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# ABSTRACT

of the dissertation for the degree of Doctor of Science

# MYTHS AND RELIGIOUS CONCEPTS AS A SUBJECT OF COGNITIVE LINGUISTICS

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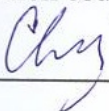**Fidan Afad Qaraqurbanlı**

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# INTRODUCTION

***Relevance of the theme and the degree of development***
Modern linguistics has a long history of development and formation.
The problems facing linguistics were solved in accordance with the
requirements of the time, and each stage in the development of
mankind dictated the direction in the development of science that
would meet the objective needs of the era and human society. As
V.M.Alpatov noted, "*the most important goal of creating and
developing linguistic traditions was the task of teaching the language
of culture, which was not maternal either for everyone or for some of
the people who were in the sphere of this culture*"[1]. He names several
other important reasons that have stimulated the development of new
linguistic traditions: the problem of text interpretation, the study of
the basics of rhetoric, the development of national linguistics.

The XXI century is characterized as the era of globalization,
the era of integration of cultures - the creation of a single economic
and cultural space uniting different peoples. In light of this, the
development of linguistics as a discipline combining multiple aspects
of the study of human language as a whole and each language
separately is very important. It offers ample opportunities for
learning the language as a phenomenon of universal culture and the
culture of each ethnic group. Cognitive linguistics is the direction
that meets these requirements, allows you to identify the mechanisms
of generation of speech and communication, as well as the patterns
of human cognitive activity. In the light of cognitive studies of
language, it becomes important to identify the structure of
connections between semantic units of a language, expressing
universal linguistic "meanings".

***Object and subject of the research.*** The object of the research
is the universal semantic framework of the language, reflecting the
universal semantic meanings ("the alphabet of the human brain"),
structuring myths and religious texts, as well as their linguistic-
cultural conceptual sphere, reflecting the national culture, its

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[1]Алпатов, В.М. История лингвистических учений / В.М.Алпатов. – Москва:
Языки славянской культуры, – 2001.– с.16

characteristics, mentality and ethnic experience. The subject is the myths of the peoples of the world and the religious concepts of the Abrahamic religions, as well as the beliefs preceding them.

The problem of the cognitive approach to language includes research in two directions: *anthropocentric* and *communicative*. The anthropocentric view sees language as a reflection of mental culture, as a means of forming and preserving culture, as a means of encoding and deciphering its semantics. The communicative direction studies language as a speech act, a unit of the communicative process. In this case, the scheme "subject – goal – method – tool – object – reaction – action" is studied. In accordance with the tasks set by cognitive linguistics, the act of verbalization is analyzed as a speech model that does not belong to the language but includes knowledge of extra-linguistic information - the world, the purpose of the addressee. Thus, cognitive psychology studies language and speech reality, and speech activity, in turn, is viewed as a form of life, as an inference to action and reality.

The works of E.B. de Condillac, V. von Humboldt, E.Sapir, B.L.Whorf, W.Chafe, F.W.Boas, C.Lévi-Strauss, M.Eliade, A.Wierzbicka, T.A. van Dijk, V.A.Maslova, V.N.Telia, A.P.Babushkina and others, became fundamental for the formation of cognitive linguistic research.

Cognitive linguistics is a trend in linguistics that tends to combine closely related disciplines - psychology, sociology and culturology, at the same time it combines the rhetorical, semantic and stylistic sections of linguistics. A number of issues on these aspects in the framework of cognitive research are considered in the works of Azerbaijani linguists F.Y.Veysalli, A.A.Rajabli, A.A.Abdullayev, A.Y.Mammadov, A.I.Mammadbeyli, H.E.Musayeva, A.M.Mammadli and others. They investigated the cognitive development of frames, metaphors and concepts from different perspectives. M.M.Seyidov, N.G.Jafarov and F.T.Mammadov also made certain contributions to the study of the national, ethnic and cultural heritage of the Azerbaijani people and the Azerbaijani language, its sources of formation and development.

***The main purpose of the research*** is to consider the natural

human language as a means and result of cognition of the world, which has in its semantic basis a set of universal concepts, myths, based on the initial intentions of human life, as well as the acceptance of language as a reflection and characteristic of the culture within which it functions.

To achieve this aim, the following specific tasks have been solved:

1. To reveal the foundations of the emergence of a cognitive approach to language as a means of understanding the world.

2. To study archaic myths, the author's myths and myths reflecting the class and social influences of the eras of different peoples and cultures.

3. To examine the main ethical postulates of the Abrahamic religions, identify their common spiritual values that make up the single ethics of mankind, and individual differences that later had a differentiating effect on representatives of religious confessions and were reflected in the stereotypical perception of the world, interpretation and behavior of native speakers and in the language.

4. To analyze the universal fundamental concept of myths and religions – "bond", which has an equivalent in all languages as well as analyze its culture-specific aspects and the conceptual sphere in languages and cultures.

5. To identify myths, concepts, as well as modern interpretations and reproductions of them in today's world realities, which are actualistic in time and space, forming the "alphabet of human thoughts".

6. To characterize "frames" and their constituent situational models as elements of national culture, showing that a speech act should be viewed through the prism of the social situations behind it, their cognitive representation and ethnic experience, which is basic in life of society.

7. To analyze the problems of the translation process from the point of view of cognitive linguistics.

***Scientific novelty of the research*** is that myths, religious concepts, archetypes of consciousness are studied from a linguistic-cognitive point of view and from the position of the language bearer

as an embodiment of universal mythological thinking and religious affiliation in a concrete language and its structure. For the first time, the conditions and causes affecting the categorization of the world in various languages and determining their subsequent national and cultural identity are investigated and identified on the material of specific universal concepts.

*Theoretical significance of the research* is that the proposed methodology for defining universal linguistic meanings in different cultures allows identifying universal concepts necessary for the successful acquisition of a foreign language in the system of interlingual and intercultural communication. This, in turn, makes it possible to distinguish cultural-specific concepts as a conceptual sphere reflecting the personal knowledge and experience of native speakers passed down from generation to generation.

The analysis carried out in this work made it possible to identify some universal human intentions - meanings reflected in myths and religious concepts, as well as their cognitive features, aspects of their impact on the development and formation of the culture of a certain nation, their language and universal etiquette in general. In this regard, the historical and cultural significance of the work lies in the establishment of points of contact that are significant for interlingual communication of peoples, linguistic universals that form the semantic skeleton of languages and are the basis of universal human values, as well as the features that they acquire within the framework of a particular culture, in identifying ways and the motives of their representation in the language, i.e. cognitive traits.

*Practical significance of the research* is that its results allow the interpretation of mythological and religious concepts in a detailed and scientific way on the linguistic level, Its results allow us to understand the specific features of cultures based on a single human nature, general unconsciousness and geographical conditions, ethnic experience, the diffusion of cultures and other factors, and the natural human interpretation that leads to different worldviews.

*The sources of the research* are myths of different peoples of the world, religious books of Abrahamic religions, fairy tales,

parables and other epic works.

***Research methods.*** Methods of sem analysis, description, system-structure, typology, analogy were used in the study. Since cognitive linguistics is a continuation of the logic of functional and structural linguistics, which complement each other, study different aspects of the language in parallel and create a more sparing picture of the human language, the joint application of methods gives more accurate and detailed results.

***The working hypothesis of the research*** consists in the following fundamental provisions.  As you know, the primary type of human thinking is associated with the sphere of emotions and the practical field of cognition of the surrounding reality. According to the conclusions of researchers - linguists, psychologists and cultural scientists, the process of generating speech had a single scheme: intention - motive - memory - inner speech - speech act. The concept of the surrounding world included primordial nature, processes invisible to the eye, which were perceived by ancient people intuitively and emotively. The acceptance of this reality led the thought to analogies with natural phenomena and sounds of nature, to the interpretation of the facts of the surrounding world and, accordingly, the reproduction of one's own vision of the world in myths, i.e. to myth-making.

The process of myth-making is considered by researchers as the primary stage of human cognitive activity, which develops in an archaic human society. This stage is characterized by the presence of primary languages, reveals the universals necessary for the communication and reinforcement of community experience. At this stage, the first archaic myths - ritual myths, cosmogonic and eschatological myths appear. The next step is characterized by the emergence of myths that have been subjected to socio-political influences, as well as myths with class (group) tendencies. Not long in history, millennia have passed, and myths give their place to religions, which at the initial stage are inseparable from art, law and other spheres of life and life of man.  Over time, a single Creator supplants the numerous pantheon of the gods of antiquity, which became more and more difficult to understand. Against the

background of a large number of gods and rituals, the veneration of each separately, monotheism with the ancestor Adam and his component Eve, with common concepts of the universe and prescriptions, was a clear scheme for the survival and spiritual progress of human society.

The main provisions for the defense are:

1. The language of each nation is a means of understanding the world and at the same time a means of forming a linguistic picture of the world.

2. Deep human patterns of perception of the surrounding world are universal - cognitive and emotive. There is a universal scheme for the emergence of a communicative act through a universal semantic template - through "linguistic meanings" that are the same in all cultures, which makes up the semantic skeleton of the language.

3. Archaic myths that exist among all peoples and their ethnic characteristics are the result of cognitive and emotive knowledge of the world and determine their stereotypical behavior – archetypes and symbolism. Myths are the focus of language functions; myth is the result of human cognitive activity in the process of emotive cognition of the world, performing an accumulative function in time and space, in the process of communication of generations of ancestors and descendants, the purpose of which is the nomination: the myth names and fixes the main universal components of the sides of the frame of human existence, and therefore the semantic frame of human language.

4. Abrahamic religions, studied in the dissertation, as a starting point for integration, transform the collective unconscious of people into a single society of like-minded monotheists and at the same time subject to ethnic interpretation. As a result of this, differentiating signs of the nations are reflected in the national culture as cultural characteristic elements in the language.

5. National concepts are the mental nuclei of national culture, formed in the process of formation of national culture, reflecting the cognitive interpretation of universal mythological and religious concepts. National concepts are defined as the concept sphere of

universal concepts.

6. Metaphors, metonyms, analogies and other tropes constitute the concept sphere of universal concepts.

7. Universal concepts, myths - the essence of the initial human activity, the intensity remains virtually unchanged in time and space, and the conceptosphere acquires new elements in the process of human life, losing "incompatible" elements and signs. Concepts, namely, the "alphabet of human thoughts" is a structured objective knowledge that has a representation in the semantic spaces of various cultures and languages.

*Approbation of the work.* The main provisions of the work were reported at the seminars, international and republican scientific conferences of the Chair of General Linguistics of the Azerbaijan University of Languages. A monograph, 33 articles and conference material and abstracts have been published on the topic of the dissertation.

**The total volume of the dissertation with a sign, indicating the volume of the structural units of the dissertation separately.** The Introduction consists of 7 pages, Chapter I 53 pages, Chapter II 87 pages, Chapter III 75 pages, Chapter IV 39 pages, Conclusion 6 pages, References 24 pages. The total volume of the dissertation is 293 pages - 447,543 characters.

## MAIN CONTENT OF THE DISSERTATION

The **Introduction** substantiates the selection of the topic, its relevance and scientific novelty, determines the goals and objectives, object and subject, methods, theoretical and practical significance of the research, provides information about the degree of study of the topic, the main provisions submitted for defense, the sources used in the dissertation, approbation and structure of work.

**Chapter I** – **"The origins and causes of the emergence of cognitive linguistics"** - examines the main stages of the formation of a cognitive approach to the problems of language, traditional linguistic views that served as the basis for the formation of modern cognitive linguistics.

*In the first section,* "Linguistic universals as a factor in the identification of culture-specific units of languages" against the background of the development of cognitive linguistics, the factors of culture-specific units of languages are identified. As it is known, the foundations of modern cognitive linguistics were laid back in the 17th-19th centuries by R.Descartes, G. Leibniz, J.G.Herder and E.B de Condillac. They expressed the idea of linguistic universals, the "alphabet of human thoughts", concepts that constitute the essence of any human language. Subsequently, cognitive science calls this "alphabet" a metalanguage and talks about concepts, their conceptual sphere in language, i.e. about culture-specific concepts. The essence of what has been said remains unchanged in modern studies of linguists specializing in cognitive research: in all languages, there is a set of lexemes that represent structured knowledge, a logical category that makes up the frame of life of the human template. This logical category gets its name in every language and has a semantic core, which, within the framework of different cultures and languages, can acquire an expressive connotation without losing its essential features. E. Bonneau de Condillac in the XVI century, V. von Humboldt in the XIX century spoke of language as the embodiment of the "spirit of the people", which naturally manifests itself through culture-specific concepts or the concept sphere of linguistic universals. In the future, great success in this direction was achieved by E.Sapir and B.Wharf, who introduced the term "linguistic relativity" into linguistics. In their opinion, language and culture should be studied as a whole. A special position in the development of cognitive linguistics is occupied by T.A. van Dijk, who speaks of frames, situational models as ethnic situations that predetermine behavior, and therefore the speech of each individual within the framework of a culture with which the speaker identifies himself and with whom others identify him. This situation echoes the thought by G.Lakoff about the coordinate of possible worlds, which was voiced earlier by G.Leibniz. Subsequently, this was voiced by A.P.Babushkin: possible semantic worlds are a reflection of mentality and the reason for linguistic identity.

*In the second section* "The process of speech production and

speech acts from the point of view of cognitive linguistics", speech production is considered as representative of generative grammar, not a congenital, but a speech-thinking process that uses abstract rules formed in the speech process in time and space. L.Wittgenstein, who likened the speech act to the game, held the same position. This position brought cognitive research of linguists closer with researchers of egocentric speech, in particular with L.S.Vygotsky. According to L.S.Vygotsky, linguistic consciousness is realized in speech behavior, which predetermines its features. In turn, the choice of linguistic means and understanding of the text reveals the cultural identity of the individual and society, since the elements of culture that are deposited in the language affect speech behavior. This means that the conceptual content of linguistic units, depending on the communicative situation, can be actualized or come to nought. This can be seen especially clearly in the example of the language and culture of kindred peoples, peoples with common mythological ideas or confessional affiliation. It is these factors that play a decisive role in the choice of linguistic means, the associative row of lexemes, metaphorization and the formation of units of the secondary nomination of the language. These are the conclusions of scientists-cognitive linguists, such were the conclusions of ancient philosophers and masters of rhetoric.

*The third section* is titled "Frames as a national concept in activity". As you know, the belonging of a word to a certain semantic field gives information about the nature of the frame, creates a framework situation. For example, the concept "wedding" activates words such as *matchmaking, groom, bride, ring, marriage, guests, celebration, love, family*. Thus, the static information of the internal lexicon contains linguistic designations of meanings and is activated during reproduction - it interprets the information coming from the outside, while new associations arise, frame ones: For example, if the bride and groom are Russian, then, according to custom, the word "горько" (*bitterly)* rushes through the mind, and the bride and groom kissing appear visually. If the bride and groom are Azerbaijani, then, according to tradition, the maximum manifestation of tenderness is public - exchange of rings, etc. In situational models, classical

representations and the set of tokens corresponding to them exist as basic ones that capture human experience. T.A.van Dijk, analyzing frames, notes the following: *"Frames are not randomly allocated as "pieces of information". Firstly, they are units organized "around" a certain concept. But in contrast to a simple set of associations, these units contain basic, typical and potentially possible information that is associated with a particular concept. In addition, it is possible that frames have a more or less conventional nature and therefore can define and describe what is "characteristic" or "typical" in a given society. This is especially true of certain forms (episodes) of social activity, such as going to the cinema, travelling by train, dining at a restaurant* [2]. It is logical to conclude that this or that model of the situation becomes understandable if we already know in advance how to interpret it. The term "frame" was introduced into scientific use in 1974 by the American scientist M.Minsky. The frame is interpreted as a scenario of behavior, the text in action is discourse. In the Russian linguistic tradition, a two-fold approach to frames is noted linguistic-cognitive and linguistic-cultural. The linguistic-cognitive approach assumes the consideration of the frame as a ready-made culture-specific concept, and the linguistic-cultural approach considers the frame as the framework of the concept. It seems to us that the idea of a linguo-cognitive approach that connects a frame with a specific culture and a specific concept most comprehensively covers the meaning of this term. Frames are presented in the form of a mental scenario, which, within the framework of a particular culture, is surrounded by more specific national and cultural features. So, a "wedding" is a celebration of a marriage between two people, it has a common concept, the scenario is reunion, further cohabitation of the spouses, but the peculiarity of "filling" the slots that make up the links of the structure of this frame is the cultural aspect. Each nation has its own set of words, reflecting the national traditional specificity associated with a particular concept.

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[2]Ван Дейк, Т.А. Язык. Познание. Коммуникация / Т.А. ван Дейк. – Москва: Прогресс, – 1989.– с.16.

Thus, cognitive linguistics is focused on identifying the most important concepts for a given culture, which are realized at the junction of linguistic and non-linguistic consciousness. From this aspect, the concepts and pathways of the language are updated depending on the communicative situation. This means that they can be demanded depending on situational actualization, and situational actualization is the result of the national-linguistic picture of peoples and contains important, cognitive signs of ethnic thinking that form the conceptual sphere that is relevant for ethnic thinking. If the concepts of language or the archetypes of thinking are universal in nature and are universal in time models of behavior and meanings defined by C.Lévi-Strauss as "myths", then the conceptual sphere is also based on mythological concepts that are at the origins of each culture, regardless of whether it will be considered civilized by modern standards or not, but it will reflect the differentiating national-ethnic characteristics of cultures and mentality.

*The fourth section* is called "Rhetoric - the frame of the ancients. Features of the organization of speech: paths and their emergence as a reflection of culture". It reveals the thoughts, ideas of ancient rhetoricians about how the art of eloquence was and is a powerful means of influencing the minds, which can be successful only with the right rhetorical devices: the right composition, figurative semantics, the need to know the spiritual and ethnic principles of the listener. This means the choice of metaphors, comparisons and other paths based on the cultural features generated by native mythological material and religious beliefs. In the ancient world, a metaphor was perceived as a means of knowing the world, because in order to talk about something it is necessary to know its signs – permanent, incoming, and others. This was spoken about by Aristotle, Cicero, Quintilian, Boethius and others. The metaphor today is the subject of cognitive studies, since cognition, according to F. Nietzsche, is metaphorical; it is a fact of revealing the truth between the new and the old, between the frequent and the rare. G.Lakoff and V.Telia also attribute the metaphor to a cognitive tool that organizes human thought, formalizes speech and structured language. This paper analyzes metaphors as a means of knowing the

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world, from an aspect that puts the metaphor on the same plane as archaic myths, which are a reflection of cognitive activity by the archaic society of the surrounding reality, since the myth is possible in the form of tropes.

This section analyzes Al-Hamadani's maqams, Kurban Said's novel "Ali and Nino", which confirm the idea that culture-specific concepts are realized at the junction of linguistic and non-linguistic consciousness, and therefore are considered as differentiating images and phenomena that are actualized depending on the communicative situation.

**Chapter II** of the dissertation is called **"Myths"**.

*The section* "Archaic myths as a means of cognition and reflection of the picture of the world" presents various views of philosophers, scientists on myths and myth-making from ancient times to the present.

According to Aristotle, any art, any epic, literary work should be considered as a means of understanding the world. What is significant in this case is that Aristotle characterizes all types of art as imitative, which differ only *"in what imitation is accomplished, in what imitate, or in how imitate, which is not always the same"*. This approach allows us to talk about myths and other works of oral creativity as a means of understanding the world, reflecting the universal problems of human society and trying to resolve them. Since the attitude to myths is ambiguous, various interpretations of myths are given in the work by various scientists – mythologists, anthropologists, cultural scientists, psychologists, linguists.  As the famous cultural scientist M.Eliade writes, after the 50-s of the XX century, research on myths takes place from a different angle from the XIX century – the myth is considered not as "*fiction*", but as it was understood in primitive societies, where the myth meant just, on the contrary, "*a genuine, real event and, even more important, a sacred event, significant and serving as an example to follow*"[3].

*The second section* is called "Archaic myths as a factor of conceptualization". It analyzes the mechanism of the origin of

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[3]Элиаде, М. Аспекты мифа  / М.Элиаде. – 3-е изд.  – Москва: Академический проект, Парадигма, –  2005. – с.11.

archaic myths. Examples are given of how, despite all the contradictory approaches and views on myths, researchers unanimously agree on three points: the first is that myth reflects the perception of the environment by an archaic person, the second – myths were the first works that an archaic person created to preserve information gained from experience. And the third – the myth contains information that was important for its creators and which is intended to be transmitted from generation of ancestors to descendants. The first paragraph provides for the fact that the ancient man had to react to his environment, and to react unconsciously and purposefully, from the point of view of the binary opposition, i.e. guided by the emotive background to comprehend the world that affects a person. According to cognitive scientists, this process of cognition was primarily emotive and characterized by opposite feelings: fear – joy, painful–painless and other feelings, which formed the experience of understanding the environment. There was a natural classification of phenomena and the accompanying sensations, names. The second point of myth-making mentioned above can be explained as a desire to save information obtained experimentally, i.e. by direct contact with the environment. The specific purpose of the myth could be a warning, a narrative of various natural disasters and the causes that gave rise to them, an attempt to explain the endless cycle of life and death of all living things in nature, before which a person was a helpless spectator. And this is possible only through tropes– metaphors and metonyms.

*The third section*, noted by the researchers, suggests the indisputable fact that myths at the archaic stage are the only form of cognition that is filled with information to help the survival of the archaic community and that it is vital to pass it on in time and space for generations. As M.Eliade writes, *"we are interested, to be more precise, not in that mental stage, not in that historical moment, where the myth became fiction. First of all, we will explore those societies where the myth is "living" in the sense that it offers people role models and thereby communicates the significance of human life. To understand the structure and function of myths in such traditional societies means not only to clarify a certain stage in the*

*history of human thought, but also to better understand one of the most important categories of modern life"*[4]. Of course, the above points concerned only archaic myths that have not been affected by class ideologies, social and other factors. There are similar views on the study of myths of the famous linguist F.Boas: "*To understand history, it is not enough to know what things are, you need to know how they became such*"[5]. Considering the relationship between myth and language, C.Lévi-Strauss notes that a comparison of myth with language is not enough, since "*myth is an integral part of linguistic activity; it is conveyed by words; it entirely enters into the sphere of utterance. In order to understand the specific nature of mythological thinking, we must recognize that myth is both an intra-lingual and extra-lingual phenomenon*"[6]. According to him, myth, unlike language, uses three temporal systems, because myth tells the past, is told now, and is future-oriented. He comes to two important conclusions. *"1) Like any linguistic object, myth is formed by constituent units; 2) these constituent units also imply the presence of such units that are usually included in linguistic structures, namely phonemes, morphemes and semanthemes, but in relation to these latter they are what the semanthemes themselves are in relation to morphemes, and morphemes in relation to phonemes. Each subsequent form is at a higher level of complexity than the previous one. For this reason, the constituent elements characteristic of myths (the most complex of all) will be called large structural units"*[7].

*The third section* is called "Identical plots of myths of the peoples of the world as a product of the social unconscious. Archetypes". It is based on the ideas of J. Campbell, *a famous researcher of myths, according to which myths are formed by "structuring force"*[8]. He identifies five directions of this force: 1) the

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[4] Элиаде, М. Аспекты мифа / М.Элиаде. – 3-е изд. – Москва: Академический проект, Парадигма, –2005. – с.12.

[5] Леви-Стросс, К. Структурная антропология / К.Леви-Стросс. –Москва: Эксмо-пресс, –2001. –с.6.

[6] Там же, – с.58.

[7] Там же, – с.58.

[8] Крапп, К.Э. Легенды и предания о Солнце, Луне, звездах и планетах / К.Э.Крапп. –Москва: Гранд; ФАИР-ПРЕСС–2000. –с.45.

force of gravity, which gave rise to the concepts of top and bottom, 2) a cycle of darkness and light, predetermined by the Sun and suggesting a certain model of behavior, 3) the Moon, as the main component of human life, 4) female and male principles, as complementary parts of a single whole, 5) the cycle of human life, including birth, adulthood, aging and death. According to J.Campbell, myths are created by the subconscious and have similar archetypes common to all people, and therefore the themes, plots and symbols are the same in different parts of the world for different peoples. C.Jung confirms this from the prism of psychological research in his book "Soul and Myth. Six archetypes". K C.Lévi-Strauss sees the distinguishing feature of myths from other works of folklore in that the value of myth, as such, cannot be destroyed even by the worst translation, it will be perceived by any reader as a myth all over the world. The fact is that the essence of myth is not style, not a form of narration, not syntax, but the story told in it.

Using myths, you can reconstruct a picture of the life of a particular people, trace the trajectory of the primary activity of people - nomadism or agriculture, and describe the climatic and landscape features of the region in which the creators of the myth lived. Z.Kosidovsky, who studies the myths of Mesopotamia and biblical texts, using scientific data and the results of archaeological finds, cites the story of Cain and Abel as an example: "... *the legend of Cain and Abel seems to be generated exclusively by Hebrew imagination"[9]*. According to Z.Kosidovsky, the conflict between Cain and Abel is *"an echo of the conflicts that arose in ancient times between nomadic pastoralists and a population that began to lead a sedentary lifestyle and devoted itself to agriculture. The ancient Jews were at that time herders, so Abel, the shepherd of sheep, became in their legend the favorite of Yahweh and the innocent victim of Cain"[10]*. If you turn to the myths of the Zoroastrians, you can see a different picture. I.V.Rak, who studies Zoroastrian mythology, notes

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[9] Косидовский, З. Библейские сказания / З.Косидовский. –Ростов-на-Дону: Феникс, –2000. – с.34.
[10] Косидовский, З. Библейские сказания / З.Косидовский. –Ростов-на-Дону: Феникс, –2000.– с.32.

the following: "*During the Zoroastrian era, most of the Iranian tribes were already sedentary, and more frequent internal strife began among these tribes with those who continued their nomadism… Obviously, the native tribe of Zarathushtra was also sedentary and suffered greatly from the violent Asian Scythians. In the "Gatha", "peaceful pasture", prolific fat cattle are extolled; "whoever zealously cares for cattle, the prophet instructs, he himself will find himself on the mountain pastures of Asha Vahishta and Vohu Mana"[11].* The myths tell how the righteous Gaia Martan, the first man, *"engaged in the most pleasing and gracious Ahura Mazda and the most hated Angkhro Mainyu business, plowed the land and looked after the bull"[12].* Thus, the myth tells about what is necessary for the prosperity and progress of the society that created it. Z.Kosidovsky cites the facts of how linguistic analysis of cuneiform tablets shows that Semitic tribes, known as Amorites, migrated in ancient times from the Persian Gulf to the north. As a result of this migration, *"vague memories of these events lived among the people in the form of legends and tales, many centuries later included by the priests in the Bible",* explains Z.Kosidovsky appearance in the biblical, religious text of echoes of ancient myths of Mesopatamia[13]. S.H.Hook, a researcher of mythology and early biblical texts, shares the same opinion. In his book Mythology of the Middle East, he elaborates on similar points in myths of the peoples of the world and at the same time gives an analysis of the myths of Mesopotamia and biblical stories. S.H.Hook also believes that the biblical conflict between Cain and Abel *"reflects the ancient enmity between the desert and arable land, between the sedentary farmer and the nomad cattle breeder. This theme is the plot of the Sumerian myth of Dumuzi and Enkidu, where the shepherd god Dumuzi and the farmer god Enkidu compete in sacrifices, seeking the mercy of the goddess Ishtar. However, in this version of the myth there is no tragic*

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[11] Рак, И.В. Мифы древнего и раннесредневекового Ирана. Зороастрийская мифология / И.В.Рак.–Санкт-Петербург–Москва:Журнал Нева; Летний сад, – 1998. – с.180.

[12] Там же, – с.180.

[13] Косидовский, З. Библейские сказания / З.Косидовский. – Ростов-на-Дону: Феникс, – 2000.–с.91.

*ending"*[14]. According to V.V.Evsyukov, *"contrary to apparent diversity, the mythological pictures of the world of different peoples are often surprisingly similar. Only in a few cases are coincidences explained by contacts between cultures. And from this, the conclusion inevitably suggests that, from the very beginning, human cognition moved along the general main path"*[15]. V.V. Evsyukov considers *the concept of the primary element of being in Greek, Chinese, Indian, Egyptian and other cultures and notes that in most ancient cultures identified four primary principles of life – it is fire, air, water and earth.* Moreover, he points out that among these primitives *"water and land should be considered as the most ancient and universal, because the mythological picture, although it is a generalization, nevertheless, is full of specificity, consists of the most objective and sensually perceived images"*[16]. Another element common to the mythologies of many peoples, noted by V.V.Evsyukov, is the variety of cosmological ideas about the universe: *"There are three main worlds ... These are the heavens inhabited by gods; the earth is the abode of people and the underworld, where all kinds of demons and evil spirits live"*[17].

If scientists explain the same elements of myths and religious texts sometimes diffuse elements of culture, but in general, the *"unconscious nature of collective phenomena"*[18], the differences in myths are also unanimously associated with the features of the landscape and natural conditions. For different peoples, environmental facts are not the same; the world of a nomad, a farmer, a hunter, and a fisherman differ from each other in the variability of reality. And this, first of all, means that the process of verbalization of a single language is distinguished by a different

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[14] Хук, С.Г. Мифология ближнего Востока / С.Г.Хук. –Москва: Наука, –1991. – с.110.

[15] Евсюков, В.В. Мифы о вселенной / В.В.Евсюков. –Новосибирск: Наука, – 1988. – с.5.

[16] Евсюков, В.В. Мифы о вселенной / В.В.Евсюков. –Новосибирск: Наука, – 1988. – с.18.

[17] Там же, – с.109.

[18] Леви-Стросс, К.Структурная антропология / К.Леви-Стросс. –Москва: Эксмо-пресс, –2001. –с.14.

associative series of universal meaning that exists in many languages. This fact is traced when considering units of the secondary nomination of the language, synonymous series and tropes. A.Wierzbicka introduces the concept of *"keyword"* into cognitive science[19] and expresses the following thought: "*Keywords such as душа (soul) or судьба (destiny) in the Russian language are like a free end, which we managed to find in a tangled ball of wool, pulling on it, we may be able to unravel a whole tangled tangle of attitudes, values, expectations, embodied not only in words but also in common combinations, in proverbs, etc.* [20] Compare some translation parallels in Russian and Azerbaijani: *душа – ruh (soul)*, *ни души – heç kim (nobody)*, *по душе – ürəyimcədir, ürəyincədir (like it)*, *в душу запал – ürəyimə girib (sunk into the soul)*, *душа ушла в пятки – ürəyim düşdü (soul went down to heels)*, *дух захватило – ürəyim qopdu (It's breathtaking)*, *душу воротит – ürəyimi bulandırdı (disgusting)*, *когда душа горит, искры изо рта вылетают – ürək yananda qığılcımlar ağızdan çıxar (when the soul burns, sparks fly out of the mouth)*, *предан душой и телом – ürəkdən xidmət etmək, sadiq olmaq (to serve wholeheartedly, to be faithful)*, *положить душу за кого-то – ürəkdən səy göstərmək (,make a sincere effort)*, *радостно на душе – sevinc dolu ürəklə with (a heart full of joy)*, *не по душе – ürəyincə olmamaq, ürəyinə yatmamaq (not to liking)*, *вложить душу в дело – ürəklə işləmək (work with the heart)*, *от всей души – ürəkdən (heartily)*, *без души (неохотно) – ürəksiz (unwillingly)*, *в глубине души – ürəyinin dərin guşəsində (deep down of heart)*, *излить душу – ürəyini boşaltmaq (pour out the soul)* .

   *Keywords* based on real semantic features suggest categorization, the formation of a concept in the language of a particular nation. Language, as a means of communication within the

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[19] Вежбицкая, А. Семантика, культура и познание: общечеловеческие понятия в культуроспецифичных контекстах // Теория и история экономических и социальных систем. Альманах –Москва: –Т.I. Вып.3.–1993. –с.204.

[20]Вежбицкая, А. Семантика, культура и познание: общечеловеческие понятия в культуроспецифичных контекстах // Теория и история экономических и социальных систем. Альманах –Москва: –Т.I. Вып.3.–1993. –с.204.

framework of representatives of one nation, reflects aspects of a given culture. In the light of what has been said, a generally accepted thought in cognitive linguistics becomes clear: the structure of a language is a product of two factors: the first is internal, i.e. the consciousness of each individual, native speaker has an impact on thinking and language, and the second – external, i.e. culture – common to all speakers of a particular language.

The work draws parallels between the concepts of the "душа" in Russian and "ürək" ("soul, heart") in the Azerbaijani languages, which are equivalent "keywords" of cultures. Of course, such an analysis is of a semasiological nature and focuses on psychological, anthropological, historical and cultural studies, taking into account the geographical living conditions of the people. In the Azerbaijani language, the concept of "ürək" in comparison with the Russian "душа" has a broader aspect: it is a "receptacle" of feelings, feelings, de-sires, performing the functions of consciousness, mind, and con-science.

As mentioned above, the process of metaphorization and metonymization in the language shows the characteristics and standards of national thinking. In the dissertation, to confirm this thought, excerpts from the maqamas of Al-Hariri and "Ali and Nino" by Kurban Said are given. The very fact that comparisons are stable in a language testifies the importance and naturalness of the above parallels for speakers. It should be noted that while the models of metaphorical transfers can be universal in nature, the semantic saturation of metaphors, i.e. the specific metaphors of the languages being compared do not necessarily coincide. Such cases of discrepancy reflect the originality in perception and cognition of the surrounding reality. In the maqamas of Al-Hariri, there are a number of metonyms that reflect a characteristic and important, cognitive feature for Arab reality – bonds of kinship, fatherhood. In the 12-th Damascus maqama, the narrator calls the wine shop *"the abode of the brainchild of grapes"*[21]. In the Jurisprudence maqama, the date is called "the son of a palm tree", in the Nasibi maqama, the table with food is "the father of the congregation", the bread is "the son of

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[21] Аль-Харири, М. Макамы / М.Аль-Харири. –Москва: Наука,– 1978. – с.64.

dough", a jug of water for washing hands after eating is the *"father of ablution"[22],* a censer with incense is *"the father of smell"[23]*. An analysis of these and other metaphors cited in the work shows that the semantic field is directly related to cognitive content and brings to the forefront such a concept as a "cognitive attribute", implying cultural concepts based on the value orientations of society. According to S.E.Nikitina, the value orientations of society were as follows: *"collective texts participated in organizing the life and annual cycles, giving people worked out forms and methods of regulating human behavior during severe emotional upheavals for centuries"[24]*. As S.E.Nikitina notes, *"both unconscious mechanisms and conscious actions participate in the choice of language means and in the processes of understanding the text"[25]*. The linguistic picture of each nation is a reflection of the interpretation of linguistic knowledge and the classification of facts of reality, which can be traced by analyzing folklore. Thus, situational patterns and the accompanying speech are formed, which imply a certain stereotype of behavior laid down by etiquette, a frame, a situational model. Summing up, we can say that frames bring to life a chain of consecutive associations, variability in the development of life situations and the corresponding set of tropes.

**Chapter III**, entitled **"Religious concepts as factors shaping the linguistic picture of the world and the mentality of the people**", analyzes the processes of change of mythological thinking by the religious worldview and the influence of the religious factor on the formation of the language vocabulary.

*The first section* is entitled "Religions as a factor shaping the mentality of the people and the language landscape of the world". Myths gave their position to monotheistic religions as a key element of the spiritual life of the archaic man. The formation of religion is a long way, which can be traced through the plots of archaic myths,

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[22] Там же, – с.86.

[23] Там же, – с.115.

[24] Никитина, С.Е. Языковое сознание и самосознание личности в народной культуре // Язык и личность. – Москва: Наука, –1989. – с.36.

author's myths and the later various religious beliefs that have come to replace them. This logical chain of the spiritual formation of mankind is concluded by the Abrahamic religions, which, as is commonly believed "came out of one tent". As V.V. Evsyukov writes, *"The main characters of the most archaic myths are animals, while a person occupies a subordinate position in relation to them. At the later stages of the development of religion, the picture is exactly the opposite. Once deified animals recede into the background, are replaced by anthropomorphic characters, only individual, survivable traces remind of their former meaning"*[25]. The lack of clear ideas and the variability of myths in societies with a large number of gods and idols in a fragmented worldview of ideas contributed to the emergence of dogmatic clear-cut religious schemes at a late stage. But religion, like myths, was called upon to solve the eternal problems of man: relations with the outside world, the purpose of life, the search for moral ideals. Of course, this process took place differently in all corners of the globe. Researchers believe that in the Mediterranean region the crisis of antique society contributed to the development of Christianity, and the emergence of Islam is associated with the decomposition of the communal-clan relations of the Arab-speaking population and the emergence of a class society. Opinions are mixed about the emergence of Judaism, which developed under the hectic life of the many peoples of Mesopotamia, and therefore, probably, the holy book of the Jews reflected the socio-psychological processes characteristic of the peoples of the continents, races, languages and cultures. According to Z. Kosidovsky, *"The Israeli people, like any other people, could not live in complete isolation, especially because they were young in comparison with the ancient, rich and mature civilizations surrounding them"*[26]. By the example of Abrahamic religions, one can observe how generations, peoples clashed with each other in the name of an ideal, and, of course, how this ideal, while maintaining

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[25] Евсюков, В.В. Мифы о вселенной /В.В.Евсюков. – Новосибирск: Наука, – 1988. –с.78.

[26] Косидовский, З. Библейские сказания / З.Косидовский. – Ростов-на-Дону: Феникс, –2000. –с.11.

the main ethical essence changed over time.

In the light of cognitive research, it becomes clear how *"cultures and peoples arise and perish in an endless stream, but how their experiences are lived and enriched in subsequent generations, participating in the creation of new, more mature cultures"*[27]. Between the generation of ancestors and descendants, the most important bonds of thoughts, legends, customs and traditions, and religious ideas always remain. Old traditions are not lost over night, they pass the test of time, practice. In some cases, they come to life again, sometimes, mutate and adapt to a new way of life, and in places, they become obsolete in a natural way. Thus, new postulates and patterns are formed, traditions add up that become an integral part of the culture of the people and their language. The process of the emergence of the new is reflected in the language: the linguistic picture embraces the whole language, i.e. here it is necessary to speak not only about units of linguistic and systemic proper, but it is also necessary to "capture" speech units. In this case, speech units are understood not only as separate statements, but also as stable and reproducible texts. These are primarily religious texts, then proverbs, sayings, popular folklore sayings, universal conceptions of language and thinking that make up their conceptual core, reflecting the results of the cognitive activity of the collective mind of native speakers. Studies of this kind have been and will be conducted. We are close to the position of Z.Kosidovsky, who explains the essence, the goal of such studies, which are important for cognitive linguistics, by the fact that he was looking for a person *"who, despite the fetters of primitive instincts, went forward to the bright horizons of the future. To trace his painful path through eras and centuries is the task that I set in my books. It seems to me that there is no more fascinating epic than the movement of the human race from cave life to the discovery of the atom and the conquest of the Cosmos. In this movement of mankind, the Old Testament occupies an important place. Thousands of threads permeated the culture of many peoples and under their*

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[27] Косидовский, З. Библейские сказания / З.Косидовский. – Ростов-на-Дону: Феникс, –2000. –с.11.

*influence, the ideas of generations, language and customs formed"[28].*

Several centuries later, events unfolding in this region changed the linguistic picture of the peoples of the world: a new messiah appears, Jesus Christ, who brought the world a new interpretation of the eternal truths of human life. Of course, like everything new, his speech and sermons will teach new things, again, in an increasing spiral, solutions will be presented to the old problems of the descendants of Adam. Once again, the process of interaction between different worldviews will give rise to a huge number of new culturally specific concepts, speech acts that will make up the skeleton of a highly cultured civilization. Languages will be enriched due to this new monotheistic religion, uniting peoples with a single confessional system of moral and ethical ideas. Time will show that confessional ties are stronger than ethnic and national ones.

Several centuries will pass, and again at the intersection of ancient cultures and in the bosom of two monotheistic religions, a third will arise - Islam. Islam will conquer a vast space, Muslim culture will go far beyond the ethnos that gave birth to it, determine the ways, way of thinking, life and development of the peoples professing it. The study of the history of the development of Islam is an important part of the history of mankind and will provide an opportunity to understand the cultural history of dozens of peoples. And the old truths will reappear in a new interpretation, but, as always, new religious postulates will appear that will be necessary for the prosperity of regions, cultures, peoples professing a new religion. In our opinion, the phrase is revealing, beginning Surah 96 of the holy Quran and initiating the prophetic activity of the Prophet of Islam, which marks the essence of the new faith and is familiar to every Muslim: "Read!" Islam requires its adherents to familiarize them-selves with knowledge and writing. And the main mission of the Koran is that it accepts and confirms the prophetic mission of the prophets preceding Muhammad – Jesus, Moses, Solomon, Abraham and others, which means, as a religion, Islam is prescribed to be tolerant.

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[28] Косидовский, З. Библейские сказания /З.Косидовский. – Ростов-на-Дону: Феникс, –2000. – с.4.

*The second section* is called "The concept of "bond" as a fundamental factor in the formation of worldview in religion and myths". This section discusses the concept of "bond", which covers many aspects of human life. Given a common conceptual core in all languages, this concept has its own cognitive characteristics within each culture. First of all, this concept is perceived as an "act of pro-creation" and is recognized as a chain of ancestors, the first ancestor to the beginning of a person's social and biological being in general. These questions were fundamental in myths, but they are the basis of religious understanding of the world. If in myths plants, trees, animals, birds, stones and clay acted as the ancestor, then later from the position of Abrahamic religions, man was proclaimed the creation of the One Creator. Comparison of the human race to a tree, the genetic ancestry of ancestors to the stem or root, the generation of descendants to branches exists in almost all languages. In this regard, it would be logical to first consider the views that precede Abrahamic religions and concepts that have common roots.

In Zoroastrianism, preached by Zarathushtra, a special type of monotheism was declared - monotheistic dualism, recognizing a single god, Ahura Mazda, to which an antagonistic force that exists independently in space and time is opposed. According to "Avesta", whose homeland can be considered the territory of modern Azerbaijan (meaning southern and northern), the first couple of people grew out of the earth. Thus, in the modern Azerbaijani language there are a large number of stable expressions reflecting the ancient views associated with the "germination" of a person from a plant: *nəsilli-köklü olmaq* "to be well-born, noble", *kök salmaq* "to settle somewhere'", *kökü kəsilmək* "termination", *kökünü kəsmək* "destroy the race'", *işin kökü* "the essence of the matter'", *Ağac meyvəsi ilə tanınar* "The tree is known by its fruit".

In the Russian language, there are expressions such as: *древо жизн и*'tree of life' (means existence itself), *генеалогическое древо* 'genealogical tree' (the image of the history of the genus in the form of a branched tree), *родословное дерево*'family tree' (the same as the *генеалогическое древо*).

In the context of Arab culture, in poetry, as part of the units of

the secondary nomination of the Arabic language, words that designate the elements of plants – root, sprouts, branches, fruits, which make up the scope of the concept of "bonds" are also often used. So, in the Arabic language, which had a tremendous influence on all Muslim peoples, there is an expression *irq-as-sara,* also included in the scope of the concept of "bonds". In Arabic, it primarily meant 1) root, rhizome, 2) shoot of a plant, 3) vein branch of the root. Subsequently, this concept became a stable phrase indicating genealogy.

Arabists note that the expression of *irq as-sara* in the Arabic language creates other associations, and its semantics are much broader than in other languages. It reflects not only the Sumerian-Akkadian and biblical motif, but it has one more meaning. The expression *irq as-sara* is associated with the words 1) moisture, 2) wet land, 3) land irrigated by subsoil waters, 4) the bowels of the earth. Scientists believe that these ideas go back to the concepts of soil, as the generating element, the foremother of all living things.

*The third section* "Unified Ethics of Religions" examines the essence of religious postulates, which can be covered by the following idea: everyone who is disposed to work, study, who is kind and diligent, who is full of compassion for the weak and the sick, who is devoid of pride and arrogance towards his own kind, who is ready for self-sacrifice is worthy of respect, which means that he fulfills the duty assigned to him society and above. If a person follows these rules, then the consequences of his actions will be positive. The researcher of the culture of Mesopotamia Z.Kosidovsky cites as an example the code of laws of the Babylonian king Hammurabi, which, according to researchers, was the source for some installations of the Pentateuch. Prior to that, the 18th and 19th dynasties of the ancient Egyptian pharaohs had an instruction called "The advice of the king of Heracles to his son Merikara", which was very similar to the advice of the Abrahamic religions:

*...Do not deceive the wise man…*

*… Follow your fathers', your ancestors' paths. Wisdom is created by knowledge. Look - their words remain written down.*

*… Open your scrolls, follow the wisdom, the learner will be*

*skilled.*

*... Don't be rude, be kind.*

The proverbs and sayings of many languages of the world, like echoes of ancient truths, contain the basic assumptions of a single world order. And this means that the life of human society is determined and guided by moral and ethical ties that are universal in time and space, and the "meanings" that organize them.

*The fourth section* deals with the Abrahamic religions. A comparative analysis of the texts of the Abrahamic religions allows us to trace the universalism of human thinking, the unity and stereotypes of understanding of the world and the subsequent patterns of behavior of representatives of faiths, reflected in language and culture. Here are quotes from the Qur'an and the Bible, which make up the single core of the mental thinking of peoples and the categorization of their worldview, confirming the existence of a single universal human ethic. Compare:

Mercy for the Believer:

in Christianity: *Ask and it will be given to you, seek and you will find, knock and the door will be opened to you. Because the one who asks receives, the one who seeks finds, and the door will be opened for the one who knocks* [M, 6:33 – 8:2][29],

in Islam: 272 (269) *He gives wisdom to whomever He wills, and whoever has been given wisdom has been given abundant blessings. But only the owners of the mind remember!* [Surah 2– "Al-Baqara ("Cow")],

in Judaism: *Those who love me, I love; Those who seek me will find me* [Z, 8:11 – 9:8][30];

About the wisdom of God's creations:

in Judaism: *O lazy one, pay attention to the ants, learn from their lives and be wise!* [Z., 6:3 – 6:35][31]; *The wise will inherit the glory, and the fools will be disgraced* [Z., WW, 3:21 – 4:18],

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[29]Священное писание, смысловой перевод, Таурата, Книги Пророков, Забура и Инжила / –Атаскадеро: Изд-во Стамбул, – 2005. – с.946

[30] Священное писание, смысловой перевод, Таурата, Книги Пророков, Забура и Инжила / –Атаскадеро: Изд-во Стамбул, – 2005.

[31]Там же, – с. 616

in Christianity: *... be wise as snakes and simple as doves* [M, 10:10 – 10:35], [32].

in Islam: 70 (68) *And thy Lord inspired the bee: Make houses in the mountains, and in trees, and in what they build,*

*71 (69) then eat all kinds of fruits and walk in the ways of your Lord with humility. A drink of different color comes out of their insides, in which treatment for people is truly, in this is a sign for people who meditate!* [Surah 16 – "An-Nahl" ("Bees")];

About the Lord - all-knowing and all-seeing:

in Christianity: *There is nothing hidden that will not be revealed, and there is no secret that will not be revealed* [M, 10:10 – 10:35],

in Islam: *77 (75) There is nothing hidden in the heavens, nor in the earth, nor in the clear book* [Surah 27 – "An-Naml" ("ants")]; *41 (38) Our Lord! You know what we hide and what we discover* [Surah 14 – "Ibrahim" ("Abraham")]; *19 (19) And Allah knows what you hide and what you reveal* [Surah 16 – "An-Nahl" ("Bees")],

in Judaism: *After all, the ways of man are open to the Eternal and He observes all his ways* [WW 4:19 – 6:2][33].

This is the moral attitude of the Abrahamic religions, but such is the general human morality.

*The last section* of Chapter III is entitled "Interpretation as a means of understanding the world and the verbalization of experience". In this section, the stone cult is considered as an ancestor, which can also be traced among many peoples, since initially idolatry preceded monotheistic religions and the modern culture of an individual people has fundamentally not only religious, but also pagan elements. This is natural, since the culture of the people can be likened to layers of a single whole, which are in motion and have preserved from ancient times the features of those religious ideas, when each people had its own system of religious practice and ideas. All these changes, of course, are reflected in the

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[32] Священное писание, смысловой перевод, Таурата, Книги Пророков, Забура и Инжила / –Атаскадеро: Изд-во Стамбул, – 2005 – с. 950

[33]Священное писание, смысловой перевод, Таурата, Книги Пророков, Забура и Инжила / –Атаскадеро: Изд-во Стамбул, – 2005

language, and thereby forms the basic notion – the concept. According to M.Seyidov[34], even the center of Muslim pilgrimage, the Kaaba, retained in its present form an element of the previous faith of the Arabs: a black stone inserted into the wall of the sanctuary. It is no coincidence that mountains, rocks, cliffs of many modern peoples are an object of comparison. The Greek Gods lived on Mount Olympus, Zeus is called the "Olympian", there is the expression "Olympic calm" in the meaning of "equanimity", "importance". The gods of Rome (Roman pantheon) also "lived" on a hill. In the context of the Abrahamic religions, in particular in Judaism, one can trace the motives of the holiness of the mountains: *"Moses came to Mount Sinai, to the mountain of God. And the angel of the Lord appeared unto him in a flame of fire out of the midst of bush"* [E, 2:20 – 3:20]; *"And the Lord came down upon mount Sinai, and called Moses to the top of the mount"* [E, 19:12 – 20:17].

There is one factor that plays a big role in Christianity: Jesus' Sermon on the Mount. In the modern world, this mountain is a place of pilgrimage for Christians and is called the "Mount of Beatitudes". Cp.: *"Seeing the multitude of people, Isa climbed the mountainside and sat there. His disciples approached him, and he began to teach them..."* [M, 4:4 – 5:3].

Mountains are of great importance in the context of Azerbaijani tradition. And here, of course, the religious factor plays an important role. The Prophet of Islam Muhammad was alone on the hill of Hira, near Mecca, for contemplation and praying, for consideration, and for him, Someone appeared for the first time. The text below speaks of the portents of the Day of Judgment: in the imagination of the people, the motionless, solid mountains will move. There can be no more horrible and frightening sight for the man of the past and the future: There can be no more terrifying and impressive picture for a person in the past and present:

*7 (7) verily your Lord's punishment will fall,*
*8 (8) It will never be able to defend it,*
*9 (9) that day the sky will shake with vibration,*

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[34] Seyidov, M. Azərbaycan mifik təfəkkürünün qaynaqları / M.Seyidov. – Bakı: Yazıçı, – 1983. – s.37.

*10 (10) and the mountains will move in motion* [Surah 52 – "At-Tur" ("Mountain")].

In the Azerbaijani language, the number of idioms and derivatives from the word dağ (mountain) is much greater than in Russian, German or Arabic. This can be explained by the features of the mode of life and life activity of the Turkic ethnic group, which led a nomadic way of life in ancient times. Of course, the roots of many modern cultures go back to nomadic traditions. Nomads had socio-cultural characteristics associated with their lifestyle. Oghuz tribes living in the territory of modern Azerbaijan, due to the peculiarities of their geographical position, were engaged in cattle breeding. The conditions of the region, in which the Oghuz nomads lived, using mountain slopes as pastures in the summer, *yaylaghs*, and in winter moving to the foot and lowlands, were ideal for breeding small livestock. Therefore, in the Turkic languages there are many expressions related to the concept of the mountain: *dağı dağ üstünə qoymaq* 'do big things', *dağlara düşmək* 'stay homeless', *dağ basmaq* 'put a stigma', *dağ-daş* "impassability", *dağa-daşa düşmək* 'to get into a difficult situation', *dağa-daşa salmaq* 'to put someone in a difficult position', *dağa dönmək* 'to rejoice', *dağ kimi dalında durmaq* 'to support someone', *dağ boyda* "huge".

A similar picture is found in the Russian language: *дела идут в гору* (things are going well), *дела идут потоком* (things are not important), *с гору* (about something very big)*, гора родила мышь* (disappointment)*, гора дел* (many affairs), *горы своротить* (do a lot), *как гора с плеч* (feel relief), *пир горой* (plentiful treat), *стоять за кого то горой* (to defend with all might)*, не за горами* ' (about what will come soon).

The nomadism practised by the Oghuz differed from the nomadism of the Arabs: the geographical location and the accompanying climate affected, therefore priorities and values changed, and of course, all this affected the language, which reflected the linguistic picture of the world of the ethnic group. Researchers of Arab culture note that Arabia has always been perceived as a kingdom of Bedouin nomads with an obligatory component of their life - camels and a desert.

**Chapter IV** is entitled **"The problem of interlingual communication from the point of view of cognitive linguistics".** *The first section,* devoted to the problem of translating religious contexts, examines one of the areas of analysis that is gaining significance in the framework of cognitive linguistics – the analysis of vocabulary by semantic fields. And this means that the concept of a semantic field actualizes the concept of "meaning". Analysis of the semantic field involves a combination of psychological, anthropological and historical-cultural aspects, i.e. cognitive approach. Thus, speaking of the semantic field, one should take into account in the lexical meaning denotation as a typical value of an object, called a certain name, and which in the consciousness of an individual is presented as a generalized image. A sign is presented as a set of essential features of objects united by this name. As mentioned above, the analysis of the semantic field of the language is directly related to cognitive content, as it reveals various associations in the collective thinking of the people that create certain and sometimes serious problems in translating texts. Van Dijk clearly substantiates this problem: *"...We can describe situations using the text and its sentences. Native speakers thus express their interpretation of the world, their models, and we have the right to assume that the methods of expression are not arbitrary"*[35]. L.Wittgenstein explains the interpretation in his own way: "*We think that we are following nature again and again, but we are only following the form through which we observe it. ... We are captivated by the image. But we cannot go outside because it was in our language, and it seemed that the language only inexorably repeats it to us*"[36]. The position of L.Wittgenstein brings to the fore the "extra-linguistic situation", which reflects human activity, experience and is revealed precisely through language. Later, translators will call the "extra-linguistic" factor, background information, problem of "extra-

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[35] Ван Дейк, Т.А. Язык. Познание. Коммуникация / Т.А. ван Дейк.–Москва: Прогресс, –1989. – с.83.

[36] Витгенштейн, Л. Философские исследования // Новое в зарубежной лингвистике. Вып. XVI. Лингвистическая прагматика. – Москва: Прогресс, –1985. – с.125.

language" situations considered by L.Wittgenstein. The elements that make up the extra-linguistic situation lead to inter-linguistic differences and are explained by the peculiarity of fixation in each language of the "picture of the world".

The translation process reveals the difference in idioms and phraseological units, which is natural from a cultural point of view. Often, the different metaphorization underlying phraseological units are taken as a natural process, and the difference in lexical meaning is taken as something out of the ordinary. But it should be noted that it is the semantic field of lexical units that is the differentiating factor. When talking about the differences of semantic units, background information is considered and denotation, signification and connotation, that additional expression or modality added to the word are interpreted. From the point of view of connotation, the lexical structure of the language can be divided into three groups. This is a neutral vocabulary with no color. Words with modal or connotative meanings have either a positive or negative connotation, since neutrality cannot be evaluated as a manifestation of a relationship. If there is a position, attitude, then there is expression. For the translation process, this is of great importance. The fact is that a coincidence in the languages of the sign and denotation of a lexeme does not mean a mandatory coincidence of connotations. The connotations can be completely different. And this may cast doubt on the adequacy of the translation. It should be borne in mind that implicit text information is transmitted using connotation, which also creates a number of problems, since implicit information is subject to interpretation by the translator. The background information mentioned above is implicit and is expressed through lexical and phraseological units

To understand the text correctly in most cases means to know the accompanying background information. It may seem that the difficulties are caused by the translation of abstract manifestations, but in fact, it is more difficult to translate texts describing everyday life. It is these contexts that are saturated with national flavor and contain ethnographic information. Family relations, intergenerational relationships, national cuisine, hygiene issues, problems of raising

children - all these are the framework that forms the national culture, the human template that regulates the rules of ethics of a particular people, and can be very specific. Modern linguistics, cognitive linguistics takes into account these factors of the development of society – the reasons for the emergence and subsequent development of the individual linguistic picture of the ethnic group. Between reality and people stands the prism of the national language and semantic reality. In our opinion, research in this area should be carried out both in the diachronic and synchronous aspects. Heroes of works of past centuries cannot act as a modern generation of people. Thus, the temporal-spatial factor, i.e. diachronic approach, is fundamental when translating texts. New words, archetypes that have changed in the process of changing perception, are all elements that create new strata in the language that contribute to the creation of new speech acts and combinations. This means that the text is not just words and combinations used in a certain, correct sequence with the corresponding grammatical coordination, but first of all, a logically structured chain of sentences connected with the general idea of temporal and spatial realities. During the translation, great importance is attached to the internal content of the context, which implies a figurative perception of words and phraseological units. Of course, the internal content is rooted in etymology and contains cultural information, and translation implies, first of all, the transmission of lexical meaning and stylistic features.

The process of translating religious texts has certain specific features. The texts of the "Bible", the "New Testament", and the "Qur'an" are not homogeneous, consist of passages written in different contexts and at different times. The peculiarity of religious texts is that they are aphoristic. Aphorisms, on the other hand, allow the interpretation of religious texts, depending on the circumstances. "Qur'an" translator V.M. Porokhova adheres to this position. Of course, according to V.M. Porokhova herself, one cannot talk about the identity of translations of the "Qur'an" from Arabic in the VII century and modern translation from Arabic, just as one cannot speak about the accuracy of translations into other languages at different times.

To confirm the above, consider the translation of the Surah "Al-Fatiha" ("Opening the book") into German. The comparison is conducted along with the original text, as well as with translations into Russian and Azerbaijani. This surah in transcription (in pause form) reads as follows:

*Bismillahi-r-raḥmani-r-raḥīm*
*'Alḥamdulillahirabbi-l-'alamīn*
*'Ar-raḥmani-r-raḥīm*
*Maliki yaumi-d-dīn*
*'İyyāka na'abudu və 'iyyāka nasta'in*
*İhdna-ś-śiraţa-l-mustaqīm*
*śiraţ-'a-llaẕina 'an'amta 'alayhim*
*Ġayri-l maġżūbi 'alayhim*
 *Valā-ż-żāllīn.*

**In German:**
*Erste Sure*
*Die Öffnende*
*Geoffenbart zu Mekka*
*Im Namen Allahs,*
*des Erbarmers*, *des Barmberzingen*!
1 (2) *Lob sei Allah*, *dem Weltenherrn*,
2 (3) *dem Ermbarmer*, *dem Barmherziger*,
3 (4) *dem König am Tag des Gerichts*!
4 (5) *Die denen wir und zu dir rufen um Hilfe wir.*
5 (6) *Leite uns den rechten Pfad*,
6 (7) *den Pfad derer*, *denen  gnadig bist*,
(7) *nicht derer*, *denen du zürnst, und nicht der İrrenden.*

It should be noted that the difference starts from the first line. For example, *Erste Sure* means "first surah" and there is no such expression in the original "Qur'an". This suggests that the trans¬lators of the Qur'an feel quite independent, not very obliged to the text, although this is not permissible. In the original, the first line sounds like *Surah Fatiha al-kitāb*. In the translation of I.Yu.Krachkovsky, it is simply given as figure 1:1 *Открывающая*

*Книгу*,[37] and in the translation of V.M. Porokhova – Surah 1. *Открывающая Аль Фатиха* (КП, 18)[38] .

Translation of Z.M.Bunyadov and V.M.Mammedaliyev into Azerbaijani language also has its own peculiarities. For example:1.*Əl-Fatihə* (*Kitabı açan*) *Surəsi. Məkkədə nazil olmuşdur, 7 ayədir*. This indicates that translators add information to the book when translating, which, in their opinion, is important. For example, the Azerbaijani translation of the first ayah is given together with the original: *Bismillahir-rəhmanir-rəhim*! 1. *Mərhəmətli, rəhmli Allahın adı ilə*![39].

Let's consider some other parts of the translation: *Ge-offnetbarzu Mekka*. Here the verb *offenbaren* is translated as "to reveal, to discover, to find". *Geoffenbart* – participle meaning "opening". When speaking about the surahs of the "Qur'an", the verb *nazil olmaq* (ie, to fall) is used in the Azerbaijani language, because in the Arabic language, the verb *nazala* means "to fall from above". Comparison of the verbs *nazala* and *offenbaren* shows that they have different lexical meanings. Significants and denotations of "being lowered from above" and "being open" are also completely different, they are not even in the same synonymous paradigm. In our study, the Azerbaijani language functions as a metalanguage and comparisons are made with the verbs available in the Azerbaijani language *aşağı düşmək, aşkar olmaq, tapılmaq*. Such a study is possible both in the semiotic and onomasiological terms. When we talk about comparing Arabic and German verbs, we are talking about semiotic research, and when we compare semiotic meanings like "yuxarıdan aşağı düşmək" and "tapılmaq", the study goes into the field of onomastic. The combination of these two directions becomes possible in the metalanguage, the function of which in our study performs, as already noted above, the Azerbaijani language. Thus,

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[37]Коран / Перевод И.Ю.Крачковского. – Москва: Изд-во восточной литературы, – 1963. –с.27

[38]Там же, – с.18

[39]Qurani-Kərim / Tərcümə ed. Z.M.Bünyadov, V.M.Məmmədəliyev. – Bakı: Çıraq, – 2005. – s.1

*nazala* and *offenbaren* are lexical verbs that cannot even be included in the same synonymous series. In terms of cognitivism, *nazala* and *offenbaren* have significant differences. The verb *nazala* 'to be lowered / sent down' is connected with the ideas of the Arabs about heaven, about monotheism. All that a man can receive from God is "lowered from above" to him – beginning with a blessed and rare rain and ending with intangible goods. The Germans, unlike the Arabs, a people known for their practicality, look around, looking for something that can serve a person. They are generally accepted, pedants. Of course, this comparison is based on the dominant national trait, but it is this, from the point of view of cognitive linguistics, that shapes the archetypes.

The semantics of the verb *nazala* implicitly indicates a direct dependence of all things on Allah, i.e. if something is lowered, it means the actions of some kind of force, supernatural, powerful, which itself decides when to lower it. Believing in predestination is a philosophy of life that is sometimes exaggerated by human interpretation and is expressed by the word *qismet*. The verb *offenbaren* implies the presence in an implicit form of all things. The participle *geoffnetbar* from the verb *offnen* is formed in accordance with the collective unconscious of the German people, which they call the Gestalt: *Im Namen Allahs, des Erbarmers, des Barmberzigen.*

In German, the verb *erbarmen* means "cause compassion" or "cause pity". And the verb *barmenis* translated as "complaining, crying, being unhappy". Here, this verb brings the contents of the source text closer to the Christian doctrine: the Russian "cause sympathy", "cause compassion" are fully consistent with the German *erbarmen*. In other words, a person is a living being worthy of compassion: both poor and rich, and strong and weak. Therefore, man asks for it. In Islam, *rahman* and *rahīm* point to the greatness of Allah, to his infinity in his generosity, so these epithets cannot be used to a person. A person can be a humble servant of one who is unlimited in his being. This is the basis of the Islamic worldview. Islam points to the mercy of Allah in relation to man but mercy is not pity or compassion. According to Islam, a person can go astray, but

then he does not need pity, but the grace of the Lord, who can forgive him, give him a chance to return to the righteous path again. Allah is patient with his creation and invites him to be patient with others too. The same was noted by representatives of the Christian world.

Interestingly, each translation reflects stable and well-established concepts of the corresponding culture, and explanations for the text of the finished translation are also given in accordance with the cultural background, native to the translator. Thus, the translation, as it were, nationalizes the original text, as a result of which there is not a process of acquaintance and rapprochement with a foreign culture, but the loss of the national flavor of the original text. . So, in German, in the expression *Lob sei Allah, dem Weltenherrn*, the phrase *Lob* and *lob sei* means "to be praised". The word *hamd* in Arabic is more complex and multifaceted, in the palette of values of which it is necessary to include the value "gratitude". This means that the semantics of the word *hamd* are much broader than the German *lob*. As the results of applying the opposition method show, the conceptual sphere "hamd" contains more complex and subtle meanings than the semantics of German *lob*. Structural-semantic analysis of the concept of "hamd" suggests a wider network of paradigm and syntagmatics not only in the Arabic language itself, but also in languages subject to the historical influence of Arabs and Arab culture. And at the same time, the word *hamd* is associated with Allah: all structural and semantic relations form a strong configuration – a stable phrase is formed. To thank someone other than Allah with the word *hamd* is excluded, which is of great importance from the point of view of cognitivism.

Thus, even translations of the same text into the same language do not match. One of the reasons for this is the expansion of the cultural base of peoples in time. The second reason is the relevance of religious concepts in time, which also reveals ample opportunities for interpreters to interpret. The Quranic verses (ayats) that arose in a special culturological environment require, of course, additional explanations and comments when translating, even for peoples professing Islam. Consider, for example, the German translation of

*Leite uns den rechten Pfad*. Here, the verb *leite* has two meanings: "guide" and "lead". *Leite* uns is understood as "lead us, guideus". At first glance, the original and translation of this expression have the same meanings, but in reality they differ significantly.

Three translations into Russian are also different from each other: with I.Yu.Krachkovsky –*Lead us along the straight road*, with V.M.Porokhova –*Direct a straight path to us*, with G.S.Sablukov – *Lead us directly*. We note that the translation of I.Yu.Krachkovsky is simple and closest to the text of the verse. Here, only the word *direct* has a figurative meaning, but such is the text. The word *road*, used by I.Yu.Krachkovsky, succinctly speaks of a clearly indicated direction; the word *path*, which is used in the translation by V.M.Porohova, indicates a high level of consciousness of those who walk on it; the direct *path* of G.S.Sablukov, as if it is thorny and long.

In the expression *İhdna-V-Viraţa-l-mustaqīm*, the word *mustaqīm* ("direct") means "not erroneous", therefore, *Vraţu-l-mustaqīm* is "not an erroneous path". This perception leads to a conceptualization: "go astray". V.M.Porokhova instead of the verb *lead* uses the word *direct* that has an enormous implicit information. This means that man is a guided creature that can receive divine command and choose the right path. *Lead* and *direct*– verbs that have quite different underlying meanings: *lead* – a passive pacing, walking without the conscious participation of the person, and the *direct* – is the "give direction", and then the individual's position is activated. V.M.Porokhova uses high style: the word path is not used in everyday life and, here it gives the translation high style and pathos. The difference between the translation of G.S.Sablukov and I.Yu.Krachkovsky is not large, however, as mentioned above, the path and the road have different stylistic shades: the word *path* sounds more solemnly. The version of the translation into the Azerbaijani language fully reflects the Quranic text: *Bizi doğru yola yönəlt*.

Thus, it can be stated that each translation reflects the subjectivity of the author, but also objective factors – cultural background, era, categorization of collective consciousness, which is

called mentality. Despite the differences in translations, common cultural points of contact between peoples of different cultures and religions are created, which, while maintaining the moral and cultural values of each people, remove the wall of alienation and mistrust that arose as a result of ignorance.

*The second section* is entitled "Comparative analysis of the concept of "Turk-Oghuz" based on Book of Dede-Korkut, the concept of "Azerbaijani of the XX century" on the work of "Ali and Nino" by Kurban Said, the concept of "Azerbaijani of the XXI century". This section provides a comparative analysis of the concept of "Turk-Oghuz" and the concept of "Azerbaijani" as a generation of ancestors and descendants, connected by cultural, spatial, ethnic ties, through myths, dastans and confessional affiliation.

A modern Azerbaijani is a person living on the shores of the Caspian Sea, with ethnicity to the Turkic culture, Muslim by religion, part of the Caucasian culture. This is a citizen of the sovereign Republic of Azerbaijan of the XXI century. The determining parameters of the socio-economic system of Azerbaijan are, first of all, that the country is rich in hydrocarbons, oil and gas. Being a part of the Caucasus due to its geographical location, tolerance towards other peoples and religions in Azerbaijan is at the highest level, since the Caucasus was originally and remains the cradle of many cultures and peoples. It is believed that Azerbaijanis, being Muslims, if they do not comply with all the requirements of Islam, then they must know the Shahada. In cultural terms, an Azerbaijani is a person with a secondary special or higher education, with knowledge of one foreign language, with the hand-book "Dede Korkut", which is the hallmark of Azerbaijani culture and ethnicity. All this together forms a prism of meanings through which the average Azerbaijani looks into the world and through which he perceives the realities of other cultures. *"Language is a means of expressing meaning", writes A. Wierzbicka* [40]. And one cannot disagree with this. It is enough to

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[40] Вежбицкая, А. Семантика, культура и познание: общечеловеческие понятия в культуроспецифичных контекстах // Теория и история экономических и социальных систем. Альманах. –Москва: –Т. I, Вып.3.– 1993. – с.185-206.

consider the life of Azerbaijanis at the beginning of the century and much will be surprisingly identical: problems, aspirations, way of thinking, etc.

The novel "Ali and Nino", describing the life of Azerbaijan at the beginning of the oil boom in the 20th century, seems to echo the events and realities of the 21st century – the conclusion of the Contract of the Century and the integration of Azerbaijani culture into the European one. *"You are responsible for whether our country will belong to progressive Europe or reactionary Asia," a professor at the Baku Russian Imperial Gymnasium suggests*"[41]. A modern Azerbaijani also has the right to choose to feel attached to European values or to be an exemplary Muslim committed to primitive values. Ali Khan receives wise instructions from his father, which are still relevant today for the younger generation of Azerbaijanis: "*We live in a country of infidels. In order not to disappear, we must protect our ancient traditions and way of life…*"[42].

The novel under consideration recreated the model of the world of Azerbaijani patriotism, tolerance, trust and love, and respect for the national heritage transmitted from generation to generation. Therefore, the appeal to the language of a work of art not only gave an individual norm of perception of a specific time of action in the novel, but also recreated the ethnic model of the world of Azerbaijanis. Events that resonate with today's Azerbaijani reality, giving birth to national heroes, patriots of the motherland, tolerant by virtue of traditions, speak about the continuity of spiritual values necessary for the survival and prosperity of the people. Today, every citizen of the country is well aware of the statement of the national leader of the Azerbaijani people H.A.Aliyev, which defines the model of behavior of Azerbaijanis in the cultural world: "*Hər bir insan ücün onun milli mənsubiyyəti onun qürür mənbəyidir. Mən həmişə fəxr etmişəm, bu gün də fəxr edirəm ki, mən azərbaycanlıyam*" – "*For every person, his nationality is a source of pride. I have always been proud, and today I am proud to be Azerbaijani*".

Religious, ethnicity and geographical features of Azerbaijanis

[41]Саид, К. Али и Нино / К.Саид. – Баку: Qanun, –2010. – с.5
[42]Саид, К. Али и Нино / К.Саид. – Баку: Qanun, –2010. – с.37

have created an amazing combination of Islamic, Asian, Caucasian and European values that have developed into a single archetype of Azerbaijanis. If we consider the concept of "Azerbaijani", based on the positions of the XX and XXI centuries, we can draw certain conclusions that shape the way, the picture of the world, and therefore the internal vocabulary of an average citizen of Azerbaijan. As the analysis shows, religious concepts and mythological traditions, the original types of folk art – carpet weaving and mugham, the reality of the geopolitical position remain unchanged. Changes are observed in: a) social status, b) traditions, c) education, d) family structure, e) state structure.

The genealogy of the family played an important role in the social status of Azerbaijanis at the beginning of the 20th century. It was the determining factor in further education and work. Genealogy and education necessarily required knowledge of the Azerbaijani and Persian languages, works of Persian classics, and then Russian and English. In the 21st century, the determining factor of social status is education, then, respectively, a place of work - a more or less prestigious, or professional qualification. Languages are mandatory - native, Azerbaijani and English, secondary - French or German, or Russian, in some cases - Persian or Arabic. Military service is compulsory within the framework of the relevant legislation. As part of the multinational Caucasus, which is a constant hotbed of tension, Azerbaijan was and is at the intersection of the interests of the great powers. Blood feud, as well as polygamy, as a possible element of the family model, have gone from the past tradition. In the economy, an important factor determining cooperation with other states and peoples is now oil and only then all other sectors of the economy. The "Contract of the Century", "black gold", "oil strategy", the oil and non-oil sectors are those concepts that simulate the speech and behavioral frames of the Azerbaijani establishment in negotiations with strategic partners.

Summing up the results of this analysis, we can say that social, economic and political factors are also vectors that shape culture.

Let us compare the concept "Azerbaijani" with the concept of "Turk-Oghuz" from "Book of Dede-Korkut" as a generation of

ancestors and descendants. The Turk-Oghuz of the time of Korkut is a warrior. Its concept sphere includes the concepts of bravery, courage, horse, wrestler power, march, Muslim, lineage, hunting, hawk, birds of prey, tent, camel, feast, beloved woman, family and others. Religiously, the concept sphere of the Oghuz warrior also includes realities that coexist with elements of totemism and other pagan beliefs that precede monotheism. Ethnically, the identification of the great ancestor with the wolf, the elements of shamanism, the ozans who tell tales accompanied by the gopuz, the nomadic lifestyle and the corresponding nomadic livestock come to the fore. Family tradition is based on natural attraction and mutual respect. Monogamy is the main feature of the family tradition of the Oghuz-Turk. This is also noted by A.Yu.Yakubovsky: "*According to V.V.Bartold, the wrestler Dirsa khan became angry with his wife because they did not have children and did not know that the fault lay with himself or his wife; it never occurred to him to take another wife"[43]*. The attitude towards women is devoid of moral superiority inherent in religious concepts. But the attitude towards the mother echoes the religious interpretation of the image of the mother: "*The mother's right is the god's right" says Uruz to the mother even in a state of rage"* [44].

Hospitality, a code of honor, gratitude for the hospitality are traditions passed down from generation to generation from the Oghuz Turk to its descendants: "*I will not leave Kazan"*, said Beyrek, took an oath; he said: I ate a lot of the graces of Kazan; if I do not acknowledge this, let them stand before my eye"[45].

The expressions *çörək kəsmək, duz-çörək kəsmək, çörəyinə xor baxmaq, çörək itirmək, çörək gözünü tutar*, etc. are widely used in the modern Azerbaijani language. This indicates that the moral

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[43] Якубовский, А.Ю. Китаб-и Коркуд и его значение для изучения туркменского общества в эпоху раннего Средневековья (Из доклада на научной конференции в Ташкенте) // Книга моего Деда Коркута. Огузский героический эпос. Перевод акад.В.В.Бартольда. –Баку: YNE "XXI",–1999. – c.135

[44] Книга моего Деда Коркута. Огузский героический эпос. Перевод акад.В.В.Бартольда. –Баку: –1999. – c.105.

[45] Книга моего Деда Коркута. Огузский героический эпос. Перевод акад.В.В.Бартольда. –Баку: –1999. – c. 110.

criteria of the time of Dede Korkut are unshakable in modern times and in present day Azerbaijani, a resident of a multinational Caucasus and a Muslim by religion.

On the verge of death, Beyrek talks about the other world and the doomsday master (*axirət*) for Muslims – Allah, mentions one of the most important moral religious life parameters for Muslims – to ask for forgiveness for the debts inflicted on him. Thus, if the mythological tradition and religious affiliation are stably forming the linguistic picture of the world and the internal vocabulary, then the socio-economic parameters change in time and space, but are no less important in the process of categorizing the world.

**The conducted research allows us to draw some theoretical and practical conclusions and generalizations.**

1. Modern language science is a comprehensive approach to language as a sign system and the main form of human activity that implements a communicative function in the process of cognition of the world. Cognitive linguistics is a direction in modern linguistics that allows one to conduct research in the field of linguistic standards that are universal for the human language – metalanguage, and at the same time to identify the features of the national linguistic picture of the world that structures the consciousness of a particular people and its language. The study confirmed the existence of "elementary meanings" of the surrounding reality - the "alphabet of human thoughts". Each element of the "alphabet of human thoughts" is a category, a meaning formed in the process of experience of human activity. This category has its own representation in the language; it is a myth, a concept.

2. Concepts are meaningful minimal universal units of language that express important symbolic manifestations and facts of the reality that surrounds a person. The conceptual sphere of concepts presupposes the obligatory categorization and representation of "possible worlds" in the semantic space of languages that are different due to ethnic, religious perception. The relationship between concepts and the conceptual sphere is determined by the cognitive experience of humanity as a whole and of a person as a representative of a particular people.

The categorization process takes place in two stages: the first is the collection of information and the structuring of information, generalization through which one can judge the properties, synthesis; the second, analysis, is decomposition into parts in order to reveal the mechanism of the external functioning of the concept. It is logical to present the method of studying concepts as a semantic systemic and structural one. In the process of concept formation, two sides are also revealed. The first is external, suggesting the influence of the surrounding reality on the subconscious, seeping from the outside and activating it, and the second is the reflected external reality that comes out.

3. The process of communication can be represented in the form of schemes "cognition - intention - motive - intrinsic speech - speech act - reaction – goal". A speech act is a process that simultaneously combines sequentially three main functions of the language: cognitive, communicative, emotive. The first stage is cognitive, manifested through language patterns, greetings, accompanied by certain facial expressions, gestures and intonation, or a set of "duty" statements, appeals to enter into a speech act (like "hello", "good morning", "good afternoon", "excuse me","be kind"), which is standard, framing in all languages. At the second stage of the speech act, the language performs its second function – communicative. The third stage of the speech stage is emotive. At this stage, the language carries emotive function (Ср. Russian expressions like до свидания, ну ладно, пока, встретися, да ну тебя, да иди ты).This stage is characterized by connotative expressions that logically summarize the communication process. And here the language fulfills its emotive function. This formula should look like "stimulus – reaction – stimulus", since further speech and actions of a person who starts the communication process depends on the reaction of the interlocutor.

The process of communication must be considered in a complex way: as a sign system that implements intention through language, through the means of expression established in a particular language of the system. This means the repetition of speech units, a behavioral pattern, or a frame. The repetition of external events leads

to repetition, the response of a person accompanying his behavioral stereotypes, the reproduction of speech patterns and emotions.

4. Emotions that manifest themselves externally are reflected in the subconscious, forming images, thereby contributing to the acquisition of basic knowledge about the events and phenomena of the world that cause a certain emotional response. This again confirms the main postulate of cognitive linguistics that the process of communication between people contains more essential information than that which is expressed verbally. Essential information includes both strong background information and implicit background meaning of communication. So, silence, often perceived as a sign of consent, depending on the situation, can sometimes mean hidden discontent, but as an element of honoring the memory of the deceased, as a question, as the only opportunity, it may not give out an emotive state – tearfulness, fun, indignation. Implicit background information is clarified in the communication process and contributes to the emergence of new frames. The clearly expressed background information includes social foundations, ideology, culture-specific characteristics of peoples, religious concepts and their interpretation within the framework of culture, epoch-making features, as well as natural conditions. Hence, we can conclude that thinking, and therefore speech and non-speech behavior of a person, is closely related, first of all, to emotions. This fact was fundamental for the ancient man, when he expressed nonobjective concepts through simple categories, through universal elementary concepts. At the same time, it was natural to use analogies in metaphors, metonymy and other tropes. Therefore, the message of the ancients, the accumulated experience and the process of cognition of the surrounding world - the myths were metaphorical.

5. Metaphors, metonymies, analogies structuring a certain plot are non-typical because they are of a narrow cultural nature, the plot of myths is objective because the idea of myth is common to all myths. Thus, myth is the focus of language functions. It is important that the language performs one of the main functions - accumulative, i.e. the function of storing and transmitting information in space and time. This function is important in terms of the survival of mankind,

ethnos, individuals, since by ensuring the continuity of ideas, creating bonds between the past and the present, throwing a bridge to the future, the experience and knowledge of generations is preserved. The specific content of myths can be warning, informative, but, nevertheless, it will retain a pragmatic core, which is important in the process of understanding the world. The man of the past tried to reveal the essence of the phenomenon around him, described through comparisons, images, and at the same time put emotive experiences of society into his description and conveyed the associative series that had arisen in consciousness. Thus, a myth arose that reflected life's problems, searches and interpretations of reality by the collective unconscious. A myth is a way of knowing the world, first of all, emotively, and only then rationally, empirically.

6. The history of the emergence of religions, in particular the Abrahamic ones, has been studied and will be studied since with all the innovative development of mankind, religion remains an integral part of the spiritual life of human society. Speaking about the Abrahamic religions, it is necessary to note the continuity of ideas, the continuity of blood ties, representing the population of the Earth as the descendants of Adam and Eve, the first people who received the first divine knowledge about everything from the Creator, who saw the face of God due to the primordial purity. If the similarity of the myths of different peoples suggests different versions of their origin, then the religious concepts presented by the prophets act as a "united front", they are connected by ties of kinship with the ancestor Adam. Each new prophet within the framework of Judaism, the subsequent Jesus Christ with the Christian doctrine, and finally, the "seal of the prophets" Muhammad proclaim the truth of the fundamental ethical norms of Abrahamic, and not only Abrahamic – universal human truths. The experience of ancestors, reflected in religious concepts, passed the test of time, proved its truth in time and space, invites you to observe them again and again. Humanity is faced with the problem of communication between people speaking different languages, professing different religions, and is trying to find a "common language". The universalism of religious ethics is revealed when analyzing religious concepts.

7. Emotions expressed in language through the associations of linguistic units manifest themselves in metaphors. In their attempts to master the world for survival, people were looking for the plants of immortality, a protective animal with which they associated hopes, illusions and other points of contact. When creating myths, metaphors are formed according to a single principle - the same emotional and information semantic core is projected in them: the king of animals - the lion - the embodiment of strength and greatness among animals; such is the alignment of forces in pristine nature. Differentiating signs appear due to natural conditions – differences in landscape, flora and fauna.

Consequently, the variability of myths implies in languages a different associative semantic series, different cognition. Each nation will stick out those objects that are functionally and vitally important for it. At the lexical level, this is manifested in the presence of gaps. Modern cognitive linguistics perceives gaps as concepts specific to cultures, national concepts. Researchers believe that there are a large number of lacunae in the semantics and vocabulary of national dishes. Lacunas are the result of the life of an ethnic group, whose customs have been formed over the centuries.

Ethnic self-awareness is an important factor that manifests itself in self-identification with a certain community of people, which is perceived as their own in contrast to another, alien. This is the history of the people: the continuity of ideals, traditions, experience, religion, as well as heredity – the genetic code and a set of physiological differences. Generations of descendants inherit these dual elements that make up ethnicity, resulting in an ethnic identity. The main factor shaping the ethnos is myths and religions, i.e. social ideals – traditions, experience are formed under the influence of primary myths that cement the collective unconscious and create a single mentality.

Practical conclusions
1. The concept of "bond" is fundamental to human existence. This concept is universal in the context of myths, religions and conditions of modern realities. It throws a mental bridge from archaic

man and his environment, which gave rise to myths, to modern man. The concept of "bond" is universal and fundamental for all cultures and peoples without exception, it is equally relevant in mythology, in religious concepts, and in ethnic identification. This is a key concept for all languages, the concept sphere of which includes the modern concept of a person's patronymic, friendly, business, blood, marriage, spiritual unity, and a family tree. The concept of "bond" has its own culturally specific features, reflected in the language of each nation.

2. Only after a comprehensive study of myths and religious texts we can talk about the ethnic characteristics of people, the paremiological composition of their language, allusions and other concepts with national conceptual content. The myths "day", "night", "moon", "sun", "good", "evil", "cow" (bull), "life", "death", "immortality", "stone" (mountain), "plant" (tree), "sin" (lies, gossip, laziness), "punishment", "water" (flood), "sky" (creator, air, wind, top), "earth" (bottom, miss ), "fire" (hearth, warmth, shelter) are "letters of the alphabet of human thoughts", i.e. the semantic framework of all languages.

3. The concept of "душа" (soul) in Russian and the concept of "ürək" (soul, heart) in Azerbaijani are key to these cultures.

**The following works covering the main content of the dissertation were published:**

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