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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**THE CONCEPT OF “MOTHER” IN RUSSIAN AND
AZERBAIJANI PHRASEOLOGY**

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

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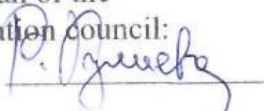
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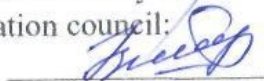
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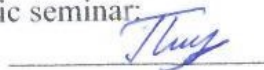
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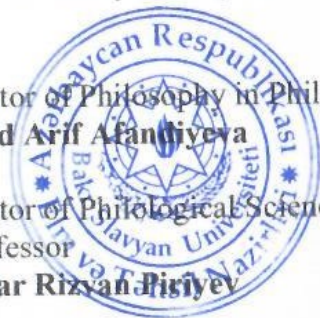
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GENERAL CHARACTERISTICS OF THE RESEARCH

Relevance and the usage of the topic. The study of phraseological units, the study of the causes and ways of their formation is of special importance in modern linguistics. In fact, phraseology, which is a branch of linguistics, has been seriously dealing with these issues for a long time. However, the recent development of cognitive linguistics has given impetus to this work. The main reason for this is that the concepts that are the main object of study of cognitive linguistics and their sum, the so-called conceptsphere, are directly related to phraseology. It should be noted that each concept is of great importance because it allows the perception of reality through language, helps to identify the most important values in the language landscape of the specific people to whom they belong.

Modern linguists, especially scholars in the field of cognitive linguistics consider that it is important to study concepts in groups. However, if we look at the recent research on the study of concepts, it is possible to see that they are mainly one-sided. A specific concept is sometimes involved in research without taking into account its connections with other concepts, points of intersection. It is almost impossible to see the comparison of this concept with similar concepts in other languages. In fact, by this way it is possible to determine the place and importance of a particular concept within the conceptsphere of a language. However, in order to determine the place of any concept, especially the concept of a person, in the mental thinking, daily life and moral values of a people, it is necessary to compare it with different concepts. The main relevance of our dissertation is the wide coverage of such comparisons. In the dissertation, the concept of “mother” is involved in research within the framework of family relations – mother-father, mother-child, mother-daughter, mother-son relations. On the other hand, concepts such as “stepmother” and “mother-in-law” that arise from the concept of “mother” also contribute to the overall picture of the

concept of “mother” by engaging in research through a comparative method.

The study is conducted not only within the Azerbaijani language, but also in comparison with the conceptsphere and paremiology of the Russian language, which allows to identify similarities and differences between the attitude of Azerbaijanis and Russians to the mother.

In the research, the proverbs in both Russian and Azerbaijani language that have nothing to do with the image of the mother, but contain the concept of “mother” are also included. It is known that in both languages the epithet “mother” is assigned to the concept for emphasizing its importance. This concept can be homeland, land, city or river. During the study of phraseological units created on the basis of the concept of “mother”, the concepts with the epithet “mother” were also investigated.

The research work “The concept of “mother” in Russian and Azerbaijani phraseology”, which is of great importance in terms of relevance of the topic, is also new in terms of the level of usage of the topic and can serve as a necessary source for further research in this area.

Object and subject of the research. The object of the research is the phraseological and paremiological systems of Russian and Azerbaijani language. The subject of the research is the study of the reflection and verbalization of “mother” concept in the phraseological and paremiological systems of the Russian and Azerbaijani language, as well as in examples of written literature.

Objectives and tasks of the research. The purpose of the research is to identify parems, examples of oral and written literature in which the concept of “mother” is used in Russian and Azerbaijani phraseology, to compare them, to identify similarities and differences.

The following tasks have been performed to achieve this goal:

– The theory of phraseology and the development of cognitive linguistics were studied, the current situation and development trends were assessed;

– Concepts such as “concept”, “conceptosphere”, “language landscape of the world” were studied in detail, the meanings they expressed were defined, the approaches of different linguists to these concepts were reflected;

– Phraseological units in which the concept of “mother” is used in both Russian and Azerbaijani language have been identified, and the meanings of the concept in these units have been revealed;

– Different and similar aspects of the attitude to the mother in the worldview of Russians and Azerbaijanis were analyzed by analyzing the image of the mother, which is reflected in both oral and written examples of Russian and Azerbaijani literature;

– On the basis of proverbs and sayings, the socio-cultural nature of the phraseological units with the concept of “mother” existing in Russian and Azerbaijani phraseology was determined.

Methods of research. Due to the complex nature of the research, several scientific methods were used in the process of writing. Among them, descriptive, comparative, semantic-component, content-analysis, conceptual methods are especially distinguished.

The main provisions defended

1. The concept of “mother” is one of the important concepts that play a key role in understanding the worldview, national traditions and mentality of both Russians and Azerbaijanis;

2. The concept of “mother” in the conceptosphere of both Russian and Azerbaijani language has mainly positive semantics. In both languages, the mother is valued as a symbol of care, kindness, and suffering. However, in the Russian language, especially in the paremiology of the Russian language, one can observe a critical and ironic attitude towards the mother;

3. In the phraseology of both languages, especially in proverbs and sayings, the attitude to the mother plays a key role in determining a person's personal qualities;

4. In some Russian and Azerbaijani phraseological units of the concept of “mother”, the epithet “mother” is used not to denote a

blood relative, a family member, but to emphasize the importance of any abstract concept.

Scientific novelty of the research. For the first time in the Russian and Azerbaijani language, the cognitive features of the concept of “mother” based on phraseological units, proverbs, sayings, legends, tales, epics, as well as examples of written literature were involved in a comparative study. In addition, for the first time in the worldview of Russians and Azerbaijanis, the image of the mother was studied as part of the language landscape, the place and value of this image in both oral and written literature of both peoples were studied, as well as the socio-cultural nature of phraseological units based on the concept of “mother” are systematized.

Theoretical and practical significance of the research. The theoretical significance of the research can be assessed in several ways:

1. The dissertation is of great theoretical importance in terms of studying the development of cognitive linguistics in modern times, the emergence of terms and concepts related to this development, such as “concept”, “language landscape”, “conceptosphere”, to determine their meanings;

2. The comparative analysis of the concept of “mother” in the dissertation in Russian and Azerbaijani language, the substantiation of the results in terms of the principles of cognitive linguistics increases its theoretical significance;

3. The possibility of using the theoretical results in a future comparison between the paremiology of the Azerbaijani language and other languages is one of the indicators of the theoretical significance of the study.

The practical significance of the research lies in the fact that it can be used in theoretical and practical lecture courses held in various universities of the republic on such topics “cognitive linguistics”, “conceptosphere”, “concept”, “paremiology”.

Approbation and application. The dissertation was approbated at the Department of General Linguistics of Baku Slavic

University. The main provisions of the research were presented at national and international scientific-practical conferences. The main results of the research were published in scientific journals published in Azerbaijan and abroad in the form of 9 articles and 2 theses.

The structure of the dissertation. The dissertation consists of an introduction, three chapters and a conclusion. The list of used literature includes 210 sources.

BASIC CONTENT OF THE RESEARCH

In the “Introduction” part of the dissertation, the relevance and degree of usage of the theme are substantiated, object and subject, goals and objectives, methods, main provisions are noted, scientific innovation, theoretical and practical significance are explained, information on approbation and structure is given.

Chapter 1, entitled **“Theoretical foundations of the study of the concept of “mother” in the phraseological system of Russian and Azerbaijani language”**, states that the phraseological base of each language is a unique system, and the study of this system is important not only to determine the characteristics of a particular language component, but also to study its features as a whole. It is noted that since the phraseological system of language is not homogeneous, it is important to study its various aspects in a complex way. Also, when trying to determine the theoretical basis for the study of a particular concept in the phraseological system of any language, it is necessary to look at the issues of cognitive linguistics, which play the role of phraseology theory in general, as well as the basic category of concepts. In the first half of the first chapter of the dissertation, entitled **“Phraseological Theory and Cognitive Linguistics”**, the above-mentioned linguistic issues are considered.

It is known that phraseology is a cultural “layer” of the national language, which expresses a unique system of moral values of society. According to O.A.Kononova, phraseology is a *“universal*

database”¹ that contains information about reality, covering a certain ethnic chronotope. L.V.Minayeva calls phraseology a “*special semantic category*”² in speech activity. Professor T.Hajiyev believes that “*phraseology ... is the first product of artistic creation.*”³ M.Tagiyev, one of the first researchers of phraseology in Azerbaijan, describes this field as follows: “*As one of the sciences of linguistics, the task of phraseology is to study only phrases related to the structure of language*”.⁴

In modern times, the idea that phraseology is not only a language, but also a cognitive phenomenon comes to the fore. Therefore, the study of the theoretical foundations of cognitive linguistics is important for the involvement of phraseology in the study in a broad sense.

Cognitive linguistics is closely related to all human thought and cognitive processes, such as language memorization, retrieval of information from memory, and the transfer of information from one brain to another. In this complex, language is perceived as one of many components. Therefore, “*cognitive linguistics does not fit into the framework of one science, it stands at the intersection of several disciplines ...*”.⁵ Today, cognitive linguistics is closely related to many sciences, such as psychology, neurophysiology, philosophy,

¹ Кононова, О.А. Отголоски мифов и суеверий древних германцев в современной немецкой фразеологии // Проблемы идиоэтнической фразеологии: Доклады на межвузовском семинаре «Идиоэтническая фразеология романских, германских и славянских языков», – Санкт-Петербург: – 10-11 ноября, – 1999, – с. 35.

² Минаева, Л.В. Слово в языке и речи / Л.В.Минаева. – Москва: Высшая школа, – 1986. – с. 24.

³ Насиуев, Т. Azərbaycan ədəbi dili tarixi: ali məktəblər üçün dərslik: [2 cildə]. Т.Насиуев. – Bakı: Elm, – с. 1. – 2012, s. 89.

⁴ Тагиев, М.Т. Глагольная фразеология современного русского языка (Опыт исследования фразеологических единиц по окружению) / автореферат дисс. на соискание ученой степени доктора филологических наук. / – Баку, 1966. – с. 5.

⁵ Скребцова, Т.Г. Когнитивная лингвистика: классические теории, новые подходы / Т.Г.Скребцова. – Москва: Издательский дом ЯСК, – 2018. – с. 14.

and so on. In general, cognitive linguistics can be characterized as a complex, mental, dynamic, integrative language theory.

The recent development of cognitive linguistics has created conditions for the expansion, theoretical substantiation and terminological base of its fields – cognitive lexicology, cognitive morphology, cognitive syntax, cognitive stylistics, cognitive phraseology. However, there are still many problems in the study of this area, especially in the construction of its terminological base. It is clear from modern researches that cognitive terminology is misused without understanding the essence of the terms in vogue. The inappropriate use of terms such as “Concept”, “conceptosphere”, “language landscape of the world” etc., in research texts ultimately leads to confusion and leads to theoretical eclecticism. Therefore, it is impossible to conduct research on a specific concept and obtain important results without a detailed study of the above terms and concepts.

The second half of the first chapter of the dissertation, entitled **“The conceptosphere and the linguistic landscape of the world”** is devoted entirely to the study of these terms and concepts.

It should be noted that the study of concepts and the conceptosphere has recently become one of the priorities of cognitive linguistics. In general, the concepts in linguistics began to be studied mainly after the second half of the twentieth century.

Of course, the study of each concept must begin with the discovery of the meaning of its name. *“The word concept means “notion” in Latin (conceptus)”*.⁶

Russian researcher D.S.Likhachev writes in his article “The Conceptosphere of the Russian Language”: *“The concept does not arise directly from the meaning of the word, it is the result of a collision of personal and folk experience with the dictionary meaning of the word”*.⁷ A.P.Babushkin defines the concept as follows: *“The*

⁶ Ибрагимова, Р.С. Концепт как универсальное и национально-специфическое явление // – Чита: Молодой учёный, – 2010. №5 (16) , – с. 28.

⁷ Русская словесность: От теории словесности к структуре текста. Антология / Под общ. ред. В.П. Нерознака. – Москва: Academia, – 1997. – с. 281.

*concept is a discrete, complete unit of collective consciousness or the ideal world, which is verbally preserved in the national memory of the speakers of the language”.*⁸

Among the principles of the general algorithm for the creation of concepts “a concept cannot exist alone, apart from similar units; the sum of concepts forms the conceptsphere” draws special attention.

In the conceptsphere, concepts are grouped into different categories according to their characteristics. For example, according to thematic features, ethical, religious, legal, etc., conceptsphere categories can be noted. It is possible to have an idea on the culture, moral laws, ethical traditions, attitudes towards other nations, religious tolerance, spiritual needs, attitude to the concepts of justice and truth, honor and dignity, life and death, material and moral values of the nation that bears the language based on the conceptsphere of any national language.

At present, along with the concept of “conceptsphere”, the concept of “linguistic landscape of the world” is one of the fundamental concepts of modern cognitive linguistics. The linguistic landscape of the world does not stand in line with the special landscapes of the world (chemistry, physics, etc.), on the contrary, it precedes them and forms these concepts. Because man is able to understand both the world and himself through the language in which socio-historical experience (both human and national) is gathered. This practice is “*expressed in the meanings of words and fixed expressions, in valuable associations and norms of behavior fixed in language, in precedent texts that define people's belonging to one culture or another*”.⁹ In a word, “*the historical experience of the*

⁸ Бабушкин, А.П. Типы концептов в лексико-фразеологической семантике языка / А.П.Бабушкин. – Воронеж: Изд-во ВГУ, – 1996. – с. 13.

⁹ Молчанова, Н.Н. Культурологическая иконичность паремии как микротекста // Пелевинские чтения – 2005: Межвузовый сборник научных трудов, – Калининград: – 2006. – с. 23.

*people, its genetic memory is preserved and passed down from generation to generation”.*¹⁰

As can be seen, terms such as “concept”, “conceptosphere”, “language landscape of the world” do not yet have a fully specific classification. During our research on these concepts, which are included in the scope of research, we have tried to reveal their essence in articles written and published in various scientific journals. In particular, these concepts are analyzed in detail in our articles entitled “Different analyses of the concept” in the 5th issue of the journal “Philological Issues” in 2018, ““Language landscape of the world” as one of the fundamental concepts of modern cognitive linguistics” in the 6th issue of the same journal published in 2020, besides “The concept of the conceptosphere in linguistics” in the 3rd issue of the journal “Actual problems of studying the social sciences” published in 2018. In addition, there are different interpretations of the term “concept” in our article “Cognitive-linguistic and linguocultural explanations of the concept” published in the scientific journal “Modern Problems of Social Sciences” in Krasnoyarsk, Russia, 2018, volume 10, issue 4.

However, it should be noted that as cognitive linguistics is a new field of science, its terminological base is also experiencing a period of definition and clarification. Although hundreds of studies have been devoted to each of these concepts, it is clear that they will still need serious research in the near future. However, the theoretical knowledge gained allows us to conduct a thorough scientific study of individual concepts, as well as the concept of “mother”, which is the subject of our research.

In the second chapter of the dissertation, entitled **“Comparative analysis of the concept of “mother” in the phraseological system of the Russian and Azerbaijani language”**, the concept of “mother” is involved in such a scientific study.

¹⁰ Вендина, Т.И. Русская языковая картина мира сквозь призму словообразования (макрокосм) / Т.И.Вендина. – Москва: Индрик, – 1998. – с. 6.

First of all, it should be noted that the image of the mother is one of the most common images in both Russian and Azerbaijani literature. The image of the mother is central not only in the written literature of these peoples, but also in the mythology, almost all genres of oral folk literature – epics, tales, myths. This image also has a special place in the phraseological system of Russian and Azerbaijani language – in proverbs and sayings. Of course, any concept is reflected in the phraseological system of the language in the most “naked” form. In this sense, in order to study a specific concept in any language, it is necessary to look at its place in the phraseological system of that language. In general, before conducting a study of the concept of “mother” in these two languages, it is important to study the role of this concept in the formation of phraseological units in Russian and Azerbaijani. The study of such participation is the subject of research in the first half of the dissertation, entitled **“The role of the concept of “mother” in the formation of phraseological units in the Russian and Azerbaijani language”**.

It is known that the concept of “mother” is the most important in the conceptsphere of the national language of each nation. Among the phraseological units such expressions as “ana ürəyi”, “ana qəlbi”, “ana laylası”, “ana duası”, “ana qucağı” in which the concept of “mother” is developed in the conceptsphere of the Azerbaijani language and is typical for Azerbaijani literature. For example, the expression “ana ürəyi” is used in the very popular phrase *“Ana ürəyi – dağ çiçəyi”*.¹¹

Or an example related to the expression “ana qəlbi”

“Ana qəlbi bulaq suyu kimidir,

Ana səsi urəklərin simidir”.¹²

An example for the expression “Ana laylası”

“Dünyada gözəl nə var

¹¹ Həmidov, İ. Azərbaycanca-rusca, rusca-azərbaycanca atalar sözləri və zərbi-məsəllər lüğəti / İ.Həmidov, B.Axundov, L.Həmidova – Bakı: Təhsil, – 2009. – s. 46.

¹² Səfərli, İ. Seçilmiş əsərləri / İ.Səfərli. – Bakı: – Lider, -2005. – s. 149.

*Uşaq dünyası kimi,
Bir yaz axşamındaki
Ana laylası kimi?”*¹³

The couplet related to “Ana duası”:

*“Ana, qurban olum, dualarına,
Tapşır, yaxşı tapşır Allaha məni”*.¹⁴

The lines in which the expression “Ana qucağı” is used:

*“S ə y a v ü ş
Çocuq babasından qaçarsa, bəlli
Ana qucağında bulur təsəlli”*.¹⁵

Of course, the examples of the concept of “mother” reflected in the phraseological units of the Azerbaijani language are not limited to the above mentioned ones. For example, for a person who can get out of a difficult situation and sometimes even escape death, Azerbaijanis say that “*anası namaz üstündə imiş*”¹⁶ Although the Russians do not have the exact equivalent of this statement, the closest to it is the phrase «*Материнская молитва со дна моря вынимает*»¹⁷.

Among the phraseological units with the concept of “mother” in the Russian and Azerbaijani language, the expression “ana uşağı” («*маменькин сынок*» or «*маменькин сыночек*») has a special place. This is the name given to a shy, dumb, poor, and sometimes affectionate child. For example, in the fairy tale “Əvvəli elə, axırı belə”, Hatem, while entrusting his son Vali to the master, says: “*Ay usta, ana uşağıdı, heç haranı görməyib, gözün üstündə olsun*”.¹⁸ In Russian, this unit can also be found in examples of oral folk

¹³ Səfərli, İ. Seçilmiş əsərləri / İ.Səfərli. – Bakı: – Lider, -2005. – s. 93.

¹⁴ Novruz, C. Seçilmiş əsərləri / C.Novruz. – Bakı: Lider, – 2004. – s. 146.

¹⁵ Cavid, H. Əsərləri: [5 cildə] / H.Cavid. – Bakı: Lider, – c. 4. – 2005. – s. 194.

¹⁶ Seyidəliyev, N. Frazеologiya lüğəti: Azərbaycan dastan və nağıllarının dili əsasında / N.Seyidəliyev. – Bakı: Çıraq, – 2004. – s. 264.

¹⁷ Русские пословицы и поговорки / сост. Ф.М.Селиванов, Б.П.Кирдан, В.П.Аникин – Москва:Художественная литература, – 1988. – с. 174.

¹⁸ Azərbaycan nağılları: [5 cildə] / tərt. ed. Ə.Cəfərli – Bakı: Çıraq, – c. 5. – 2004. – s. 192.

literature. For example, «Маменькин сынок на целину не ездок»¹⁹ or «Матушкин сынок, да батюшкин горбок»²⁰.

There is a lot of applause in the Azerbaijani language, where the concept of “mother” is developed and is associated with national-mental characteristics. This is due to the fact that when Azerbaijanis express good wishes and prayers to someone, these wishes and prayers are kind of passed on to their parents. For example, M.Hakimov lists some of these applauses as follows: “*Ananı Allah saxlasın*”, “*Anan toyunda əlinə xına yaxsın*”, “*Anan barını yesin*”, “*Anan boy-buxununa qüvərrənsin*”²¹ and so on.

As applauses («хвала») and curses («проклятие») are more associated with religious ideas in Russian, the concept of “mother” is almost non-existent in them.

However, in Russian the phraseological unit «послать к чертовой матери» is often found. Since it is impossible to give the same meaningful equivalent of this phrase in the Azerbaijani language, it can be translated as “başından eləmək”, “rədd etmək”, “uzaqlaşdırmaq”, “itilib getmək”. Well-known Russian writer M.A.Sholokhov also used this phraseology in his novel “Awakened Land”: «– ...*И я тебе скажу напоследок так: не нравятся тебе наши порядки – убирайся к чертовой матери туда, откуда приехал!*».²² In the context of phraseology, the Azerbaijani equivalent can be given as follows: “– ...*Qoy axır sözüümü də deyim: bizim qayda-qanunlar xoşuna gəlmirsə, – itil buradan gəldiyin yerə!*”.

There are also a number of phraseologies with “mother” concepts that are reflected in the Russian language, but are not

¹⁹ Жигулёв, А.М. Советская действительность в народных пословицах и поговорках // – Москва: Вопросы истории, – 1964. №2, – с. 212.

²⁰ Русские пословицы и поговорки / сост. А.М.Жигулёв – Москва: Наука, – 1969. – с. 158.

²¹ Xalqımızın deyimləri və duyumları / topl. və tərt. ed. M.Həkimov – Bakı: Maarif, – 1986. – s. 143.

²² Шолохов, М.А. Собрание сочинений: [в 8 томах] / М.А.Шолохов. – Москва: Художественная литература, – т.7. – 1960, с. 178.

typical for the Azerbaijani language. These are mainly euphemisms for astonishment, confusion and surprise. Some of them are: «мать моя родная!» («мама родная!»), «мать божья!», «мать пресвятая!», «мама дорогая!», «мать моя женщина!», «мать честная», «мать пречистая!» and so on. When these euphemisms are literally translated into Azerbaijani, they remain incomprehensible to the Azerbaijani reader. Therefore, taking into account the places and conditions of their usage, appropriate equivalents should be found in the Azerbaijani language. For example, M.Tagiyev gave the equivalent of the phraseology «мать честная» in the Azerbaijani language as “*pah atonnan*”²³. In general, the most appropriate equivalent of the phraseology mentioned above in the Azerbaijani language and expressing astonishment and surprise may be “*işə bir bax*”. Of course, this response may be changed depending on the conditions under which it is used. It should be noted that the article “Problems of conveying the concept of “mother” in Russian and Azerbaijani language” published in the materials of the I Republican Scientific Conference on “Fundamentals of Humanities and Social Sciences” in 2020 provides a detailed analysis of such issues.

In the second subsection of the second chapter of the research, entitled “**The image of the mother in the worldview of Russians and Azerbaijanis as part of the language landscape**”, the image of the mother is involved in research as a part of the language landscape of these two nations.

It should be noted that the image of the mother is also found in the “Kitabi-Dada Gorgud”, the oldest written monument of Azerbaijani oral folk literature. In the works of classical Azerbaijani poets Nizami, Fuzuli, Khagani, the attitude to the mother is a special line. For example, Khagani Shirvani's poem “Praise his mother” in “Tohfatul-Iraqeyn” is very valuable in terms of expressing the child's attitude to his mother:

²³ Тагиев, М.Т. Краткий русско-азербайджанский фразеологический словарь / М.Т.Тагиев. – Баку: АГИУПЛ, – 1964. – с. 81.

*“Əgər olmasaydı ana zəhməti,
Qazana bilməzdim mən bu şöhrəti”*.²⁴

In classical Russian literature, the most sublime feelings, such as love, loyalty, and mercy, are concentrated in the image of the mother. From the beginning of the XIX century, the image of a mother ready to do anything for her child attracts attention in the works of A.S.Pushkin, M.Y.Lermontov, N.A.Nekrasov, N.V.Gogol.

In A.S.Pushkin's “Captain's Daughter”, Pyotr Grinyov describes the feelings of his mother, who learned that her son would go to military service: *«Мысль о скорой разлуке со мною так поразила матушку, что она уронила ложку в кастрюльку, и слезы потекли по ее лицу»*²⁵.

The image of the mother occupies an important place not only in the classics, but also in the works of modern Russian and Azerbaijani poets and writers. Especially in the twentieth century, almost all pen masters have a remarkable image of a mother in their works.

For example, the poem “Mother” by Jafar Jabbarli, one of the Azerbaijani poets, attracts the reader with its unique metaphors. In the poem he complains about era, then writes about his mother:

*“Ana! Ana!.. O adın qarşısında bir qultək
Həmişə səcdədə olmaq mənə fəxarətdir;
Onun əliylə bəla bəhrinə yuvarlansam,
Genə xəyal edərəm bəzmi-istirahətdir”*.²⁶

Mikail Mushfig's poem “Mother” can be called the most famous poem dedicated to the mother in Azerbaijani literature. The fact that many songs have been composed to this poet so far is an indication of its popularity:

*“Ana, ana!.. Bu kəlmənin vurğunuyam əzəldən,
Onu gözəl anlatamaz düşündüyüm satırlar.*

²⁴ Şirvani, X. Seçilmiş əsərləri / X.Şirvani. – Bakı: Lider, – 2004. – s. 84-85.

²⁵ Пушкин, А.С. Капитанская дочка / А.С.Пушкин. Москва: Наука, – 1964. – с. 9.

²⁶ Cabbarlı, C. Əsərləri: [4 cilddə] / C.Cabbarlı. – Bakı: Şərq-Qərb, – с. 1. – 2005. – s. 45.

*Ana olmaz bizə hər bir “yavrum” deyən gözəldən,
Çünki onun xilqətində ayrıca bir füsün var”.*²⁷

It should be noted that our article “The image of “mother” in XX century Azerbaijani poetry” published in 2018 in the collection “Materials of the IX International Scientific Conference on “Actual Problems of Azerbaijan Studies”” analyzes the images of mothers in modern Azerbaijani poetry.

The image of the mother is often found in twentieth-century Russian poetry. In particular, poets such as N.A.Klyuyev, A.A.Blok, S.A.Yesenin, A.A.Akhmatova, M.İ.Svetayeva, A.T.Tvardovsky created remarkable mother images in their poems.

For example, S.A.Yesenin's “Letter to my mother”, “Letter from my mother” and so on. In his poems, he describes his mother's anxieties and anxieties in a very convincing way. In his poem “Letter to my mother” written in 1924, the poet writes:

*«Так забудь же про свою тревогу,
Не грусти так шибко обо мне.
Не ходи так часто на дорогу
В старомодном ветхом шушуне».*²⁸

Of course, in Russian and Azerbaijani literature, the image of mother is developed in a broader context than the above examples. The above examples are in fact a small part of this broad context. But these examples alone are enough to understand how important the concept of “mother” is in the form of an artistic image in Russian and Azerbaijani literature.

The third subsection of the Chapter II of the dissertation is entitled “**Socio-cultural nature of phraseological units formed on the basis of the concept of “mother” in Russian and Azerbaijani language**”. It is noted in the introduction of the sub-chapter that concepts such as “homeland”, “family”, “father”, “mother”, “child”

²⁷ Müşfiq, M. Seçilmiş əsərləri / M.Müşfiq. – Bakı: Şərq-Qərb, – 2004. – s. 17.

²⁸ Есенин, С.А. Отговорила роща золотая: Стихотворения. Поэмы / С.А.Есенин. – Санкт-Петербург: Издательская группа «Лениздат», «Лицманда А», – 2014. – с. 135.

etc., have a special place in the mindsets of both Azerbaijanis and Russians. The close historical, political, socio-cultural ties of the last 300 years have created a rapprochement between these types of concepts in the minds of these two peoples. For example, there are many overlapping points in both Russian and Azerbaijani proverbs and sayings regarding the concept of “mother”. One of these points is the connection between the concept of “mother” and the concept of “homeland”. In both nations, the homeland is often associated with the mother, and the expression “Ана вәтән” («Родина-мать») is often used.

It is no coincidence that the most famous slogan of the Great Patriotic War was “Ана вәтән çağırır” («Родина-мать зовёт»). The association of mother and homeland is not limited to this slogan. For example, we witness the identification of mother and homeland in proverbs in Russian *«Родина любимая – мать родимая», «Береги землю родимую, как мать любимую»* etc., “Ана kimi yar olmaz, вәтән kimi diyar”, “*Bu dünyada şirin şey, bir anadır, bir вәтән*” in Azerbaijani.

We see the use of the name of Azerbaijan together with the concept of “mother” mainly in the examples of written literature. But there are many Russian proverbs in which Russia's name is associated with the concept of “mother”. Some of them are: *«Прощай, матушка-Русь: я к теплу потянусь», «Мы у матушки России детки, она наша матка – ее и сосем»*.

As can be seen from the examples, phraseological units formed on the basis of the concept of “mother” in both Russian and Azerbaijani language are often found in the structure of parems, along with examples of written literature. Therefore, for a broader study of this concept, it is important to study the paremia in which this concept is developed in both languages. The third chapter of the dissertation, entitled **“The concept of “mother” in Russian and Azerbaijani paremiology”** is devoted to the study of paremiology of these two languages.

It should be noted that the recent rapid development of paremiology has led to the focus of concepts directly related to

paremia. In order to determine the place of the concept of “mother” in the conceptsphere of the Russian and Azerbaijani language, which is the subject of our research, it is necessary to involve paremia in these languages. It should be noted that our two articles were published related to the topic; in 2018, the article entitled “The concept of “mother” in Azerbaijani and Russian proverbs” was published in the 4th issue of the journal “Philological Issues” and in 2021, the second article entitled “Comparative analysis of Russian and Azerbaijani proverbs containing “mother” concept” was published in “Lotus” International Journal of Language and Translation studies (Konya, Turkey). But it is impossible to analyze such a wide topic in detail with just two article. Because the concept of “mother” has great symbolic meanings, in which the traditions, beliefs, worldview boundaries, moral foundations, and other rational and irrational norms of a particular nation are reflected. Therefore, before studying the place of the concept of “mother” in Russian and Azerbaijani paremiology, it is important to study its paradigmatic representation in the paremia of both languages during verbalization, the connotative differentiation of parems based on this concept, the role of mother-like paremia in the specification of the concept.

Such research is carried out in the first subsection of Chapter III of the dissertation entitled **“Verbalization of the concept of “mother” and its paradigmatic representation in Russian and Azerbaijani paremiology”**.

It is known that proverbs are a mirror of the social experience of the people to whom they belong. In this regard, Professor I.Hamidov, in the foreword called “Words that drink water from the fire of the heart” to his co-authored book *“Azerbaijani-Russian, Russian-Azerbaijani Dictionary of Proverbs”* notes the following: *“It shows that the expression of opinion takes on a social character only when subjective life events become a universally accepted criterion”*.²⁹

²⁹ Həmidov, İ. Azərbaycanca-rusca, rusca-azərbaycanca atalar sözləri və zərbi-məsəllər lüğəti / İ.Həmidov, B.Axundov, L.Həmidova – Bakı: Təhsil, – 2009. – s. 6.

Russian researcher A.M.Zhigulyov, in his foreword to his book “Russian Proverbs and Sayings”, describes proverbs as follows: *“Proverbs and sayings are the collective creativity of the people. As a rule, they were not created by someone holding a pencil, they were born from direct observations, they were changed, clarified and shaved by the collective”*.³⁰

As can be seen from the above, proverbs are valued by many scholars as examples of folk art that have a social character, are born of experience, and are created by the collective consciousness. On the example of Russian and Azerbaijani proverbs, it is possible to determine the place of the concept of “mother”, which is the main object of research of our dissertation, in the memory and consciousness of both peoples. After a comparative analysis of proverbs and sayings of both languages, a similar paradigmatic representation of the concept of “mother” in both Russian and Azerbaijani paremiology is summarized under the following headings:

1. Mother is a symbol of care, kindness and compassion. This is clearly reflected in the following Russian proverbs and examples: *«Больше одна мать заботится о семерых детях, чем семь детей об одной матери»*, *«Дитя плачет, а у матери сердце болит»* etc.

Similar paremias with the concept of “mother” in the Azerbaijani folklore are as follows: *“Ananın canı övladdadır”*, *“Aləm dəyişər, ana dəyişməz”*, *“Ananın səbri tükənməz olur”* and so on.

2. The mother is also the greatest defender of the child. The child feels safe with his mother. The following Russian paremias are on the same subject: *«Мать праведная – ограда каменная»*, *«Любая matka за дитятко глаза выдерет»* etc.

³⁰ Русские пословицы и поговорки / сост. А.М.Жигулёв – Москва: Наука, – 1969. – с. 31.

Let's look at Azerbaijani proverbs on a similar topic: “*Ana bala ucundan canını oda yaxar*”, “*Anasından ayrı düşən quzunu qurd yeyər*” and so on.

3. A mother is not only the protector of her child, but also her best friend and confidant. The following Russian proverbs prove it: «*Нет милее дружка, как родная матушка*», «*Лучше матери друга не сыщешь*» and so on.

Examples on the same topic can be found among Azerbaijani proverbs: “*Anadan artıq yavər olmaz*”, “*Ağlarsa anam ağlar, özgəsi yalan ağlar*”, “*Anadan əziz yənə anadır*” etc.

4. Mother and child are often similar. But sometimes there are exceptions. These similarities and exceptions are described in the following Russian parems: «*Какова матка, таковы и детки*», «*Отец твой чулок (онуча), мать тряпица, а ты что за птица?!*» etc.

This similarity or difference is also reflected in Azerbaijani proverbs: “*Atan soğan, anan sarımsaq, sən hardan oldun belə gülbəzəkər?*”, “*Atasını, anasını görməsəydim, özünə xan deyərdim*” and so on.

5. A good child is the honor of a mother, and a bad child is a disgrace. Consider the Russian proverb that confirms this idea: «*Детки хороши – отцу-матери венец, детки плохи – отцу-матери конец*», «*Дети воруют, а мать горюет*» etc.

Azerbaijani parems about good and bad children also resonate with the above-mentioned Russian proverbs: “*Pis övlad ata-ananın qənimidir*”, “*Yaxşı övlad ata-ananın fərəhidir*”, “*Oğru anası gah döş yeyər, gah döşünə vurar*”.

The number and generalization of the above-mentioned examples of the paradigmatic representation of the concept of verbalized “mother” in Russian and Azerbaijani paremiology is, of course, more and more extensive. And this generalization is reflected in more detail in the text of the dissertation. However, it is clear from these few examples that the concept used in the proverbs and sayings of both languages generally has the same or similar features. Of course, there are verbalized examples where the concept of “mother”

has different meanings in these two languages and is used in different situations. Such examples are studied in the second subsection of Chapter III of the dissertation, entitled **“Connotative differentiation of paremia based on the concept of “mother” in Russian and Azerbaijani language”**.

It should be noted that parems, especially the concepts within them, play an important role in the expression of connotative meaning. But sometimes there are concepts whose connotative expression seems either very difficult or impossible. The main reason for this is that these concepts have the same meaning in different languages and cultures. This is due to the existence of close ties between different peoples.

The parems based on the concept of “mother” in the Russian and Azerbaijani language have more similar features for certain reasons. However, in addition to the similarities, there are a few examples of Russian and Azerbaijani proverbs with the concept of “mother” in which the mother is treated differently. For example, in some Russian proverbs, the mother is described as incompetent and irresponsible: *«У нашей матушки все печено, а есть нечего»*, *«На что и мать, когда нечего дать»* etc.

Another proverb with a different “mother” concept found in Russian paremia is about a bad mother: *«От плохой матери и ребенок отказывается»*.

In Azerbaijani paremiology, there are no such proverbs. Such an attitude to the mother is not typical for the mental thinking of Azerbaijanis. In Azerbaijani proverbs, we encounter more paremies about bad, naughty children. For example: *“Atamı, anamı atmuşam, bircə səni tutmuşam”*, *“Ata-anamı itirdim. Özümü yara yetirdim”* etc.

In addition to the image of an incompetent, bad mother, we also encounter the image of an indifferent mother in some Russian proverbs: *«Батька в пир, матка в пир, а я, озорник, какой домовник!»*, *«Напряталась матка от деток – напрячутся и детки от матки»* etc.

In Azerbaijani paremiology, where criticism of the mother is taboo, there are only a few proverbs about the humorous attitude to the mother. These are: *“Anam elə çox bilir ki, kündəni xırda töküür, atam elə çox bilir ki, ikisini birdən yeyir”*, *“Atam elə fəndgirdi ki, kündələri sayır, anam elə fəndgirdi ki, kündələri kəsir”*.

As can be seen from the above examples, the connotation of paremia with the concept of "mother" is more common in Russian paremiology.

In the third sub-chapter of the Chapter 3 of the dissertation, entitled **“The role of mother imaged paremias in the specification of the concept of “mother” in the Russian and Azerbaijani conceptsphere”**, the mother imaged paremias in the phraseology of the Russian and Azerbaijani language are studied.

It is noted in the introduction of the sub-chapter that mother-image parems play an important role in the specification of the concept of “mother” in the conceptsphere of the Russian and Azerbaijani language. When studying the paremia of these two languages, it is more common for the concept of mother to be used in the sense of a relative, a blood-related being. For example, there are many proverbs in both Russian and Azerbaijani that use the concepts of “mother” and “father” together. Examples of such proverbs are: *«Дети в ссоре – отцу с матерью горе»*, *«Дитя хоть и криво, да отцу с матерью мило»* etc.

The cases of using the concepts of “mother” and “father” in Azerbaijani proverbs are as follows: *“Ata-ana taxt yaradıb, bəxt yaratmayıb”*, *“Ailədə anaya hörmət atadan keçər”*, *“Övlad tapılar, ata-ana tapılmaz”* etc.

However, in both Russian and Azerbaijani paremies, mother and father are often compared, and one and the other's features and merits are highlighted. An example of this is the following Russian and Azerbaijani proverbs. Russian proverbs: *«Отец про походы, а мать про расходы»*, *«Без отца – сын шалун, без матери – дочь»*. Azerbaijani proverbs: *“Ata nəsihət, ana vəsiyyətdir”*, *“Oğlan süfrə açmağı atadan öyrənər, qız anadan öyrənər paltar biçməyi”* etc.

The above examples reflect the concretization of the concept of “mother” in the figurative paremia in comparison with the concept of “father”. However, most of the paremias related to the comparison of family individuals are devoted to mother-daughter relations in both Russian and Azerbaijani paremiology. It should be noted that our article devoted to the relationship between mother and daughter in Russian and Azerbaijani proverbs was published in the “Innovative Development of Science and Education: Collection of Articles of the XII International Scientific-Practical Conference” published in Penza, Russia in 2020.

Let's look at some Azerbaijani proverbs about these relations: *“Analı qız, bəlli qız, anasız qız dəli qız”, “Bir anaya bir qız, bir kəlləyə iki göz”, “Qız anadan öyüd alar”, “Qızsız ana, duzsuz ana”, “Ananın keçdiyi körpüdən qızı da keçər”, “Anasına bax qızını al, qırağına bax bezini al”* etc.

Consider a Russian proverb on the same subject: *«У матери дочь и в тридцать лет дочурка», «Дочь – матери помощница», «Мать дочку хвалила, пока с рук свалила», «Какова мать, такова и дочь», «У матери с дочкой и лен не делен», «По матери и дочка пошла», «Дочка ягодки ела, а у матери оскомина»* etc.

Paremia with the image of mother and son also plays an important role in the specification of the concept of “mother” in the conceptospheres of the Russian and Azerbaijani language. In the proverbs of both nations, the son often acts as the mother's support and helper, and it is closer to the mother than the father. That is why a mother treats her son with special love. The following Russian proverbs reflect this relationship between mother and son: *«Матушкин сынок, да батюшкин горбок», «Материн сын – отцов пасынок», «Счастливая дочь – в отца, а сын – в мать»* etc.

Azerbaijani proverbs reflecting similar mother-son relations are: *“Ataya oğul, anaya qul”, “Oğlan anası – təməl binası”, “Oğulun igidliyi ananı cavannaşdırar”* etc.

In Russian and Azerbaijani paremiology, there are proverbs that reflect more positive tendencies in mother-father, mother-daughter and mother-son relations. However, if we look at the proverbs in which the mother and stepmother (motherhood) are compared, we see the exact opposite. For example, in Russian, the proverb «*Кому мать, кому мачеха*» is used to indicate that something is good for some and bad for others. Other Russian proverbs in which the mother and stepmother are compared and the mother is preferred are as follows: «*Мамонька родимая – свеча неугасимая, мамонька неродная – похлебочка холодная*», «*Ильком шита, да мать, и шелком, да мачеха*» etc.

Let's look at Azerbaijani proverbs on a similar topic: “*Yaxşılıq anadan, yamanlıq analıqdan keçər*”, “*Ana uşağına aş gətirər, analıq yaş*” etc. Even among the curses in Azerbaijani oral folk literature, there is the curse “*Analıq ümidinə qalasan*”.

In all of the above proverbs, motherhood is portrayed as a negative image. But there are also proverbs in Russian paremia that emphasize certain positive qualities of motherhood: «*Не всякая мачеха – крапива, не всякая падчерица – маков цвет*» etc.

Among the Azerbaijani proverbs there is a paremia “*Ata evində – ögey ana, ər evində – qaynana*”, which reflects the relationship between motherhood and stepdaughter. As can be seen from this paremia, the stepmother is compared to the mother-in-law.

Indeed, if we look at the Russian and Azerbaijani paremias, we can see that the person who is in the second place after the stepmother is a mother-in-law. Examples comparing mother and father-in-law are often found in bilingual paremia. Examples of such comparisons are the following Russian proverbs: «*Тёща – это мать, которая уже не нужна*», «*Мало кто настолько умён, как думает мать, и настолько глуп, как думает тёща*» etc.

There are proverbs in Azerbaijani about criticism of the mother-in-law, though not as much as in Russian: “*Qaynanalı gəlinin dilinin altında fənd (qənd) gərək*”, “*Ay qaynana, heç gəlin olmamısan?!*”, “*Dəli qız deyər: anasız olaydım, bədəsil gəlin deyər: qaynanasız*” etc.

As a result of specification of the concept of “mother” on the basis of mother-father, mother-daughter, mother-son, mother-mother, mother-in-law relations reflected in both Russian and Azerbaijani proverbs mentioned above, the place of mother image in Russian and Azerbaijani paremiology, its similar and different aspects were revealed. The fact that this concept has more similarities in the conceptsphere of both languages can be explained by the existence of centuries-old historical, cultural and social ties between the Russian and Azerbaijani people. The differences are mentality, religion etc., can be explained by diversity.

In the “**Conclusion**” part of the dissertation, the scientific conclusions obtained during the research process are summarized as follows:

1. Phraseologisms, although an integral part of language, differ from words and word combinations in language. They always consist of two or more words, and these words lose their independent meaning and combine to form a phraseological unit.

2. It is important to apply a cognitive approach to the study of phraseology. Because phraseology is not only a language, but also a cognitive phenomenon. With the application of a cognitive approach, new concepts in phraseology can be identified.

3. Cognitive phraseology evaluates phraseological meaning as a dual essence that includes both linguistic knowledge and non-linguistic knowledge related to the processes of conceptualization and categorization. At the same time, it investigates what cognitive operations and communicative intensities are behind the formation and use of phraseological units.

4. The concept is a bridge between ordinary linguistic thinking, which is directly related to the words and phrases that make up the semantic system of language, and cognitive thinking, which connects the lexical meaning of words with the linguistic landscape of the world, defining the collective psyche called national mentality. The sum of the concepts forms the conceptsphere.

5. The conceptsphere, which is a mental concept, is the main formator of the information base of a particular nation, the sum of

concepts collected in the dictionary of the national language spoken by all its individuals. In this regard, the conceptsphere should be considered as a set of interconnected concepts, interacting with the culture of the people to whom it belongs.

6. The language landscape of the world reflects the words, phrases and syntactic constructions that are characteristic of each language, concepts that can be expressed only in language, identified with the semantic field. The linguistic picture of the world is a universal conceptualization of the world, a scheme of perception of reality fixed in the language and specific to the speakers of this language.

7. The concept of “mother” has a special place in the phraseological systems of the Russian and Azerbaijani language. In the national memory of both Russians and Azerbaijanis, in the reflection of their mental values in the literature, it is possible to see the manifestations of motherly love, which is often equated with patriotism.

8. The image of the mother is one of the most animated images in both Russian and Azerbaijani oral and written literature. In the literature of both nations, the most sublime feelings in this image – love, loyalty, mercy, etc. concentrated in one place.

9. There are many overlapping points in both Russian and Azerbaijani proverbs and sayings regarding the concept of “mother”. For example, in the parems of both peoples, the homeland is often associated with the mother, and the expression “ana vətən”/ «родина-мать» is often used.

10. In any concept reflected in the proverbs, it is possible to observe the attitude of the people to this concept, its manifestation in the public, national consciousness. The study of the paradigmatic representation of the concept of “mother” in both Russian and Azerbaijani paremiology reveals similarities in the attitude of Russians and Azerbaijanis to the mother.

11. The parems based on the concept of “mother” in Russian and Azerbaijani language have more similar characteristics due to the

historical, political, social, cultural, economic, etc. relationships that have existed among Russians and Azerbaijanis for hundreds of years.

12. When studying the paremies of the Russian and Azerbaijani language, it is possible to see that the concept of mother is not only developed in the sense of a relative, a blood-related being, but also the beginning, the highest point, the most important manifestation of everything.

The main content of the dissertation is reflected in the following theses and articles:

1. Dilçilikdə konseptosfer anlayışı // - Bakı: Humanitar elmlərin öyrənilməsinin aktual problemləri, - 2018. №3, - s. 64-68.
2. Azərbaycan və rus atalar sözlərində “ana” konsepti // - Bakı: Folologiya məsələləri, - 2018. №4, - s. 250-257.
3. Когнитивно-лингвистические и лингвокультурологические трактовки понятия «концепт» // - Красноярск: Современные исследования социальных проблем, - 2018. Том 10, №4, - с.271-279.
4. “Konsept” anlayışının fərqli təhlilləri // - Bakı: Folologiya məsələləri, - 2018. №5, - s. 191-199.
5. Ramiz Rövşənin “Daş” povestində “qadın” konsepti // - Bakı: “Azərbaycan” jurnalı, - 2018. №5, - s. 171-175.
6. XX əsr Azərbaycan poeziyasında “ana” obrazı // “Azərbaycanşünaslığın Aktual Problemləri” Mövzusunda IX Beynəlxalq Elmi Konfransın Materialları, - Bakı: - 3-4 may, - 2018, - s. 618-620.
7. Cəlil Məmmədquluzadənin “Anamın kitabı” əsərində “ana” konseptinin əsasları // - Bakı: Elmi iş, - 2019. №5 (6), - s. 36-38.
8. Rus dilindəki “мать” konseptinin Azərbaycan dilində verilməsi problemləri // “Humanitar və İctimai Elmlərin Əsasları” Mövzusunda I Respublika Elmi Konfransının Materialları, - Bakı: - 17 aprel, - 2020, - s. 29-32.
9. “Dünyanın dil mənzərəsi” müasir koqnitiv dilçiliyin fundamental anlayışlarından biri kimi // - Bakı: Folologiya məsələləri, - 2020. №6, - s. 157-163.
10. Отношения между матерью и дочерью в русских и азербайджанских пословицах // Инновационное развитие науки и образования: сборник статей XII Международной научно-практической конференции, - Пенза: - 15 сентября, - 2020, - с. 36-38.
11. “Anne” Kavramının Kullanıldığı Rus ve Azerbaycan Atasözlerinin Karşılaştırmalı Değerlendirilmesi // - Konya: “Lotus” Uluslararası Dil ve Çeviri Çalışmaları Dergisi, - Haziran 2021. №1, - s. 23-40.

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