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## VERBALIZATION OF CONCEPT “MORALITY” IN THE MODERN AZERBAIJANI LANGUAGE

*The article deals with the analysis of the means of verbalization of the concept “morality” in the Azerbaijani language. At both the conceptual and lexico-semantic levels, “morality” is associated with “behavior”. The basic word representing this concept in the Azerbaijani language is the word əxlaq. In the semantic structure of this word, as the basic nominative, the meaning “behaviour” is determined. However, most often in the consciousness of modern Azerbaijanis, this word is associated with morality and decency. Accordingly, the word əxlaq is most often used in the sense of “morality” or “decency”. In fact, in Azerbaijani language this term and the corresponding behavior are never perceived neutrally. The word əxlaq is already comprehended by native speakers in any speaking situation as the signal of high morality and responsibilities for personal behavior but not as the designation of behavior at all. For comparison it can be stated that the examined definition in D. N. Ushakov’s Dictionary – “a set of norms determining a person’s behavior” – does not possess such a meaning. Consistency of lexico-semantic paradigms play a supreme role here, since the synonyms like antonyms split the concept into lexical components. This takes place through differential features which not only distinguish words in a synonymous line ensuring their value, but also submits a detailed insight into a concept. The case of the lexical paradigm examined by us enabled us to understand that morality for the Azerbaijani people is not least connected to decency in appearance. As for the most decent state in outer look, it includes not only clothing but also manners. Decency assumes even the specifics of gestures and movements. We can show an example of palm movement for closing mouth which is typical for women. According to decency rules, an Azerbaijani woman is not permitted to give a hand to a man or raise eyes while talking. In that way, even superficial methods of analysis on verbalization of the concept “morality” in the Azerbaijani language approve that it has in itself a frame-based nature and covers not only linguistic but also paralinguistic elements.*

**Key words:** concept, morality, Azerbaijani language, domain, lexical meaning, lexical paradigm.

**Introduction.** In the modern linguistics of Azerbaijani language, a special importance is given to analysis, allowing to clarify the peculiarities of ethnomental overview of notions at a certain level. In the current article, the lexico-semantic groups that reflect the Azerbaijani people’s idea of morality are in the center of our attention. Of course, the concept ‘morality’ is not verbalized only in these words. The conceptual content is introduced in the national phraseology, proverbs and sayings, oral folk arts and even in contemporary texts. But the corresponding lexico-semantic group, first of all, provides an insight into the boundaries of the conceptual field. A significative with a lexical meaning should not be compared to a concept, nevertheless the necessary domain can conceptually be designated.

**Discussion.** The main lexeme which defines “morality” in the Azerbaijani language is the word “əxlaq”. This word originates from Arabic language. In the dictionary containing Arabic and Persian words

that are used in Azerbaijani language, the word *əxlaq* is not fixed, but the word “*əxlaqi*”, a derivative adjective with the meaning of “peculiar behavior related with a person’s character” is introduced [6, p. 200]. Our conception of behavior is certainly associated with conceptions of morality, but conceptually they are not the same things. For example, in the Dictionary of D. N. Ushakov, the term *morality* has three definitions. The first is defined as “a set of norms determining the behavior of people” [2, p. 120]. The second – “the very behavior of a person”. The third is “moral characteristics” [2, p. 120]. The first and the third meanings, in our opinion, are difficult to differentiate, because if a person’s behavior rests upon the norms, then this person is consequently moral one. But if it is not compatible with the norms, this state and behavior is defined with the same terms only by adding negative affixes: *immoral*, *amoral*. Typically, the second meaning, which is defined as “the very behavior of a person”, that is beyond

the valuation of qualities within the scale of morality, an illustration is developed just having a relation with behavior valuation: a person with high morality” [2, p. 120].

The semantic structure of the word *əxlaq* in the Explanatory dictionary of Azerbaijani language is identified as follows: “ƏXLAQ 1. İnsanın mənəvi keyfiyyətini, əhvali-ruhiyyətini müəyyən edən etik normalar, mənəviyyat. 2. İnsanın yaşadığı cəmiyyət və onu təşkil edən üzvləri ilə rəftarı və özünü aparma qaydası” [4, p. 75]. The given statements can be translated into English as follows: “1. morality, set of ethic norms determining a person’s moral quality and spirit (mood). 2. a person’s attitude towards the society in which he lives in, and the members forming it, as well as his behavior”. As seen, an idea of ethics immediately appears here, which is associated with high qualities and high morality in our perception. In fact, in Azerbaijani language this term and the corresponding behavior are never perceived neutrally. The word *əxlaq* is already comprehended by native speakers in any speaking situation as the signal of high morality and responsibilities for personal behavior but not as the designation of behavior at all. For comparison it can be stated that the examined definition in D. N. Ushakov’s Dictionary – “a set of norms determining a person’s behavior” – does not possess such a meaning.

For example, the norms can be anyhow and not always are characterized by high morality.

In the new “Dictionary of Synonyms of Azerbaijani language”, the words like ‘*ayağısürüşkən, etika, mənəviyyat, tərbiyə*’ are introduced at the entry for *əxlaq* [5, p. 118]. The lexemes *etika, mənəviyyat* and *tərbiyə* do not provoke objections. The first one is an equivalent to the Russian term *этика* (*ethics*) and has a direct meaning of ‘norms of behavior’. The second one means “morality”, “spirituality”. And the third – “upbringing”. As for the first word in this line, it does not match with its integral characteristics at all. The dictionary does not explain the meaning of the word *ayağısürüşkən*, though, by *etika* it is stated in parenthesis that these are moral norms, by *mənəviyyat* – high morality, by *tərbiyə* – excellent morality (*gözəl əxlaq*). The term *ayağısürüşkən* in Azerbaijani language means “a woman with low morality”, “streetwalker”, “a woman who can easily cheat her husband”. In the four-volume azerbaijani-russian dictionary, the entry for this term has an extremely expressive character: “AYAĞISÜRÜŞKƏN spok. 1. Adj. lustful, dissolute, lecherous (a woman with low morality); 2. n. rake, libertine” [3, p. 85].

For us, the clarification note in parenthesis is absolutely unnecessary. Only a woman can be lustful, dissolute and lecherous, herewith telling “a woman with a lower behavior” will reduce expressiveness. Nevertheless, it seems there is a difference between the notions ‘lustful’ or ‘dissolute’ and “a woman with poor behavior”. The Azerbaijani people typically relate ‘*ayağısürüşkən*’ to a woman who can easily fall in love and is amative, but not necessarily lustful. In MAC, (Малый академический словарь) the definition of the term *lustful* is defined as “full of lust”, and lust as “sexual appetite or desire” [1, p. 341]. The words *lust* and *lustful* designate really very strong feelings and hardly match with the notion of “a woman with low behavior”.

Our mission does not include the analysis of lexical entries from Azerbaijani-Russian dictionaries. It is absolutely strange how this term was presented at the entry for the word *əxlaq*. It cannot be a result of simple inattention. As for logics, it is difficult to catch it here. The point is that the term *ayağısürüşkən* has an opposite meaning that is “immorality”.

The words *mənəviyyat* and *tərbiyə* attract attention in the Dictionary of Synonyms. As stated before, the first one is defined as “high morality” and the last as “excellent morality”. In fact, the Azerbaijani word *tərbiyə* in its basic nominative meaning has the definition of nothing else but “воспитание” (upbringing). It seems that the compilers of the dictionary meant “excellent behavior” as a synonym to the concept “morality”, not vice versa, i.e. not “upbringing” as “excellent morality”. As for the word “*mənəviyyat*”, it is used, as a rule, in the meaning of “spirituality” or “morality”.

In the Azerbaijani language, the conception of “morality” is not realized only in the context where one of the following words is present: *əxlaq, mənəviyyat, tərbiyə*. The conception of morality, for instance, is widely introduced in the Azerbaijani phraseology. For example, in the system of notions on the Azerbaijani moralities, mental phenomena occupy a large space, which are designated through the lexeme *abır*. Regarding the usage frequency, not any synonymous word is able to compete with the term *abır* and paradigms formed through it. The heaviest insult for the Azerbaijani people is considered to be the expression *abırsız*, that is ‘a person lacking the feeling associated with *abır*’. In the Azerbaijani-russian dictionary, the basic nominative meaning of this word is defined as “appearance, outer look. The second is – as “shame”, and third is – “disgrace” [3, p. 35]. To our viewpoint, in the contemporary Azerbaijani language, the main definition of this

word is “decency”. Exactly this meaning is found out in the structure of the most widespread fixed word combinations and phraseological units. Besides, the word *abır* itself is mostly used in the sense of “decency”. The definition of “shame” is not commonly associated with the word *abır*, but rather with its derivative *abırsız* – shameless.

In the Azerbaijani-Russian phraseological dictionary by A. A. Orujov, a whole series of phraseologisms, combined with the word *abır*, is identified. In this minor dictionary, there are 25 phraseological units in combination with this term [7, p. 33–34]. The analysis of these expressions allows us to imagine which place the conception of “decency” occupies in the viewpoint of the Azerbaijani nation. In general, the rules of decency were and are given great importance to in the Islamic, as much as Caucasian value system. If, for example, we try to draw the frames of “decency”, it seems, we will also have to speak about the appearance of people, both men and women. Conceptions of walking, table manners, speaking, laughing and etc. have also relations to it. For instance, Muslim and Caucasian gravity, proud bearing, slow walking, silent and measured speech are depicted in fiction and cinematography not seldom even in a comical way. An outer look is exactly what is chiefly associated with morality of a person. Apparently, that is the reason why the first definition of the term *abır* is identified as “appearance, outer look”. However, there is a moment which is important to pay attention to. So, the word *abır* in the sense of “appearance” is primarily associated with the loss of decency in clothing and outer look. The conception of “indecency” forms, as if, a presupposition of the word *abır* in the sense of “outer look”. The word *abır*, as a rule, in this meaning is, therefore, encountered in the expressions *bu abır* or *bu abırda* which express blame, reproach, the interpretation of which is “what kind of an appearance is it?”. Furthermore, the concept “decency” bears more general meaning in comparison with the concept “decency in outer look” or metonymy just “outer look”. All the stated arguments give grounds to consider that the basic nominative meaning of the Azerbaijani word *abır* is exactly “decency”. We can even suppose that idea of “decency” and the notion “decency” occupies an important place in the structure

of the conception “morality”. In this connection there is a confusion about the fact that the word *abır* is not introduced at the entry regarding the lexeme *axlaq* in the synonyms dictionary. Thus available dictionaries do not always provide a holistic view about the character of verbalization of the concept “morality” in Azerbaijani language. Of course, any concept is verbalized not only by means of lexical units. Phraseological and paremiological units, as well as, folklore texts are playing a big part in revealing conceptual content. However, the system of lexicogrammatical units having a direct association with one or another concept which occupies an important place in the nation’s viewpoint, first of all, is represented on the level of detail.

**Conclusions.** Consistency of lexico-semantic paradigms play a supreme role here, since the synonyms like antonyms split the concept into lexical components. This takes place through differential features which not only distinguish words in a synonymous line ensuring their value, but also submits a detailed insight into a concept. The case of the lexical paradigm examined by us enabled us to understand that morality for the Azerbaijani people is not least connected to decency in appearance. As for the most decent state in outer look, it includes not only clothing but also manners. Decency assumes even the specifics of gestures and movements. We can show an example of palm movement for closing mouth which is typical for women. According to decency rules, an Azerbaijani woman is not permitted to give a hand to a man or raise eyes while talking. In that way, even superficial methods of analysis on verbalization of the concept “morality” in the Azerbaijani language approve that it has in itself a frame-based nature and covers not only linguistic but also paralinguistic elements. In other words, the culture-historical nature of the concepts about morality is reflected in the language. Since the concept “morality” bears a comprehensive character and covers factually all spheres of popular life, it would be naïve to expect its thorough and detailed study in separate researches. Nevertheless, separate researches, in a systematic and integrated way, can totally study the conceptual content of “morality” in semantic spheres that analyze the basic lexemes from the point of view of paradigmatics and syntagmatics.

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### **Шукурлу Савад. ВЕРБАЛІЗАЦІЯ ПОНЯТТЯ «МОРАЛЬ» У СУЧАСНІЙ АЗЕРБАЙДЖАНСЬКІЙ МОВІ**

*Стаття присвячена аналізу засобів вербалізації поняття «мораль» в азербайджанській мові. І на концептуальному, і на лексико-семантичному рівнях «мораль» асоціюється з «поведінкою». Основним словом, що представляє це поняття в азербайджанській мові, є слово *əxlaq*. У семантичній структурі цього слова як основного номінативу визначається значення «поведінка». Однак найчастіше у свідомості сучасних азербайджанців це слово асоціюється з мораллю й порядністю. Відповідно, слово *əxlaq* найчастіше вживається в значенні «мораль» або «порядність». Насправді в азербайджанській мові цей термін і відповідна поведінка ніколи не сприймаються нейтрально. Слово *əxlaq* уже сприймається носіями мови в будь-якій мовленнєвій ситуації як сигнал високої моральності та відповідальності за особисту поведінку, але не як позначення поведінки загалом. Для порівняння можна сказати, що розглянуте визначення в Словнику Д. Н. Ушакова – «сукупність норм, що визначають поведінку людини», – не має такого значення. Послідовність лексико-семантичних парадигм відіграє тут найвищу роль, оскільки такі синоніми, як й антоніми, розбивають поняття на лексичні компоненти. Це відбувається завдяки різним ознакам, які не лише розрізняють слова в синонімічному рядку, забезпечуючи їх значення, а й надають детальне розуміння поняття. Випадок розглянутої нами лексичної парадигми дав нам змогу зрозуміти, що мораль азербайджанського народу не в останню чергу пов'язана з порядністю в зовнішності. Що стосується найбільш пристойного зовнішнього вигляду, він включає не тільки одяг, а й манери. Порядність передбачає навіть специфіку жестів і рухів. Ми можемо показати приклад руху долоні для закриття рота, що характерно для жінок. Згідно з правилами пристойності, азербайджанці не дозволяється подавати руку чоловікові або піднімати очі під час розмови. Таким чином, навіть поверхові методи аналізу вербалізації поняття «мораль» в азербайджанській мові підтверджують, що воно має кадровий характер та охоплює не лише лінгвістичні, а й паралінгвістичні елементи.*

**Ключові слова:** *поняття, мораль, азербайджанська мова, предметна галузь, лексичне значення, лексична парадигма.*