева, Т.М. Предисловие к коллективной монографии // – Москва, Индрик, Исследования в области балто-славянской духовной культуры: Загадка как текст, – 1994. Т.1. – с. 5-10

- Стреляет в бабу галушками (hail)
2. Сидит баба на юру, ноги свисла в реку (mill)
1. Dağdan gəlir dağ kimi
Qolları budaq kimi,
Oturur həsir kimi
Duranda yesir kimi (snow)
2. Dəyirmanə dən gəldi,
Qırmızı dən tək gəldi
Toxunmamış çuvaldı
Üyünməmiş un gəldi (*Elaeagnus angustifolia*).

Even a superficial comparison of the constructions of both languages immediately reveals that the verb forms characteristic of the Russian language do not find an unambiguous correspondence in the Azerbaijani riddles, which do not use the marked series of verb forms in their structure. However, the structure of a number of Azerbaijani riddles accepts somewhat similar (distant synonymous) forms of a different structure “Dağdan gəlir”, “Göydən bir... düşdü”, etc.

These verb forms are used not in the meaning of the action verb, which has the original categorical function of denoting a process, but of the predicate verb, which performs the semantic function of denoting abstract being, i.e. that “there is something that...”. This abstract-symbolic meaning is cognitively basic for the marked verb predicates, which, of course, can have some other, connotative meaning.

5. Riddles of the question-answer structure are considered one of the most ancient forms of riddles. It has the simplest form, like “what is it?”, “who is it?”, i.e. the simplest way to “invite to a conversation”. “*The ancient function of riddles is nowhere so clearly and definitely indicated as here, in this case*”⁷.

There are many riddles of this cognitive model in both Russian and Azerbaijani.

⁷ Аникин, В.П. Садовников Д.Н. и его сборник загадок / – Москва: МГУ Загадки русского народа, – 1960. – с. 28

- | | |
|--|---|
| 1. O nədir ki, əlsiz-ayaqsız
Dırmanır nərdivansız (snail) | 1. Чего со двора не снесешь
(cellar) |
| 2. O nədir ki, nə qanı var,
Nə sümüyü (bee) | 2. Что летом и зимой
В рубaxe одной (spruce) |

One of the features of this type of riddles is the simplicity of their design. They are usually built on the model of elementary, as can be seen from the examples, constructions: there are practically no multicomponent “interrogative” riddles. This, apparently, suggests that the interrogative words used in these riddles have become or continue to become redundant, structurally not in demand. For this reason, many interrogatively organized riddles have non-interrogative variants: зимой и летом одним цветом (fir); Его всяк слышит, но никто не видит (thunder): Əlsiz – ayaqsız / Dırmanır nərdivansız, etc.

Moreover, according to our observations, these interrogative words can be added to the absolute majority of riddles either at the beginning or at the end: at the beginning, these are words like “O nədir...”, “O kimdir...” and their Russian equivalents «Кто...?», «Что...?», «Когда», etc.

6. Autonomous riddles are presented in texts “when a language unit or expression has a reference to itself” when a language unit does not depend on its meaning. The mechanism of autonomous use of a language expression is quite clearly revealed in autonomous riddles. “*So, the riddle “Чем кончается день и ночь”, - writes A.D. Shmelev, - is based on the fact that a person who has heard this riddle for the first time is likely to interpret the use of the words “день и ночь” as ordinary, not autonomous, and he will not come up with the correct answer – “a soft sign”. A similar technique is used in a number of similar riddles – ... Чего у царя нет, а у Бога есть, в небе есть, в земле нет, у бабы – две, у девки ни одной, у Бориса спереди, а у Глеба сзади? – Буква б”.*⁸

⁸Шмелёв, А.Д. Именованье и автонимность имени // – Москва Словарь. Грамматика. Текст, – 1996. – с. 172

The cognitive mechanism of implementing an autonymous riddle, as a rule, works inside the riddle itself. The answer is also contained in the very fabric of the riddle. “Auditory deception” occurs precisely on the basis of searching for an answer outside of the riddle. And the riddle comes from the need to find the answer inside the question itself, or rather inside the “space” of words.

All these characteristics are equally typical for units from both languages. In other words, this model of riddles can be considered a cognitive-linguistic universal.

The third chapter of our dissertation is devoted to the systematization of syntactic models of riddles in both languages and the identification of typologically universal and specific types of sentences that represent mysterious constructions. In the theory of the study of riddles, there is an opinion that riddles-constructions are recognized as complex syntactic whole (CSW): the structural design of the text of riddles is likened to the structure of the CSW⁹.

We believe that such an opinion has the right to exist: many researchers qualify riddles as a text. We do not reject the textual nature of riddles either. However, the interpretation of riddle-constructions only within the framework of one figure of textual formations, i.e. CSW, seems to us not entirely justified, since there are a number of riddles (in both languages) expressed in laconic simple sentences that cannot be called CSW in any way.

Based on this fact, we decided to describe the syntactic structures of riddles taking into account what type of Russian or Azerbaijani sentence is the basis of the riddle – simple, one-part or two-part, complex, etc. Moreover, the study of riddles as samples of a complex syntactic whole does not show a picture of what type of sentence and what its manifestations are characteristic of the genre of riddles as a whole.

1. Riddles built on the model of a simple sentence.

There are not so many simple riddles in both languages, and

⁹ Журинский, А.Н. Семантическая структура загадки / А.Н.Журинский. – Москва: Наука, – 1989. – 126 с.

the statement that “*one- and two-part simple sentences are mainly used in riddles*”¹⁰ seems to be unnecessarily declarative, if only because the specific weight of riddles built on the model of simple sentences is not so significant. – K r p  altda d rd barmaq (cow’s-udder)

– Сидит Пахом на коне верхом (glasses)

Observations on the specific material of riddles show that there are no one-word riddles – we do not find any nominative, genitive, or infinitive one-part sentences here. The absence of such constructions in the Azerbaijani language is also noted by G.I.Akhundova. There are no two-word riddles in either language. This phenomenon is apparently due to natural reasons that need to be explained:

a) first, this situation once again suggests that riddles, according to their original functions, are not propositions-judgments in which something is confirmed or denied. The grammatical meaning of a sentence (its predicativity) and its communication function do not cover the grammatical essence of the riddle, which represents the obligatory unity of grammatical meaning, functional orientation (“*combining the assessment of the genesis of an object with its function, i.e. the dialectic of its being*”¹¹) and the strategy of complexity of the presented signs of the beginning and end.

b) secondly, the degree of filling of positions in the structure of the riddle must meet the requirements of the so-called clue, without which there are no riddles and without which the guesser will not be able to synthesize the desired situation based on a set of specified features. These signs are not expressed by the subject-predicate composition of the sentence (i.e. at the level of the structural scheme) and especially by its one-component scheme; therefore, the situation of solving should be presented in the

¹⁰ Ахундова, Г.И. Лексические и синтаксические особенности азербайджанских народных загадок / Г.И.Ахундова. – Баку, – 2014. – с. 68

¹¹ Рыбникова, М.А. Загадка, ее жизнь и природа // – Москва, Высшая школа, Русское народное поэтическое творчество (Хрестоматия по фольклористике), – 1986. – с.176-184

volume of the sentence model – the structural scheme+ a semantically mandatory element. Such a “layout”, which is mandatory for the semantic structure of the riddle, is certainly an axiological (evaluative) universal for the languages we study.

2. Riddles based on the model of complex sentences.

The vast majority of both Russian and Azerbaijani riddles are presented in more complex constructions than simple sentences. This is understandable: a riddle's situation, constructed in words, very rarely fits into the narrow framework of a simple judgment. Simple riddles, as we have already noted, are mainly expressed in interrogative sentences. And interrogative sentences, including interrogative actualizing elements, sort of decompose a common sentence into two opposite elements – the presupposition and the presence of which is put in the question: Кто плачет без слез? (owl)

The presupposition is a part of the riddle, which is opposed to the subject part: a) There are crying people in the world; b) Everyone cries with tears in their eyes c) but there is a certain being who does it without tears; the information base that a) and b) make up is the background (presupposition) for the desired subject matter c). Moreover, the idea postulated by us about the textual nature of riddles (CSW) is also confirmed by the inclusion of the interrogative words “что”, “когда”, “кто”, etc., which in principle secretly represent the beginning of the riddle: Это что...? Это когда...? or even bigger «Я загадываю вам загадку».

In this regard, Azerbaijani proverbs are more transparent, among which there are practically no units expressed by a “naked” question. In Azerbaijani riddles, the interrogative actualizer itself is represented by a propositional structure. And the subject-thinking part resembles a subordinate clause:

O nədir ki, cəsədi var, qanı yox (butterfly)

O nədi ki, yer-göy onun içindədir (eye)

Such a complex model is theoretically hidden in a huge number of proverbs: Gün çıxanda yox olur,

Gün batanda çox olur (stars). Compare: O nədir ki, ...

Riddles constructed on the model of complex sentences do not differ in particular frequency in both Russian and Azerbaijani. We are referring to the purely formal structure of riddles, and not the semantic relations characteristic of CSC in their typed forms.

Among the CSC structures, there are units designed on the basis of unions «хотя..., но» (Хоть и видятся, но не сойдутся – Солнце и месяц), «когда-то» (Когда я был молод, светло светил – месяц), «если бы, то» (если бы не было его, то не сказал бы ничего – язык), «Куда бы ни ..., то» (Куда ни пойдешь, все на них взглянешь – ноги), «чего..., того» (Чего не надо, того не продашь – молодость и старость), «где там» (Хоть малая, хоть большая – где стоит, там и шумит: Береза), «кто.., тот» (кто мимо ни пройдет, всяк ему поклонится – гриб), «как.., так» (Как него взглянешь – так и заплачешь – лук), etc.

The participation of complex sentences in Azerbaijani riddles is recorded in the following forms:

a) The prepositive component “O nədir ki...” (and its equivalents) acts as the main sentence: O nədir ki, dayandır dayanmaz, O nədir ki, boyanıbdır boyaqsız (Earth, Sky)

b) simplification of complex sentences in the structure of a riddle, when a complex sentence takes the form of a simple sentence:

Mən aşıqəm duz yerdə,
O göydədir, biz yerdə,
O yer olmaz keçməsin,
Salmaz birçə iz yerdə (moon)

c) complex sentences are included in the structure of the riddle in the form of an unconnected complex sentence:

Göydən gəlir dərvişlər,
Kürkün yerə sərmişlər,
O qədər oynamışlar,
Xurdu-xəşil olmuşlar (snow)

It is not difficult to perceive underlined constructions as the original complex sentences: “O yer olmaz ki, keçməsin” or “O qədər oynamışlar ki, ...”. Such forms of contextual transformation

of complex sentences are explained not so much by the requirements of the poetic organization of these riddles (which is also important), as by the requirements of the bipolar organization of mysterious texts – a complex syntactic whole.

3. Riddles based on the model of a compound sentence and an unconnected complex sentence.

The bulk of both Russian and Azerbaijani riddles of complex structure consists of a non-union complex sentence. It should be noted that the rhythmic-melodic and intonation pattern of riddles as a special artistic genre also requires an appropriate form of their embodiment, in which all auxiliary (from the point of view of the poetics of riddles) lexico-grammatical means of communication between phrases and parts of complex sentences – conjunctions, union-correlative words, demonstrative pronouns of various categories are naturally neutralized.

Here, as it seems to us, a different mechanism of correlation works: the dialectic of inter-component semantic relations based on typical forms of parallelism of the correlating parts of a complex sentence, supported (parallelism) by forms of antonymic concepts - words, as well as affirmative-negative forms of predicates, creates a special poetic-melodic picture and intonation appearance of the riddle text, which does not need the use of the entire complex of lexical-grammatical means of expressing both inter-component connections and semantic relations. That is why an unconnected complex sentence becomes, by its specific weight, the dominant figures, the basic structures in the text of riddles:

- Qara bəy atdan endi,
Arvad-uşaq sevindi (boiler)
- Qara quşu quyruğundan asarlar,
Ələ alıb düz qazana basarlar (lock)

In quantitative terms, complex sentences are also inferior to non-union complex ones. Among the latter, there are precisely those varieties that are designated in syntactic theory as constructions with oppositional relations. Constructions with so-called connecting and explanatory relations are not typical for riddles. This pattern is universal for both languages. Comparative-

contrastive semantic relations are represented by complex sentences with double or repeated compositional conjunctions that are mandatory for their optimal perception:

- Faytonum var bir təkərli,
- Nənəm sürər tək birəlli,
- Nə izi var, nə tozu var*
- Yuryumru yumurtlayar (distaff)
- Лежит брус во всю Русь.

Его не обойти, и не объехать (road)

Conclusion. The study of riddles as separate microsystems in a particular language is as important as the study of the entire paremiological system of a particular language. But it is no less important and relevant to study these miniature folklore works in terms of typological comparison, that is, in the space of two (or several) related and, especially, unrelated languages, since they are expressions of universal (invariant-logical) thinking.

Such a basic linguistic and logical platform puts forward the requirements for studying riddles primarily to establish a system of language units that reveal common and specifically national models of world perception, world perception and world creation: riddles in all languages, as far as we understand, perform the same functions that dictate not only the rules of their linguistic design, but also the structuring of their semantic correlation. The main, leading function of riddles is the function of heuristic and testing influence on the interlocutor.

Cognitive analysis of language material, as is known, is focused on the study of “mental processes occurring during the perception and comprehension” of reality by consciousness. For such an analysis, the fund of folk riddles is quite an optimal material, since the mentality of riddles hides information not only about the mental capabilities of the one who makes a guess, manipulating his knowledge about the world, but also how the guesser reacts to the information received by the interlocutor, who requires a response. In this answer-question goal, a special mental organization of speech-thought is formed, which represents a specific speech act with its own unique patterns coming from

different forms of language thinking.

The models of cognitive comprehension of the linguistic picture of a fragment of the world that we have identified, naturally, do not claim to be the final qualification of the entire arsenal of Russian and Azerbaijani riddles. We have defined our task within the framework of establishing the complex of models that are basic and universal for both languages and that are included in certain system relations, being opposed to each other.

It should be emphasized that the possibilities of cognitive comprehension of riddles's constructions are of greater value for cognitive paradigms in general (cognitive linguistics, cognitive psychology and linguopsychology, cognitive literary studies, etc.) than for purely linguistic theories, since, as we have seen, in the field of riddles of both languages, we have not been able to find (apparently due to its absence) any model of a simple or complex sentence that would be specifically constitutive (determining) only for the structure of riddles. The specificity of mysterious texts lies only in the fact that the models of simple, complex, complicated sentences known in both languages acquire some specific "constructive liberties" in riddles, which are manifested not only in terms of lexical content, but also in the structuring of the riddles's composition itself.

The main provisions of the dissertation are reflected in the following published works of the author:

1. Загадки как объект лингвистического изучения // Bakı, Humanitar elmlərin öyrənilməsinin aktual problemləri, - 2019. №4. – s. 111-114
2. Основные концепции и направления в изучении социальной сути загадок // – Bakı, Bakı Dövlət Universiteti, Dil və ədəbiyyat, – 2020. №1. – s. 155-158
3. Квалификация когнитивной сущности загадок с позиции теории языковой игры // Традиции и инновации в системе образования Сборник научных статей. Карачаево-Черкесский государственный университет им. У.Д. Алиева, – 2020. № 19. – s. 131-139

4. Основные концепции и направления в изучении социальной сути загадок // – Bakı, Bakı Dövlət Universiteti, Dil və ədəbiyyat, – 2020. №1. – s. 155-158
5. Антропоцентризм загадок // V Respublika Elmi Qaynaqlar konfransının materialları, – Bakı, – 2021. – s. 37-43
6. Загадки, построенные по модели сложносочинённых и бессоюзно-сложных предложений // BSU-nun 75 illiyinə həsr olunmuş “Türk dünyası: Geosiyasət və mədəni reallıqlar” Beynəlxalq elmi-praktik konfransının materialları, – Bakı, – 2021. – s. 123-126
7. Достижения и основные недостатки лингвистического изучения загадок // – Bakı, Humanitar elmlərin öyrənilməsinin aktual problemləri, - 2021. №3. – s. 99-102
8. Загадки, построенные по модели сложноподчиненных предложений // – Bakı, Elm və təhsil, Filologiya məsələləri, –2021. № 8. – s. 233-240
9. К вопросу о лингвистической квалификации народных загадок (на материале русского и азербайджанского языков) // – Москва, Филологические науки в МГИМО-Университет. Том 7, – 2021. № 1. – s. 141-147
10. Основные лингвокогнитивные модели, представленные в загадках // – Bakı, Bakı Slavyn Universiteti, Elmi əsərlər (dil və ədəbiyyat seriyası), – 2021. № 1, – s. 114-119
11. Теория языковой игры и квалификация сущности загадок // – Gəncə, Gəncə Dövlət Universiteti. Elmi xəbərlər, – 2021. №2
12. Концептная база загадок // Ümummilli lider Heydər Əliyevin anadan olmasının 99-cu ildönümünə həsr olunmuş “Azərbaycanşünaslığın aktual problemləri” XIII Beynəlxalq elmi-praktik konfransının materialları (4-5 may, 2022), s. 351-354

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