

LEXICO-SEMANTIC FIELD "MOON" IN THE SYSTEM OF RUSSIAN AND AZERBAIJANI LANGUAGES

Rasulova S.,

*PhD student, Department of russian and oriental languages,
Nakhchivan State University,
Nakhchivan, Azerbaijan
ORCID: 0000-0002-336-717X*

Mamedova M.,

*Teacher, Department of russian and oriental languages,
Nakhchivan State University,
Nakhchivan, Azerbaijan
ORCID: 0009-0005-5233-6811*

Namiq A.

*Teacher, Department of russian and oriental languages,
Nakhchivan State University,
Nakhchivan, Azerbaijan
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Abstract

This research article presents a comparative study of the semantic sphere related to the "Moon," a significant thematic element within the paremiology, terminology, and onomastics of the Russian and Azerbaijani languages. The examination of cosmonyms, which constitute a distinctive stratum in the lexicon of these languages and are intertwined with the worldviews and mythological narratives of their respective peoples, offers a comprehensive perspective on the historical, cultural, and psychological aspects of both the Russian and Azerbaijani societies. The idiosyncrasies and ethnic-psychological characteristics of these two populations come to the fore within the microspheres of cosmonyms, with the "Moon" cosmonym serving as an illustrative point of convergence.

Keywords: microsphere, moon, Russian, Azerbaijani, paremias, terminology, onomastic

Cultural knowledge is disseminated through language, consciously or subconsciously conveyed by native speakers utilizing linguistic expressions imbued with distinct emotional nuances. As is well known, the term "Moon" represents an exceptional element of the natural environment, bearing particular significance as a lexical entity in both the Russian and Azerbaijani languages. When delving into the symbolic connotations associated with the term "moon," it becomes apparent that it encompasses a spectrum of meanings, signifying an emblem of the ideal realm, aesthetics, humanity, love, and, on certain occasions, even emblematic of mortality.

The veneration of the Moon, a characteristic feature across diverse historical epochs and cultures, has engendered a rich tapestry of mythological narratives and interconnected symbolism. In the realm of symbolism, it is customary to categorize entities referred to as "lunar objects," distinguished by their passivity, reflective properties akin to a mirror, or the ability to morph in shape like a fan. Additionally, there exist creatures with lunar associations that traverse various phases in their existence, such as amphibians, those inherently nocturnal like the owl, or creatures endowed with the capacity to remain in prolonged states of dormancy, exemplified by the bear. Across various nations, the Moon is revered as a patroness of the feminine.

This article scrutinizes the microcosm of the "Moon" within the terminological, onomastic, and paremiological framework.

I. Terminology:

The condition commonly referred to as sleepwalking is described as a "lesser-explored somnambulistic disorder" [7]. This nomenclature is derived through the addition of the derivational suffix -ism (from Latin -isma) to an inanimate noun, signifying a malady related to the said phenomenon. It is of particular interest to delve into the etymology of this term and its potential link with lunar phases. Some scholars posit that the coordinated unconscious actions exhibited during sleepwalking may be attributed to the lunar influence on the circadian rhythms, specifically the ebb and flow of blood during sleep, potentially leading to episodes of somnambulism [5]. However, it is important to note that this hypothesis currently lacks empirical substantiation.

The term "lunatic" denotes "an individual prone to sleepwalking" [6]. This label is crafted by combining two word-forming suffixes: firstly, the suffix -at, which imparts the sense of possessing a particular characteristic, and secondly, the suffix -ik, signifying a person afflicted with a specific ailment.

Formerly known as "lunnite," a mineral characterized by various colors and composed of phosphoric acid, copper oxide, and water, has been rechristened "pseudomalachite." The mineral acquired the name "lunnite" due to its distinctive luminescence, reminiscent of the Moon's radiance.

The term "Lunnik" or "Lunaria" holds a dual connotation. Firstly, it refers to a genus of plants belonging to the cruciferous family [5], with the descriptor "lunar"

added via the suffix -ik (derived from Latin -itis), signifying an attribute, as the plant's fruit bears a striking resemblance to the full moon. Secondly, the term is employed to designate spacecraft and similar entities.

II. Onomastics:

A notable observation pertains to the Azerbaijani language, where names incorporating the component "ay" hold more prominent and diverse associations with various aspects of human existence in comparison to names featuring the components "sun" and "stars." The moon, in particular, played a pivotal role in determining weather patterns, and the full moon was believed to possess curative properties against various maladies. For instance, "Aybədən" is a female name, formed from Turkic "ay" (moon) and Arabic "bədən" (body), translating to "a girl as beautiful as the moon." Similarly, "Ayçöhrə" is a female name, created from Turkic "ay" and Turkic "çöhrə" (face or appearance), meaning "moon-faced." Other examples include "Aysan," meaning "similar to the moon," "Aysoylu," signifying "educated from the moon, of noble lineage," and "Aybacı," denoting "moon-like sister." Additional names incorporating the moon component include "Aybibi," "Bədir," "Bədri," "Bədiyyə," "Bədura," "Bədiyyə," "Bədiyyə," "Bədirbəy," "Qəmərbanu," "Qəmərçan," "Qəmərçin," "Qəmərgül," "Qəmərhanım," "Qəməriyyə," "Qəmərnaz," and others.

In contemporary Russian onomastics, in contrast to the Azerbaijani language, the lexeme "moon" or "month" does not commonly contribute to the formation of personal names. Notably, within Russian anthroponyms, only one surname, "Mesyatsev," features the "month" component, while one surname, "Lunev," includes the "moon" element.

III. Paremiology:

Within Russian and Azerbaijani mythology, the moon and the month are emblematic of distinct principles. The moon embodies the feminine principle, while the month represents the masculine principle. In Azerbaijani mythology, the moon's image is linked to the dawn of creation and the genesis of all living entities. In contrast, Slavic mythology associates the moon with the underworld, an abode of the deceased, juxtaposed with the sun. Proverbs in Azerbaijani and Russian cultures reflect the moon's imagery in the following ways:

1. Symbol of Formation: Proverbs in both Russian and Azerbaijani cultures allude to the moon as a symbol of formation. For instance, the Russian saying "The Russian month will wait" reflects the moon's association with waiting due to delays in the old calendar. In Azerbaijani proverbs, the moon is characterized as having a week of ten days, signifying a unique concept of time. These expressions highlight the mysterious and uncertain nature of the future, represented by the moon.

2. Symbol of Eternity, Immortality, Birth, Disappearance, and Appearance: Proverbs in both languages symbolize the moon's cyclical nature. The moon is depicted as a symbol of eternity, birth, and disappearance. Expressions like "What month is this? When it shines and when it doesn't" emphasize the transient nature of lunar phases. The moon is likened to youth, signifying that it doesn't shine throughout the night, and its cycles mirror the ever-changing nature of life.

3. Symbol of Fidelity: The moon is a symbol of fidelity and reliability in both Russian and Azerbaijani proverbs. It is described as being in the sky and purely in the calendar, denoting a dependable and known entity. These proverbs highlight the consistency and predictability associated with the moon's phases.

4. Symbol of Dark Power and Spiritual Reflection: The moon is also depicted as a symbol of dark power and spiritual reflection in certain proverbs. It is associated with the mind's reflection in the divine sun's light. This symbolism suggests a deep and mystical connection between the moon and the human psyche.

5. Symbol of Love: The moon is symbolically linked to love in both cultures. Expressions such as "Ay təzə, yar təzə" and "Ay yeni, yar yeni" portray the moon as a representation of fresh and budding love.

It's important to note that in paremias featuring the moon, this celestial body is portrayed as non-anthropocentric, devoid of direct associations with human aesthetics or emotional experiences. Instead, the moon serves as an allegorical and comparative linguistic tool, showcasing not only the moon's inherent beauty and diversity but also reflecting the diversity of human existence, emotions, and events.

In conclusion, this comparative study has unveiled the multifaceted roles that the "Moon" cosmonym plays in the linguistic, cultural, and mythological landscapes of the Russian and Azerbaijani languages. The research has elucidated how this celestial entity serves as a symbolic reservoir for the expression of cultural and cognitive nuances, offering unique insights into the historical, cultural, and psychological dimensions of these two distinct linguistic traditions.

The examination of paremiological, terminological, and onomastic aspects has shed light on the intricate interplay between language, culture, and the cosmic symbolism embodied by the "Moon." These findings underscore the pivotal significance of linguistic analysis in unraveling the profound connections between the cosmonym and the collective consciousness of each society.

Furthermore, the study has accentuated the divergent perceptions of the "Moon" in Russian and Azerbaijani cultures, reflecting the distinct mythological underpinnings and the unique lenses through which these societies view celestial phenomena. This comparative approach has not only enriched our understanding of these languages but has also underscored the fundamental role of language as a repository of cultural and historical knowledge.

In the larger context, this research underscores the enduring relevance of linguistic analysis in unraveling the intricate tapestry of cultural and mythological expressions, emphasizing the importance of linguistic studies as a key to understanding the intricate connections between language and culture.

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