

Cognitive Approach to Paremiological Units

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Abstract. In the last decade, the cognitive approach to the analysis of paremiological units has found both theoretical justification in the works of local and foreign scientists and its practical application in the scientific articles and dissertations of local linguists. When discussing the cognitive characteristics of paremiological units, the term concept should be mentioned first. Paremiological units reflect various concepts. Each concept collects a certain number of paremiological units around itself, which have also been examined in the article. The most common components of paremias as components of models - both significant and non-nominal, as well as metalinguistic formulas - are substitutes expressing action, result, and person. In this form, the model partially reflects what is repeated in the structure and semantics of proverbs on the one hand and its lexical content and generalised meaning on the other hand.

Forming symbolic meaning in paremiological units can be considered an inferencing process. On its basis, knowledge based on cognitive structures is gathered. Paremiological units are often conceptualised as follows. The author considers the lexemes that interest him in one way or another as the main components of paremiological units. Then, paremiological units are grouped according to one or another conceptual feature. As a result, it is possible to talk about conceptualising paremiological units, the collection of such expressions around certain concepts.

The article provides brief information about the cognitive characteristics of paremiological units to determine the most complete scheme of analysis of paremias in the cognitive aspect.

Keywords: cognitive; paremiology; language; research; figurativeness.

INTRODUCTION

Paremiological units, considered among the most exciting language units, are expressions directly related to human thinking. Suppose we are talking about the approach of cognitive linguistics to different language units. In that case, we should first talk about paremiological units because paremiological units are expressions that reflect people's outlook, way of thinking, and attitude toward the environment.

We did not find the expression "paremiological unit" in the dictionary of linguistic terms. Only the term "paremia" is included in the dictionary. "Paremia - the ancient name of proverbs in linguistics. A fixed phraseological unit with a complete expression of didactic content. It

includes proverbs and aphorisms that reflect the full content" [12, p. 787].

The description of paremiological units by A. Cowie represents a transition model from traditional to cognitive. The famous English lexicographer and phraseologist A. Cowie believes that the approach to lexical analysis based on the theory of frames (frame semantics) can provide more information about the meaning of the word than the definition method used in traditional lexicography [5, p. 40-50]. A. Cowie demonstrates his understanding of frame semantics by using nominal idioms that belonging to "possession type".

A. Cowie has proposed the idea of building models for linguocultural modelling of the semantics of

paremies. The most common components of paremias as components of models - both significant and non-nominal, as well as metalinguistic formulas - are substitutes expressing action, result, and person. In this form, the model partially reflects what is repeated in the structure and semantics of proverbs on the one hand and its lexical content and generalised meaning on the other hand.

It is easy to notice that these constructions are characterised by considerable complexity and probably particular subjectivity. The reconstruction of possible operations to obtain a new meaning is important primarily as a set of operations on cognitive structures that allow obtaining inferential knowledge in a theoretical aspect.

In epidemiological units, inference, that is, the process of obtaining new information or inferential knowledge itself, is considered in different ways: "Sometimes it is considered that inference occurs based on a text model that is being created, sometimes it depends on which frame, script or scenario is realised and which slot in this unit is considered unfinished.

In some cases, great importance is attached to the knowledge of the speaker or the listener, which helps him to understand the missing logical links in the described series of events or to recognise the parameters of the communicative act and the intentions of the dialogue partner, even if it does not receive a clear linguistic expression in the text [10, p. 34].

Forming symbolic meaning in paremiological units can be considered a process of inference. Knowledge-based on cognitive structures is concentrated based on the inference of paremiological units.

V. N. Telia also draws attention to this feature, taking into account the mechanism of metaphorical re-meaning when forming the meaning of a paremiological unit: "In this case, the meaning of a paremiological unit becomes inferential knowledge obtained based on logical effects, which determines the discrepancy between the sum of the meanings of the initial combination of words and the metaphorically formed meaning [13, p. 142].

Like A. Cowie's theory, her concept represents a transition zone between structural and cognitive approaches. From the point of view of the structural approach, V. N. Telia reviews the

content plan of the paremiological unit in terms of macro components.

Paremiological units are often conceptualised as follows. The author considers the lexemes that interest him in one way or another as the main components of paremiological units. Then, paremiological units are grouped according to one or another conceptual feature. As a result, it is possible to talk about the conceptualisation of paremiological units, the collection of such expressions around certain concepts.

This conceptualisation is close to identifying cognitive metaphors in paremiological units according to some of its parameters.

For example, according to V. N. Telia, the lexeme-concept of woman covers the following semantics: *appetising, soft, strong <woman>, you will lick your fingers*. "The basis of all these phraseological units is the gastronomic metaphor" [13, p. 264].

Suppose the cognitive study of paremiological units has relatively strict procedures and can be described as relevant cognitive structures and operations with them or their elements. In that case, the description of paremias (within the cognitive approach) remains mainly subjective.

RESULTS AND DISCUSSION

In general, if we are talking about the cognitive approach to paremiological units, the classification of paremiological units according to specific concepts must be mentioned. In the world's linguistic landscape, there are quite different concepts. For example, we can show various concepts, especially the works collected in "Anthology Concepts" [8, p. 100]. Concepts "...are the basis of mental or cognitive processes, collected in a way that is perceived embodying in our consciousness in any way and brought to a certain information system" [1, p. 390].

I. V. Palashevskaya, having studied the concept of "law" from the point of view of its paremiology, based on the following normative complexes or axioms proposed by V. I. Karasik: 1) interaction, 2) life support, 3) communication, 4) responsibility, 5) management, 6) realism, 7) safety, 8) reserve.

As we can see, each concept has keywords. For example, the conceptualisation of the interaction axiom is as follows: "do not do evil, do good" [11, p. 71]. There are a lot of paremiological units

reflecting the bad and good concepts in the Azerbaijani language. For example, *Yaxşı dost qardaşdan irəlidir* (lit: A good friend is better than a brother) - a phrase used in the sense that a true friend is closer and more reliable than a brother [6, p. 300]. *Yaxşı gün yaman günün ömrünün gödək edər* (lit: A good day shortens the life of a bad day) - the life of a bad day is short [6, p. 321]; *Yaxşı günün dostu olmaq* (lit: To be a friend of a good day) - an expression said about a person who befriends someone only on a good day when he is rich; not to be friendly; *Pis qələmə vermək* (To describe badly) - To characterise someone badly, to criticise, to talk badly about someone, to create a lousy opinion [6, p. 187]; *Pisi yaxşidan seçə bilmək* (Being able to choose the bad from the good) - to separate the white from the black.

Paremiological units reflecting the concept of "Mother": *Ana – bala ətlə dirnaqdir, onlari bir-birindən ayırmaq olmaz* (lit: Mother-child is a nail with flesh, they cannot be separated from each other); *Ana əli ağaca dönsə də müqəddəsdir* (lit: Even if the mother's hand turns to the tree, it is holy); *Ana gəzən ağacı qız budaq-budaq gəzər* (lit: The tree that mother walks, daughter walks from branch to branch). There is also bayati, a paremiological unit used in Azerbaijani oral folk literature.

Dərd əlindən yandı dağ,

Getməz sinəmdən bu dağ,

Ana gəzən ağacda

Qız gəzər budaq-budaq (Bayati) [6, p. 251];

The semantics of this paremiological unit are explained in the sources as follows: A daughter receives education from her mother, and the mother's actions are an example of education and behaviour for her daughter. This paremiological unit shows how much influence the mother has on the child in the family. Among the people, there are also synonyms of this expression with a broad intensity of processing: *Anası keçdiyi körpüdən qızı da keçər* (lit: The daughter also crosses the bridge where the mother crosses); *Anasının qurduğu yellənçəkdə qızı da yellənər* (lit: The daughter also swings on the swing set by her mother); *Anasını itələyib yerində oturub* (lit: A daughter pushed her mother and sat down in her place), etc. [11, p. 131].

Paremiological units reflecting the concept of "Vətən" (homeland): *Vətən daşı olmayandan olmaz ölkə vətəndaşı; Gəzməyə qərrib ölkə, ölməyə*

vətən yaxşı (East or West, home is best); *Qəribliyi görməyən vətən qədrini bilməz* (lit: who does not see the foreign land, he does not know the value of his homeland); *Vətən atadan qabaqdir, anadan irəli*, etc. [11, p. 413]. As in other languages, many paremiological expressions reflect a love for the homeland in the Azerbaijani language. Suppose we approach such expressions from a cognitive point of view. In that case, we will see that the concept of *qürbət* (foreign land) is also reflected in a large part of paremiological units with the concept of *vətən* (homeland) in the Azerbaijani language. The concepts of homeland and foreign land are contrasted in such expressions.

Paremiological units reflecting the concept of "məhəbbət" (love): *Məhəbbət həyatın özündən də güclüdür* (lit: Love is stronger than life itself); *Məhəbbət qarşılıqlı olmalıdır* (Love must be mutual); *Məhəbbət olan yerdə mərhəmət də vardır* (Where there is love, there is also mercy); *Məhəbbət arşinla (tərəzi ilə) ölçülən şey deyil* (Love is not what is measured by arshin (scale)), etc. paremiological units reflect the concept of love. However, in many paremiological units in the Azerbaijani language, the concept of love is contrasted with the concept of hate. For example, *məhəbbətlə nifrət arasında bir addimli yol var* (lit: there is a one-step path between love and hate).

Paremiological units reflecting the concept of "xeyir" (good): *Xeyir gələn yeri papaqla tixama* (lit: Don't block the place with a hat where good comes from). In another variant of this paremiological unit, the concept of "xeyir" (good) is replaced by the concept of "ışiq" (light). For example, *ışiq gələn yerə barmaq tixama* (lit: don't put your finger the place where the light comes from). In people's worldview, *good* is the *light* and the *sun* itself. The concept of *xeyir* (good) contrasts with *şər* (evil) in paremiological units. For example, *Xeyirdə və şərdə; Xeyirlə şər qardaşdır* (lit: Good and evil are brothers); *Xeyirə-şərə yaramaq; Xeyir işi saxlamazlar* etc.

At the same time, the concept of "xeyir" (good) is reflected in paremiological units dominated by the concept of "şər" (evil). For example, *Şər deməsən, xeyir gəlməz; Şər iş ayaq tutar yeriməz; Şər qarışan zamanda*, etc.

"Concept - is an operative unit of memory, mental lexicon, conceptual system and brain language, world view, quantum of knowledge. A concept is a mental structure of perceived typified fragments of experience with meaning stored in human memory. Z. D. Popova and I. A. Sternin, who say

that the concept is not a unit of memory but a unit of thinking, believe its main task is to ensure the thinking process. The concept stores information, is the base unit of cognitive science, the plan of meaning" [12, p. 453].

The given examples allow us to mention the following features of conceptualisation:

- the implicit nature of the analysis (on what basis certain proverbs are combined in groups);
- some paremiological units are in the form of frames and contain various concepts;
- in paremiological units, there is an explained and described relationship with cognitive structures and language units;
- the intuitive, subjective character of paremiological units allows them to be perceived as linguistic units reflecting the culture of the people.

There is also the problem of adequate cognitive description of proverbs and sayings. This is because classifying/non-classifying the latter as phraseological units is unambiguously resolved. Summarising the views on paremias, V. N. Telia mentions the following points:

1. Paremias have the character to be repeated as phraseological units. Still, this feature differs from the repeatability ability of idioms due to the quotative nature that A. I. Smirnitsky focuses on.
2. Paremias can be both figurative and non-figurative.
3. Their idiomatic character is "not the result of intra-linguistic patterns, but of the terms of the genre - it's saying character".
4. Their denotation is not a denotation to the world but a reason to attribute it to the system of values because "proverbs and sayings, by their genre, are works of oral folk creativity that reflect the wisdom of the people, the value landscape of the world" [13, p. 73].

In general, agreeing with the scientist's arguments, we note that the "saying character" does not prevent the manifestation of the characteristics of a linguistic unit. V. P. Anikin also pays attention to this: "Proverbs are characterised by a type of figurative construction that reflects a specific economic situation and emphasises such aspects of it that they can be taken from other aspects in a certain part abstractly and become a generalised form of ideas" [3, p. 276].

The statement that features such as repeated, economical, and generalised transmission of ideas are characteristics of a linguistic unit does not require detailed proof.

Baranov's work [4, p. 80] is one of the few descriptions describing paremias strictly linguistically.

Analysing the axiological component in language, he offers types of evaluation:

- evaluations based on quantitative parameters;
- prototype evaluations;
- homeostatic or target evaluations (words: sufficient, appropriate);
- overall grades (good, bad).

The scientist claims that "the types of evaluations under consideration and their scale constitute the levels of evaluation of the situation and its components. Taken as a whole, they represent a hierarchy of evaluation levels: quantitative evaluations → prototype evaluations → homeostatic evaluations → general evaluations.

In this hierarchy, from left to right, the description of evaluation decreases and its actual evaluation features increase (causality, availability of choice, and orientation to the decision-making process)" [4, p. 79-80].

This hierarchy is applied in the author's analysis of evaluative proverbs such as *Bir gün yaranan, bir gün öləcək* (death is inevitable) (lit: One day born, one day it will die); *Bir güllə ilə iki hədəfə vurmaq* (achieving several targets in one attempt) (lit: Hitting two targets with one bullet); *Bir gün gələn, bir gün də köçməlidir* (death is inevitable) (lit: One day who comes, one day he must leave); *Bir qarni ac, bir qarni tox günlər keçirmək* (living a poor lifestyle) (lit: Spending days on an empty stomach and days on a full stomach); *Dörd əllə tutmaq* (to hold fast to something, not to give up) (lit: To hold with four hands); *Dörd divar arasinda saxlamaq* (imprisonment, detention) (lit: To keep between four walls); *Beş barmağının beşini də bal elə, deyər zəhərdir* (it is said about a person who does not know goodness, who loses goodness) (lit: Make all five of your five fingers honey, they say it is poison); *Beş barmağı kimi tanımaq* (knowing very well) (knowing like the back of your hand) etc.

Based on the analysis, the postulate of the axiology of paremics is formulated: "If some assumptions are the starting point in the

assessment strategy, they are combined either with themselves or with assessment types in an assessment sequence that reflects the complete axiological procedure" [4, p. 83].

CONCLUSIONS

The cognitive study of the paremiological unit can be in the following form: a) the study of the expression as a linguistic unit, paying attention to the expression plan and content plan of the phraseological unit; b) the study of the context environment and the features of expression in this aspect.

A contextual study of paremiological units can be realised in terms of propositions: predicate, actants and circonstants. Such studies are essential to determine the semantic and grammatical contexts and stylistic features of the paremiological unit to update certain aspects of its semantics, including evaluation and cultural connotations.

Contextual research should follow the analysis of the paremiological unit as a linguistic unit, which can have the following types:

- research from the point of view of the proposition (recipient, object, attribute, etc.);
- descriptive research in terms of frame semantics (in this case, denotative and motivational components are modelled);
- dynamic research (in this case, the denotative and motivational components are studied in terms of operations with frames that allow to explain the mechanisms of rethinking);
- research in terms of cognitive metaphors, which allows to combine the denotative and motivational components and provides the basis for the formation of the evaluation component;
- conduct research in terms of cognitive metalinguistic formulas that allow the presentation of all components of a paremiological unit from the speaker's point of view.

A cognitive study of paremias might look like this:

- to combine proverbs and sayings into groups according to one or another characteristic with subsequent interpretation, which is mainly intuitive; sometimes researchers rely on a rubric in a collection of proverbs and sayings;

- study of the main ideas expressed in paremias from the point of view of culturology and ethics;
- study of axiological strategies reflected in paremias.

Let's mention the parameters that form the basis of the cognitive procedure for studying paremias:

1. Sayings, essentially analogous to idioms in the nominative sense, do not require developing special procedures for studying them cognitively.
2. Proverbs are analogues of communicative units, so their cognitive research can proceed in the following directions: emphasising the sentence structure, and certain groups of proverbs may continue in combination form based on the commonality of their constituent parts.

If there is a symbolic evaluation, the metaphor explanation technique seems to be the most appropriate solution.

"Language makes it possible to systematise and organise a lot of knowledge in the memory to build the linguistic landscape of the world, characteristic of the ethnocultural collective. Philosophers use Indian aphorisms such as "everything is defined by words", "hidden in words", "made from words" they accept the wisdom of Evangelia as "in the beginning, there was a word" and "there was God's word". Philosophers firmly determine that the clarity and possession they seek in cognition and thinking, theory and practice are hidden in its expressions" [2, p. 14]. From this point of view, we can say that paremiological units are the symbolic embodiment of the world and life in our minds.

If we are talking about the cognitive characteristics of paremiological units, studying the linguocultural aspects of such expressions is necessary. "In modern linguistics, the main direction is to study the interdependence of two paradigms - cognitive linguistics and linguoculturology. The product of linguocultural studies is anthropocentric paradigms in linguistics. The key notion of cognitive linguistics is the concept of information, which is represented in human understanding. Linguoculturology studies language as a cultural factor. The national prism of the language, special means of expression of the national mentality are included in this factor" [9, p. 25].

The object of cognitive research of paremiological units is multidimensional. It is both language and culture; it is a person who creates culture but uses

language not only as a language of communication but also as a language that deciphers culture [7, p. 45]. Yes, language is the most natural field of study for cultural studies because the mother tongue of language is man, and culture, which includes everything "being not nature", everything manufactured, begins with a man. It is not by chance that the concepts of "dilli şəxs" (witty man) and "lingvistik şəxsiyyət" (linguistic personality) were born, reflecting the internal mechanism of the relation between language and culture through man. Sometimes, these expressions look like synonyms. It acts as a factor that regulates human vitality. The presence and

variability of words also structure the linguistic material in a particular linguistic period and form the corresponding semantic complexes and their variants. Thus, all these carry both the genetic structure of language and the potential for change.

Thus, the paremiological units used in the Azerbaijani language are critical language units and are the main subject and research object of cognitive and structural linguistics. We can say that the paremiological units used in the language are realised in the language as a manifestation of a person's psychological and cultural state.

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