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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

THE CONCEPT OF FAMILIES IN AZERBAIJANI AND ENGLISH LINGUOCULTUROLOGY

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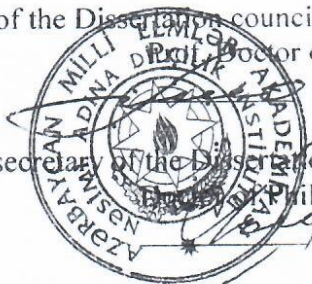**Gulchohra Babaali Aliyeva**

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INTRODUCTION

The concept is close to the mental world of a person, i.e.culture, history, and therefore has a specific character. Concepts are a collective heritage that lives in the minds of the people,its spiritual culture. That is why the collective consciousness,acts as a defender of constants, that is, concepts exist permanently or for a long time. In linguoculturology, the concept covers a fairly wide area. Concept components include all lexical and grammatical meanings of language units. The main feature of the concept is its mentality. Like meanings with any mental characteristic, concepts are products of the imagination.

The urgency of the theme and the degree of research is determined by the following: 1) the concept of "family" is one of the most important areas of human behavior and is one of the leading concepts in the psychology of interpersonal relations; 2) identify the national-linguistic features of phraseology, proverbs and parables, figurative expressions and, on the basis of similar features, compare the features of this concept with the concept in Azerbaijani and English ethnic culture; 3) a relatively small analysis of the semantic field "family" in terms of situational semantics. However, this method of description opens up new perspectives for further study of this object.

Recently, there has been an expansion of cognitive-linguistic research in European linguistics, Russian studies and Turkic studies. In particular, the study of various areas of field linguistics is a priority in our time. There are growing trends in the development of cognitive linguistics, direct and indirect approaches to language problems. When we look at Russian linguistics, we see that they have done a lot of research based on psycholinguistics and social linguistics and have obtained interesting scientific results. The names of A. Veybitskaya, V. Kolesov, V. I. Karasik, S. Stepanov, M. V. Pimenov and other researchers can be mentioned here. As a result of the observations, it turned out that the most important concepts of the language, including the concept of the family, were widely studied

both in European and in Russian linguistics. However, although M.Adilov, F.Agayeva, Z.Verdiyeva, F.Veysalli, A.Balaev, A.Mammadov and others touched upon the problem in Azerbaijani linguistics, we do not find a systematic study of the concept of family. It should also be borne in mind that the concept of the family is different from other concepts. At the same time, the study of the concept of the family as a linguo-social and linguo-cultural, as well as specific language contours based on the materials of the Azerbaijani and English languages, remains a topical issue. What we have said and what we have not done proves once again that the research topic is quite interesting and relevant. Relevance of the research The study of the concept of the family by involving other areas (ethnography, folklore, history, literature, etc.) in linguistic research in the concept sphere of the Azerbaijani and English languages, the principles of creating a theoretical structural base for these languages come to the fore.

Establishing patterns of interaction between concepts belonging to different peoples is one of the factors that enrich this study.

The object of the study is the concepts of "field" and "concept", based on the linguocultural and linguo-sociological aspects of the Azerbaijani and English languages. The study of language elements that express the concept of the family in the linguistic landscape of the world is of interest from the point of view of literature, folklore, ethnopsychology and history. One of the reasons for the great achievements in the development of general linguistics is its connection with many different phenomena in language learning.

The linguistic elements that form the concept of the family in the linguistic landscape of the world are the object of research that requires systematic study, since they are associated with the concept of the concept, traditions, and ethnopsychology.

The subject of the study plays an important role in the specifics of the connotative content of the units of the semantic field in the Azerbaijani and English languages and the emergence of psycholinguistic and sociolinguistic aspects in the context of

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"kinship", reflected in the concept of "kinship". In the anthropocentric scientific paradigm, the main direction of linguistics is human cognitive activity. A concept is a global unit of thought. We chose the word "FAMILY" as the subject of the study.

The purpose of the study is to create a linguocultural, linguocognitive characteristic of the concept of "family" in the Azerbaijani and English languages.

In connection with this goal, the following tasks were set:

show the basics of the concept of "family" in linguistics;

− To identify the main features of the linguocultural concept of "family" in the Azerbaijani and English languages;

Determine the linguistic basis of gender relations against the background of the concept of the family in the Azerbaijani and English languages;

−to create a frame model of this concept in the Azerbaijani and English language consciousness and verbal embodiment;

-to reveal the ethnospecificity of the concept "family" in the Azerbaijani and English linguocultural culture;

− Determine the ethno-linguistic features of the concept of family in the Azerbaijani and English languages.

 The research methods: interpretive analysis, analysis of dictionary definitions, elements of component and quantitative analysis, as well as oppositional analysis, component analysis and contextual (distributive) analysis.

The main provisions for defense :

1. The concepts that make up the "family" sphere include a number of connotations with national specifics within the framework of Azerbaijani and English linguistic culture.

2. In the concept of "family", the concept of "kinship" is reflected in the Anglo-Azerbaijani semantic field, which includes the terms kinship, as well as words related to home, family, blood relations and collective concepts of kinship in marriage.

3. The essence of kinship in the Azerbaijani and English languages is expressed through a metaphorical sequence included in the English cultural code.

4. The metaphor of family relations in English linguistic culture points to the significant conservatism and traditionalism of the English family structure.

5. From the semantic features of the terms kinship, it is clear that the concept of "family" consists of the closest and most intimate relationships inherent in the nuclear family. At the same time, other family relations are more included in the concept of "clan". Thus, the gradation of degrees of kinship is clearly traced, and this, in turn, is reflected in lexical semantics.

The scientific novelty of the thesis is based on the description of the national features of the concept and the definition of its main features, general and material of lexical, phraseological systems in English linguoculture (against the background of Azerbaijani linguoculture), taking into account the peculiarities of expression in the territorial ethnic groups of Great Britain, consists in identifying individual features.

Theoretical significance of the research lies in the study of the linguistic semantics of the dissertation and the identification of the idiomatic features of the language that makes up the ethnoculture and the diversity of the semantic complex within the framework of the concept of "family" in the field of optimizing intercultural communication. The study of the linguistic essence of this concept contributes to the further development of an integrated approach to the analysis of semantic features that arise at the intersection of semantics, stylistics, psycholinguistics and linguoculturology.

Practical significance of the research:

1. The experience of people is unique in every language; the meanings of linguistic units affect the worldview and behavior of people, carriers of a particular linguistic culture; The concept was accepted as a unit of linguistic culture (V. Humboldt, E.V. Babaeva, A. Veybitskaya, S.K. Vorkachev, T.V. Evsukova, V.I. Karasik, V.V. Kolesov, N.A. Krasavsky , V.V.Krasnykh, M.V.Pimenov, G.G.Slishkin, Yu.S.Stepanov, E.Sapir, B.Worf, A.D.Shmelev).

2. The study of associative features of words makes it possible to reveal hidden meanings of concepts that are not reflected in

dictionary definitions (Yu.I. Goroshko, A.A. Zalevskaya, Yu.N. Karaulov, Yu.V. Krushevsky, I.A. Sterpin, N. V. Ufimtseva, G.R. Kiss, M. Lykke Nielsen, P. Reisner).

The results of the study can be used in the development of bilingual dictionaries and phraseological dictionaries.

Approbation and application. Articles on the main content and results of research were published in various collections, reports on the topic were made at scientific conferences.

Name of the organization where the dissertation is performed. The dissertation was completed at the Department of English of the Azerbaijan State Pedagogical University.

The volume of the structural sections of dissertation separately and the general volume with the sign. The dissertation work consists of an introduction,three chapters,a conclusion and a list of used literature. Introduction 5 pages, Chapter I 42 pages, Chapter II 32 pages, Chapter III 36 pages, result 4 pages, bibliography 14 pages. Total volume of the dissertation is 131 pages, 213 857 characters.

THE MAIN CONTENT OF THE THESIS

The introduction part of the dissertation, the relevance of the study, scientific novelty,goals and objectives, object and subject, theoretical and practical significance, provisions on defense, approbation and structure of the dissertation are explained.

The first chapter of the dissertation is entitled "**Theoretical Foundations for the Study of the Verbalization of Linguistic and Cultural Concepts"**. In modern linguistics, the conceptual problem is one of the most relevant and promising areas of research. Although there is no consensus on the theory of concepts, the following is generally accepted: the concept belongs to consciousness, its objectification in language (at least partially); Unlike the concept, it includes not only descriptive-classifying, but also sensory-volitional and figurative-empirical characteristics. The concept is understood differently in modern linguistics, and there are different approaches

to its study. We consider it expedient to combine linguoculturological and linguocognitive approaches to the study of concepts in our work, comparing different views on the problem of concepts and taking into account the specifics of our material.

This chapter consists of four subchapters. The first half of the chapter is entitled "Linguistic and cultural studies of the concept "family". In this subsection, in the research work, we consider the concept of "family" linguoculture. We base the explanation of the concept on the point of view of D.S. Likhachev. The meaning of concepts is, according to him, some semantic shifts, "substitutes" hidden in the text, and some "possibilities" of meaning that facilitate communication and are closely related to a person and his nationality, culture, profession, age and other experiments. After V. I. Karasik, we also see the concepts of primary cultural derivatives, an objective reflection of the meanings of words, the sphere of domination of a concept that has a certain meaning and therefore is translated into various spheres of human life, for example, into one of the most general means of knowing the world. We propose to consider (science) , the sphere where imagery predominates (art), and the sphere where activity predominates (everyday life). When Namazova talks about the concept, she uses the phrase "culturally driven". The researcher shows that this "expression is understood as a concept, imagination, impression, etc, arising in the mind of a person and transmitted or recognized in the mind of another person when transmitted by linguistic and non-linguistic means" [1]. It's meant to be." According to him, the existence of an inactive concept is potentially. This proves that in order to "manifest" a concept, it is necessary to activate it, that is, to implement it by means of a language (non-language).

To model a concept, researchers can use traditional units of knowledge (frame, scenario, script, etc.), which have a more precise structure than the concept. In the dissertation, we use a frame

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[1] Namazova, Sh. Modern approaches to the concept of "concept" in cognitive linguistics // - Baku: Language and Literature, - 2015. No. 2, - p. 34-36.

structure to systematize lexical material and model the concept of "family". "Concepts are ideal and are encoded on the basis of consciousness as a universal subject code, formed on the basis of a person's personal, sensory experience, individual sensory images. Images are concrete, but can be abstract and move from an emotional image to a way of thinking"[2].

As you know, the concept of "family" actually manifests itself as a universal model in the system of kinship relations (universal aspect) and forms the basis of a worldview with potential values (ethnic, Russian aspect). Living and inanimate objects and substances of the surrounding world act as meaningful features of this concept.

It is known that the concept is the object of linguoculturology. Concepts formulate the main provisions of linguoculturology. Each concept forms linguocultural models. The concept of "family" is also universal, cultural, subcultural, etc. layers are manifested. The cultural and cognitive potential of the word "family", the development of this concept reveals its prototypical meanings.

The linguocultural characteristics of the family concept are associated with a linguistic personality and areas of communicative activity.

An in-depth study of people's ideas about the family and psychology is one of the characteristic features of languages and cultures.

The second half of the first chapter of the dissertation is called the concept of "Family" within the framework of semantic relations. The semantization of the concept of "family" is given in explanatory dictionaries as follows:

Family (husband) 1. All people living together, consisting of parents, children, grandchildren and close relatives; cargo The head of the family. Save the family. Family member. Family education. Family life. Marital status - (Katiba. I had to talk about the great and

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[2] Veyselli, F.Y. Fundamentals of linguistics / F.Yu.Veysalli. - Baku: Mütərcim, - 2013. - p. 108.

unfortunate tragedies that befell our family. M.S. Ordubadi. At the age of fourteen there was a big family. A. Yildirim .; sometimes looks at Salim. M. Ibragimov).

Metaphorical universal models of the concept of "family": We lived as a very loving family.

Models containing the terminological meaning of the concept of "family": In zoology; A group of animals consisting of one or more females with one male. Family of bees. Ant family.

In linguistics: a group of languages of the same origin. Turkish language family. Indo-European language family. In pedagogical science: As a type of education: Family education.

Word-building models of the concept "family" .The word" ailebaz" (husband, family and Persian basis) in the imagination: This composition and structure is not in the general interests, but primarily in the interests of one's relatives and friends (person).

The word "marriage" is imaginary: contrary to the common interest, these are primarily the interests of relatives and friends.

Imagine the compound word "family": a person who loves his family very much, takes care of her, takes good care of his family. Many women like men who are always married. M.Araz.

Imagine the word "family": Look at the word "family", which is its synonym. The metaphorical meaning of this concept is as follows: kinship, friendship (used in a negative sense). Marriage should not be allowed at work. The issue cannot be resolved through the family."

The word "married" is imaginary: married, having a wife, children, married. Having a family.

The word "family" is imaginary: it belongs to the family, but it belongs to the family.

The concept of the family is a concept of universal human significance, which in itself reflects the concept of the family from the point of view of both universal and national-specific ideas. It is also important to note that the semantic load of the family lexeme in the Azerbaijani language is wide.

The concept of "family" has a wide range of possibilities:

1) Verbal expression of the concept of the family: Concepts expressed in words (representations). The meanings of the word do not coincide with the concepts of these categories. For example: family, married, family member, family, etc.

2) Expressing the concept of family in words: family members, family culture, my family, family contractor, family vacation, family image, etc.

3) A sentence expressing the concept of a family: Is your family big? - My family is small. I have two children: a son and a daughter. My family consists of three people (five people).

4) Family concept textual expression: Our family is happy. This happiness is due to the kindness of our family and their relationship with each other. Both father and mother are doctors. They stand guard over the health of our people. We also plan to become doctors when we grow up.

The semantics of the concept of "family" in the explanatory dictionary of the Azerbaijani language is given as follows: Family (husband) 1. All people living together, consisting of parents, children, grandchildren and close relatives; cargo The head of the family. Save the family. Family member. Family education. Family life. Family status[3] .

The third half of the first chapter of the dissertation is called "The concept of "family" in the conceptual space of Azerbaijan and England." The modern cognitive paradigm of linguistics has actualized several concepts, and the actualization of traditional concepts and terms is often accompanied by their reperception and comprehension. Such a paradigmatic rethinking refers primarily to the term concept. This term is often found in modern research, and although it is not possible to consider it as a new concept, it is quite difficult to accept it unambiguously. The Russian philosopher S.A. Askoldov, who lived at the beginning of

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[3] Explanatory dictionary of the Azerbaijani language: [in 4 volumes]. / - Baku: East-West, - gr. 1. - 2006. - p. 83.

the 20th century, wrote at the beginning of his article "Concepts and Words" [4],

In modern cognitive linguistics, the term concept does not coincide with the term concept. If the concept does not change its content and even today means a set of important features that belong to the whole class of things in the terminological sense, then the concept has become associated with the cultural and historical-cultural ideas of the people about this or that phenomenon.

That is why the concept becomes an important part of the national mentality. It is believed that concepts (conceptual content) can be fully realized (without residues) and cannot be represented in the language. Any remnants of conceptual content will remain unexpressed. It unites people of the same language and culture at the level of emotions, deep perception of things, as well as attitudes towards the world.

The fourth half of the first chapter of the dissertation is **called "The concept of "family" in the lexical-semantic and phraseological systems of the Azerbaijani and English languages."** Historically, one of the most important concepts of human society was the concept of "family".

There are many ideas and quotes about the family, its importance for society, the need to create and strengthen it. These ideas are universal. But along with universal ideas about the family, there are also historical and cultural ideas of different peoples. These ideas are reflected in various lexical and phraseological means, proverbs and sayings, in the works of oral folk literature. The concept is based on a fragment of the linguistic center of the world and the national mentality (for example, lexemes), but the conceptual content has a different meaning and forms an actualized or activated lexical sign or situation/situation (non-verbal state of the language). speech). The concept, which is a fragment of the world linguistic

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[4] Askoldov, S.A. Concept and word // - Leningrad: Russian speech. Collections edited by L. V. Shcherba. New episode. II, - 1928. - approx. 31.

landscape and national mentality, is based on a system of key features (such as a lexeme), but the conceptual content is fundamentally different, with associations activated or activated by a lexical sign or situation , consists of a system. According to researchers, the system of phenomena affected by activation includes both verbal and non-verbal means. This includes the level of representational activation, where language cues stimulate language structures. The referential level is activated when verbal cues activate non-verbal structures or vice versa. Finally, at the associative level, words are associated with both verbal and non-verbal forms. Thus, the concept, which is a mental unit and characterizes the collective consciousness of an ethnos, is only verbalized in linguistic units, but at the same time remains a spiritual relic that unites native speakers and members of an ethnopsychological collective on a single basis. spiritual level. Thus, the study of the concept in accordance with the language levels is mandatory, but it does not end there. Proverbs are the most important material for the analysis of a particular concept.

The concept of "family" is defined as follows: "FAMILY is a group of people living together, consisting of spouses, children and other close relatives.[5]" The definition in the example is taken from the Little Russian Academic Dictionary and expresses the main nominative meaning of the word family. All other values are derived from this value. In this example, we can isolate collective nouns such as "parents", "children", and "living together". As for "close relatives", this sign is extremely amorphous and does not allow drawing attention to the image of anyone. Thus, one might think that the term "close relatives" refers to the parents of the parents, i.e. to grandparents, but these parents may also have brothers and sisters. On the other hand, the status of people living together is not exaggerated.

Although the Oxford English Dictionary gives several meanings to the word family, all of them are related to the main

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[5] Explanatory dictionary of the Azerbaijani language: [in 4 volumes]. / - Baku: East-West, - gr. 1. - 2006. - p. 45.

nominative meaning, that is, they refer to relatives living together. For example, the first value is defined as "a group consisting of one or two parents and their children[6]."

As we have seen, the difference is that there are no close relatives, as well as grandparents and grandchildren. That is, only two generations are shown - parents and children. Another difference is that there can be only one parent. The compilers of the dictionary considered it necessary to note this difference. However, the family scheme consists of only parents (one or two) and children.

The second chapter of the dissertation is entitled "Connotative features of the semantic units of the concept "family". This chapter consists of three subchapters. The first subsection is called "The structure of the wireframe model."

The main tools of cognitive linguistics are operational units of memory - frames (stereotypical situations, scenarios), concepts (the sum of all meanings covered by a word), gestalts (images of fragments of the world in exhaustion), etc. happens[7]. This chapter is devoted to identifying common and specific characteristics in the meanings of English words, phrases, phraseological units, proverbs and aphorisms within the framework of the "family" frame model.

Here the structure of the frame model is described and the author's position is stated. According to the author, the frame is a linguistic concept that provides the realization of knowledge in the language. The frame model "family" in the English linguoculture is presented. The frame model "family" shows family relationships in which young people respect adults, their members are related to each other by blood relationship, deeply attached to each other. Family relations are not regulated by laws, but by traditional ideas about how relatives should behave in certain situations.

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[6]Oxford Dictionary of Modern English for Advanced Learners / ed. A.S. Hornby. - Oxford: Oxford University Press, - 2000. - p. 45.
[7]Veyselli, F.Yu. Cognitive linguistics: basic concepts and perspectives / F.Yu.Veysalli. - Baku: Translator, - 2015. - p. 33.

As you know, the basic scope of the concept, called the concept "family", is divided into terminals according to family types according to the frame model of the concept: terminal 1 - a modern nuclear family; terminal 2 - patriarchal family; terminal 3 - marriage relationship; terminal 4 - generation, clan.

Scope of initialunderstanding: Family

1.group of one or mustache. two adults and their children living in the same house;

2. their parents, grandparents, brothers and sisters, uncles, aunts, etc.;

3. all these people descended from a common person (ancestor)

Separation of meaning:

Loneliness, bordering on freedom, is the basis of human relations in Britain. Not only friends and relatives, but also parents and children do not feel obligated and obligated to each other.

Coldness between parents and children is brought up from childhood. As a result, parents are often forced to commit suicide alone.

This subchapter analyzes the semantic areas "father-mother", "son-daughter", "brother-sister" in the field of initial understanding.

The second half of the second chapter is called "The structure of the terminals that make up the wireframe model" Family ". In Azerbaijani and English families, "uncle / aunt, etc. Drawing an analogy between "brotherly-sisterly" relations, it can be noted that relations in Azerbaijani families have become simpler, and the common form of address "you" allows people to get closer regardless of age. In English families, the minimum distance (as old, so and native) is measured by the fact that such an appeal can allow only adults, and youth - never. In our view, for example, in translations into the Azerbaijani language it is more appropriate to use the pronouns "you" and "you" to distinguish such degrees of distance.

Slot 1. Husband/wife - husband (male) and wife

Analyzing family relations within the framework of this slot, it should be noted that in the English family, the husband and wife are

less involved in each other's life than couples in other countries. The family atmosphere is characterized by extreme formality, a kind of restraint, which is a mechanism of self-defense. One of the positive aspects of the English character is the ability to balance and find an easy way. This proves that ethical criteria are more important than emotionality: "... for married woman should never love ..."[8].

Slot 2. Marriage - marriage

The problems of family and marriage have long become an area in which the laws of aristocratic conservatism have clearly manifested themselves.

Slot 3. Divorce - divorce

The duty to the family is traditionally considered sacred by the British, and British society takes this law very seriously. Comparing textual samples of English literature of the 19th century with modern British authors, we can conclude that the problem of betrayal is not reduced to zero under the influence of modern trends, but only has changed its perspective.

If the collapse of family debt, ending in divorce, frightened English society: "Divorce! So close, this word paralyzed, so completely at odds with all the principles that had hitherto guided his life".[9]

Interestingly, the Scots, who live in big cities and hold high government positions, at least risked their careers to act illegally and help their persecuted relatives (even if their interests, personal desires were violated and they had to obey the law, because they were officials) . "...but I would never deny that he was a good leader for his clan. And what would the clan think if Campbell were shot and no one was hanged and their own head was the magistrate general?"[10] .

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[8]Galsworthy, J. The Forsyte Saga / J.Galsworthy. - Oxford: Oxford University Press, - 2008. - p. 105.
[9] Galsworthy, J. The Forsyte Saga / J.Galsworthy. - Oxford: Oxford University Press, - 2008. - p. 140.
[10] Dickens, Ch. David Copperfield / - Ch.Dickens. - Penguin, - 2004. - p. 202.

However, the concept of kinship is still important to Azerbaijanis. Relatives and families are closely connected with each other, good and bad, trying to support each other. An analysis of the emotional component of the English figurative sphere "family" shows that in British society the concept of family is associated with the concepts of deep spirituality, social stability and tranquility, and in this respect, the family is almost completely associated with the concept of home. The house is associated with something warm, cozy, close, dear, very personal. As can be seen from the analyzed material, such isolation of feelings and space is an integral part of the mentality of English speakers. The emotional sphere of the concept of "family" is positive.

"Metaphorical means of expression in the English concept sphere of kinship" - phraseological units, proverbs, parables, figurative expressions are considered in the works of English literature. These works of art describe the concepts of the semantic field, considered in a metaphorical form. In the internal forms of these units, the English concept of "family" and the semantic features that make up the national-specific features of the institutions of marriage, family, tribe, and kinship are revealed.

"Phraseologisms represent culture as a concept as units of secondary nomination. In other words, culture is conceptualized in vocabulary and phraseology, but phraseology expresses an expressive attitude to cultural facts, and therefore phraseology is a stronger means of language in terms of a single communicative impact" [11]. A large number of English lexical and phraseological units have full or incomplete equivalents in the Azerbaijani language. This is explained by the imaginary manifestations of real reality among language speakers and common elements of culture, called "cultural universals". The figurative system consists of typical figurative scenarios of situations, events, facts belonging to a certain culture, as a cultural and semiotic basis of expressive creativity,

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[11] .Maharramova, M. On cognitive paradigm in modern linguistics // - Sumgayit: "Scientific News" of Sumgayit State University, Department of Social and Human Sciences, - 2017. p.13, № 1, - p. 5.

presented in a scientific work. Such images are usually visual. Visual-emotional imagery acts as a kind of language for describing social relations, the spiritual world of the individual and other complex phenomena that make up the content plan of lexical and phraseological units.

"Each language has its own nature, features, rules. There are many features that distinguish languages in the field of phraseology, but there are similarities between the phraseology of different languages[12]".Therefore, we used the method of revealing the semantic structure of a metaphor for the analysis and selection of language units.

We see the prospects of the study in the application of the methods and techniques of analysis used in the dissertation to the concepts of "Interpersonal Relations", "Status-Role Relations", "Interethnic Relations", etc., as well as in the possibility of extrapolation leads to other linguistic cultures.

The third half of the second chapter is entitled "The Theory of Regular Polysemy and the Cognitive Study of Conceptual Metaphors". In this semi-chapter, we present the author's interpretation of the concept of "family" on the example of Jane Austen's novel "Mansfield Park". Here, on the basis of the system of values discovered and reflected in the work of J. Austin, the artistic picture of the writer's world is considered, the concept of "family" is analyzed in terms of its artistic implementation and creative implementation. evolution. In the structure of this concept, three micro-concepts are considered - "Children", "Parents" and "Intergenerational relations".

Novels Jane Austen (Jane Austen, 1775-1817) and today are of interest to readers. Thus, they are devoted to universal human values that have not lost their relevance, and revealed the evolution of the concept of female identity in historical and literary development. The

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[12] Telia, B.H. Russian phraseology: Semantic, pragmatic and linguistic-cultural aspects / VNTelia. - Moscow: School "Languages of Russian culture", - 1996. - p. 3.

interest of professional researchers is based on the fact that Jane Austen successfully wrote new themes, motifs and techniques that enriched English realistic prose of the 19th-20th centuries. Recently, the study of the concept as a mental category of culture has become one of the priority areas of literary criticism and linguoculturology. The work of Jane Austen as a whole and the concept sphere of her novels have not been studied enough. The choice of the concept of "family" is due to the fact that the main ideological and artistic content of J. Austin's novels, as well as the ethical and social position of the author, are associated with the artistic embodiment of this concept.

In the dissertation, the writer's literary picture of the world, considered by J. Austen, refers to his late novels ("Mansfield Park", "Emma", "Pride and Prejudice", "Evidence of Perception") and is presented as a whole "microtext". Our goal is to reveal the role and place of the concepts given in the original text of the novel "Mansfield Park", based on the analysis of the concept "family" in the literary landscape of the writer's world. Here is the definition proposed by B.M. Pmenova as the main definition of the concept: "A literary concept is understood in a work of art as a mental unit that includes important, generally accepted meanings, on the one hand, and the subjective experience of the author in reality, on the other. with the other hand.[13]"

According to Stepanov, the concept is a kind of culture in the human mind (cultural environment), and culture is an integral part of the "human mental world". According to the scientist, the range of concepts, meanings, views, covering the content of both ancient and modern concepts, turns concepts into cultural facts; The concept exists as an object of emotions, likes and dislikes, and sometimes conflicts[14]. The term "concept" itself is universal and has a

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[13] Пименова, М.В. On typical structural elements of concepts of the inner world // - Kemerovo: Language. Ethnos. Picture of the world: Collection of scientific works (Ed. Ed. MV Pimenova), –2003. - p. 28.

[14] Stepanov, Yu.S. Methods and principles of modern linguistics / Yu.S. Stepanov. - 5th ed. - Moscow: Editorial URSS, - 2005. - p. 29.

cognitively complex and contradictory character: it is operational and at the same time reflects the results of human experience, has an invariant basis and, at the same time, is constantly changing. This applies to the concept of "family" as a whole. We consider the concept of Austen's novel "Mansfield Park" as one of the basic archetypes of both Azerbaijani and English cultures, and this concept combines (in our imagination) three micro-concepts:

1. Microconcept "CHILDREN".
2. Microconcept "PARENTS"
3. Micro-concept "INTER-SOCIAL RELATIONS"

The cultural code of the novel reflects the author's vision of different aspects of family life: the nature of the relationship between husband and wife, the fate of a woman and her position in the family, the upbringing of children, the complexity of characters. inner world, nuances of feelings and experiences of the characters.

The first micro-concept refers to the features of creating images of the younger generation and their relationship to each other. He is represented by Fanny Price, Edmund, Tom, Julia and Maria Bertrand, Mary and Henry Crawford, Mr. Rushut.

Jane Austen's novels provide a characteristic insight into the mentality of the younger generation of the 19th century - for them a successful marriage is the highest goal in life. The author does not deny that marriage is necessary in a person's life, but also notes that it should not be the only goal, it is important to strive for self-realization, self-education, raising one's cultural level and moral qualities. This idea is embodied in the image of the main character, who, like the heroes of other Austen novels, has the ability to understand, think and analyze himself.

Fanny has a rich inner world, and she tends to judge other people first and foremost by their emotional qualities. In the novel, calm and thoughtful Fanny confronts her carefree twin sisters - Marie and Julia Bertram. However, although the author and avoids candid statements for the benefit of any main character, it seems that he considers the continuity of the actions of the main character to be more correct. Thus, we can consider the system of characters of the

younger generation as a certain opposition, on the one hand, such qualities as thoughtfulness, altruism (Fanny Price, Edmund Bertram), on the other hand, established carefree and selfish heroes (Maria, Julia and Tom Bertram). The third chapter of the dissertation is entitled "Metaphorization of the concept of "family" in the Azerbaijani and English languages." The third chapter consists of three subchapters. The first half of the third chapter is called "Metaphorical means of expressing the concept of the family."

Before talking about the metaphorization of the family concept, it is necessary to briefly talk about the functions and types of metaphorization. "Metaphorization is one of the factors that enrich the vocabulary of the language with new terms. Semantic motivation arises in the process of translating commonly used words into language terms. As you know, in the absence of motivation between languages, a word easily passes from one language to another. The existence of motivated units in different languages of the system is not accidental. The existence of such language units is manifested as a result of the general laws of natural phenomena in thinking"[15].

Substitution figures based on the internal and external similarity of objects and events, logical and semantic relations, not only as a purely linguistic substratum, as verbal and semantic configurations, not as repetition, renaming or description, but as a cognitive paradigm. underlies the theory of conceptual metaphor.

It is noteworthy that the dictionary of the most magnificent scientific, journalistic and philosophical works, written in recent times, is interwoven with syntagmatic and paradigmatic lexical, stylistic epistemological, stylistic epistemological metaphors. For example, the language of a perfect historical work published in Azerbaijan in 2011 is a clear proof of this: the name - Ilham Aliyev: "Silk Road Civilization and Azerbaijani Diplomacy"; epigraph - "Today our strategic choice is integration into Europe, the European family, structures"; titles - "Silk Diplomacy", "Song of the Unity of a

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[15] Osmanova, F.İ. Metaphorization as a factor enriching the vocabulary of the language (based on the material of the Azerbaijani language): / abstract of the doctoral dissertation on philology) / - Baku, 2014. - p. 7.

Divided Country"[16].

Sociomorphic metaphors: family neurasthenia, etc.

The second half of the third chapter of the study is entitled "Analysis of the representation of the concept of" family "in the Azerbaijani and English languages." In the last decade, the issue of the relationship between language, culture and thinking has become quite relevant. Cognitive science has a special place in the study of the content of the whole linguistic consciousness of the people, because the linguistic landscape of the world is formed by the unity of concepts. By concept, we mean the model of thinking of ideal objects, the category of language perception of the world. This category is also the "creator" of the product of the figurative model of the world and the national-cultural mentality. As a linguocognitive phenomenon (event), a concept is an operational, content unit of memory, mental lexicon, conceptual system of language, a whole picture of the world reflected in the human psyche. The concept of linguoculture exists in the mind, acquires certain, regular forms under the influence of culture, and is "materialized" through language. The concept of "family" is one of the most important elements that make up the worldview and character of each nation. As for children, for them it is the most important social institution. This is quite natural, because the family is a form of life in society, it has its own characteristics and is a "mirror that reflects the social, legal, demographic and cultural aspects of the life of peoples.[17]"

In order to find a system of meanings for the concept of "family" in the English language, an analysis was made of how to explain the lexical meanings of this word in the dictionary. It turns out that the word "family" in English means a group of people related

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[16] Gojaturk, N. Ilham Aliyev: Silk Road Civilization and Azerbaijani Diplomacy / N. Gojaturk. - Baku: Nurlan, - 2008. - p. 45, 51.

[17] Михалева, М.В. Structure and content of the concept of "marriage" in the linguistic consciousness of Russians and Americans: / Abstract of the dissertation of the candidate of philological sciences / - Kursk, 2009. - p. 9.

by marriage, blood relationship or adoption, sharing a common household and certain social roles.

The term "family" usually includes spouses, parents, siblings. Keywords and keywords are chosen to fully explore the concept of "family". These words - mother, father; wife, husband, spouse, couple; daughter, son, child, baby, children; love, wedding, marriage; grandmother, grandfather, grandparents - carries out the basic verbalization of the concept and is present in children's poetry. They (depending on the type of family relationship) can be represented as three semantic areas - parent and child, family-kinship and marital relations.

The family has an exceptional influence on the child, shapes the way of life around him. In the poem "Rock Bye Baby" the parents are on the same social class level and both belong to an aristocratic society. The baby can sleep peacefully because his father is a nobleman and his mother is a queen. Raised in royalty, the child grows up surrounded by women with gold rings and drummers playing for His Majesty. The dynamics of the work is enhanced by a clear rhythmic pattern that attracts young listeners. This is achieved by the multiplicity of rhyming of male, i.e., stress on the last syllable (green, queen, ring, king) and female - stress on the syllable before the last syllable (child, nobleman, lady, drummer) and using the polysyndeton method (purposeful repetition of unions) . (For example, the anaphoric repetition of the disobedient union "oath" in the second four lines).

In W. S. Stoner's satirical poem, "Answers, Not Questions, Worry," a mother asks her child not to bore his father with questions because the father is tired of answering the same questions every day. The mother tries to convince the child that such an action upsets the father. The head of the family does not know how the child will react to these tears.

"No, Mother", replied the inquisitive lad,

"It's the answers, not questions, that trouble poor Dad".

(Xeyr, əziz ana - uşaq söyləyir: Atanı suallar yox, cavab narahat edir) az.

The British understand the social role of the family from an early age. For example, in the lullaby "Bye, Oatmeal", the vulture sends his father on a hunt. A father goes on a rabbit hunt to cover his child with his skin. The adverb "a-hunt" is formed here from the gerund by the prefix a- and indicates movement. This is a characteristic feature of English folklore. Alliteration (processing of the same type of consonants in a passage of text) becomes the leading phonetic means here and is obtained by repeating the explosive consonant "b": buy, bunting, rabbit, baby, bunting. This method involves the monotonous sounding of lullabies for the baby's sweet sleep.

In English culture, in addition to the role of the breadwinner, the father is given the role of educator of children. In "When Evening Falls", the children look forward to their father's arrival (they put on a performance before going to bed) to play "time to go to bed". The father will read a book to the children or tell an interesting story. The inversion shows that the children are involved in the game (he will bring us a book, / he will sing a song to us, / he will tell us a fairy tale). The use of parallel constructions, consisting of the vowel defiance and a number of verbs, testifies to the regularity of evening games. The repetition of the pronouns "we" and "we" emphasizes the unity of the family and defines its boundaries.

Grandparents play a special role in a child's life. Unlike Azerbaijani, in English these two words are represented by one word - the word "grandfather". The literal translation of the word "grandfather" into Azerbaijani is "great parent". Grandmothers pamper their grandchildren, pamper them and buy gifts for them. For example, in the poem "Girl, girly" a little girl comes to visit her grandmother, and the grandmother gives her a can of milk. The Azerbaijani children's song "Dairy Grandmother" tells about the relationship between a grandmother and a granddaughter. The lyrics of the song say: "My grandmother is a milkmaid, I am her helper, I am. I bring eggplant. I will deliver to my grandmother quickly.

Little Brits sometimes don't travel with their sisters. For example, in the poem "Betty an I" ("Betty and I"), the brother, who

prefers tea, takes offense at his love of coffee, like a true Englishman. The lyrical hero addresses the young reader with an interrogative sentence with the pronoun "you", transfers him to his world.

The third subsection of the third chapter of the dissertation is called "Metaphorical means in the expression of the conceptual field "Relationships" in English".

Metaphor is one of the most widely used stylistic devices in fiction. Metaphor allows you to create in the work a very deep, emotional image that arises on the basis of bright, unexpected associations. The most common means of translating metaphorical units is substitution. The substitution is used when translating metaphorical units in case of lexical or associative discrepancy between the elements of the metaphor in the original and in the target language. For example: ready to rush at the invader and trample him to death. In a broad sense, the verb to run means to run, to move freely.

When the expression "run" is translated as "run", the expression weakens or even disappears. Therefore, the translator translates the verb to run with the word to throw, using a substitution. The word invader is usually translated as occupier, usurper. In the text of the novel, this word is replaced by the word poison, yagi, which significantly expands the lexical content of the sentence in translation Full translation is also a very common tool in the translation of metaphors. This transformation is used when translating metaphorical units when they coincide with the rules of correspondence of two languages and the traditions of expressing emotional and evaluative information used in the metaphor. For example:

- a clear reproduction of society in miniature - an accurate depiction of the entire society in miniature;
- left in the prime of his summer;
- He crowned his work with success. - He crowned his work (activity) with success.

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The fourth half of the third chapter of the dissertation is entitled "Analysis of the representation of the concept of "family" in Azerbaijani literature."

In his works, Ilyas Efendiev always talks a lot about human duty, civic duty, relations between the individual and society, family and moral problems, expresses his views through new artistic images, in a unique original style.

The family is one of the leading factors in our mentality, and a woman, the bearer of Azerbaijani national thinking, without marriage feels like a bird with broken wings, regardless of the degree of prestige and position she has won in society. This complex of imperfections lives in a different context, when a woman becomes a mother and transfers her position in society to the order in the family. The potential energy of a woman responsible for raising a sane, sane citizen in humanity is being transformed into a family, a small state that lives by its own laws. This is due to the family values in which he grew up, his blood and genetic affiliation, his national mentality, his religious affiliation. The honor and dignity shown to women in the Holy Quran, as well as their right to be free and loved, are more confirmed within the family. One hadeeth even states that when the Messenger of Allah (peace and blessings of Allah be upon him) was asked: "O Muhammad (peace be upon him), why was not one of the 124,000 prophets sent to earthly women?" That is, a woman has an honorable mission entrusted to her by God, and this is to be a Mother. A woman is a mother, and wherever she is, whatever religion, race or country she represents, she should strive to bear the burden of legitimacy of this honorable duty. In my opinion, this point is an invaluable tool for creating harmony between the spiritual world of a woman and the elements of living life, and the feeling of life based on it separates the women of the East from the women of the West. In the West, women who fight for their freedom and zealously defend their rights are more attached to outer life than to their family. Even today, there is a strong centrifugal tendency in the criteria underlying the ever-increasing number of feminist organizations. Of course, this is not an alternative to the "field life"

applied to women in Soviet times, where until the last moment the freedom, inviolability and freedom of a woman as an individual was emphasized. But in the end, the same result is achieved: a woman begins to become a partner of the opposite sex, moving away from her virtues, such as elegance, nobility and sensitivity. As the famous Yevtushenko wrote: "Ah, women, women. You were the crown of men's heads. You said so much "freedom to us" that they took it out of their heads and put it on their side, you became their equal ... ". The issues raised in the plays "The Peasant Girl" (1962) and "The Good Man" (1963-64), written on the theme of family and life, are relatively uninteresting and small problems in terms of the test of eternity. However, in these works in the comedy genre, the writer-playwright's intention is to laugh at the false passions in the life of modern man, to correct him in the light of positive examples. Another - in "The Comedy of a Man" (1978), Mirza Ibragimov again turns to eternal themes, this time on the basis of motives received from the great comedian Moliere, describing and exposing the character of Don Juan, still inexhaustible, but somewhat aggravated.

There are families in Azerbaijan that have very healthy, exemplary values and criteria. One of these values and criteria is marriage. Marriage is not only an official document for us, but also a seal that binds two people for life, responsible for the growth of generations, the education of future citizens, the education of their worthy children. In general, the role of the child factor in strengthening the foundation of the Azerbaijani family is great, and a child born out of wedlock does not meet the criteria of the Azerbaijani family. This context is also reflected in Anar's comments to Zaura in Dadash's "Beşmərtəbəli evin altıncı mərtəbəsi": "If the family is not connected with children or marriage, then such contact becomes such a terrible torture as one can imagine."

Let us turn to an excerpt from the novel "Böyük dayaq ".

From Rustam's conversation with his family, we see that the idea of preserving the family traditions of the older generation is as follows: "My family is like a fist. If one of my fingers opens, I will

cut it off[18]," he said.

The articles by Yegana Ismailova " The book Dada Qorqud " and "Modern Azerbaijani Literary Thought" were selected. Along with the courage and steadfastness of the son, motherly holiness, motherly heart and motherly love are reflected here. The mother, who is a full member of the family with a man, is not only an educator, but also a savior. The mother's name sounds very proud in the work. The mother, fighting for family honor and pure love, is also a martyr, a symbol of fidelity and tolerance.

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Azizkhan Tanriverdi gives examples of the concept of a family from the epic "Dede Gorgud" in the book "The Word of the World of Kitabi-Deda Gorgud": the hearth in Kitab means home, country, tribe, clan, koma, karma aile, varma). The word "hearth" in the Western dialect has the same meaning as the tribe, clan (do not get into our hearth - this is not forbidden to our generation). What linguistic means are used to concretize the family?

Over time, people's ideas about the world change. Today, the concept of the family is beginning to change in the example of serious crimes committed in the family, no doubt in comparison with previous times. Thus, crimes that used to be rare are now on the rise. Previously, a son rarely killed his father or mother, but now the number of such crimes has increased. How does society digest this situation? the question arises. The increase in such cases, which is very undesirable for society, worries many. Imagination connects the

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[18] Ibrahimov, M. Great support / Ibrahimov M. -Baku:Ushaqganjnashr, -1957. - p. 7

cause of this situation with material or psychological factors. Thus, the imagination emphasizes that genetic, social and psychological factors are at the root of crimes within the family. Family problems also have a profound effect on people's psyche.

It is a clear fact that in order to have a comprehensive picture of any whole (the family as a whole society), it is necessary to engage in analytical analysis down to the smallest detail (family members, relatives), and vice versa. class, that is, it depends on our perception of the whole they are in.

As a result, we can show the following:

The meaning of the word family is realized as part of an imaginary system in our brain.

In general, this chapter reveals the semantic load of the concept of the family. The possibilities of expressing this concept in the Azerbaijani language are determined. Metaphorical relationships become clearer. Family burdens are exhibited in synonymous rows.

Thus, the logical and subject essence of the family concept is revealed. As a result, we can conclude that the concept of the family can create a lexical-semantic field in our language.

The following results were obtained during the study:

The concept of "family" can indeed be understood as a historically developed and verbally expressed conceptual and linguistic whole. This integrity is connected with the most important areas of life, comprehensively conceived through language, evaluated socially and subjectively, actively and uniquely manifested in different directions. This concept has all the main features inherent in the basic concepts. Thus, the concept of "family" is expressed in many words, and in each of these meanings there is a single concept of "family". This concept, in turn, is connected with the deictic system of language; enters the circle of events that form the immediate environment of a person; acts in three directions as an active, creative category; creates smaller concepts, occasional and individual author's extensions, i.e. "family" and family members already serve as the basis for a wide range of metaphors and schemes; its roots go deep into the history of every nation. The

concept of the family is socially valuable and socially characterized; at the same time, this concept has the opportunity to create its own "antagonist".

As a result of the component analysis, it can be seen that the concept of "family" exists in the context of small concepts - "family", "surname", "nest", "yard", "house", "dynasty", "family" and their derivatives. The concept of "relatives" includes "relatives", "relatives", "relatives", "friends", "godfather, son-in-law, etc." closely related to small concepts like . The concept of "marriage" exists around "marriage", "marriage", "wedding", "hut", "engagement" and a number of other concepts. An extensive system of kinship terms forms a common periphery of the conceptual areas "family" and "relative-relative" and partially comes into contact with the conceptual area "marriage".

The analysis of the basic concepts of the considered hyperconcept in the Azerbaijani and English cultures is based on the stage-by-stage coverage of the results of the reconstruction of the Family/Home concepts in the national language landscape (based on vocabulary data).

The study found that the Azerbaijani and English ideas about the family have the same vertical kinship structure according to the scheme family/generation, clan/clan, tribe-nation/nation. In such schemes, the family plays the role of the foundation of a hierarchical system that reflects the development of social relations from each individual to a large state, not only in a hyperconceptual plan, but also within the framework of this study, nationality, culture. and even out of time. It can be done. Regardless of the characteristics of society, both in languages and cultures, the horizontal section of the Ailə/Family concept is based on three types of relationship: direct blood relationship, indirect blood relationship, relationship through marriage and extra-family relations within the family.

Considering the above relationship of kinship, we concluded that the core of the family, which is the basis in both linguistic cultures, is a function of the continuation of the descending line.

The main content and provisions of the dissertation are reflected in the following articles published by the author in Azerbaijan and abroad and at international conferences in which he participated:

1. Ailə konsepti linqvokulturoloji aspektdə // Doktorantların və gənc tədqiqatçıların XVIII Respublika Elmi Konfransının materialları, – Bakı: – 19-20 dekabr, – 2013, – c. 2. – s. 154-157.

2. Ailə konsepti semantik münasibətlər çərçivəsində // – Bakı: Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2014. № 2, – s. 265-267.

3. Ailə konseptinin ingilis və Azərbaycan dilləri frazeoloji sistemində verballaşması məsələlərinə dair // Ulu Öndər Heydər Əliyev irsində multikultural və tolerant dəyərlər, – Bakı: – 3-5 may, – 2016, – h. 1. – s. 224-226.

4. Müasir linqvistik terminşünaslıq nöqteyi-nəzərindən konsept mininə aid tədqiqatçıların fərqli fikirləri // Doktorantların və gənc tədqiqatçıların XVIII Respublika Elmi Konfransının Materialları, – Bakı: – 24-25 may, – 2016, – c. 2. – s. 42-43.

5. Ailə konseptinin bəzi məsələlərinə dair (Azərbaycan, ingilis və rus dillərinin materialları əsasında) // – Bakı: Filologiya məsələləri, – 2016. №9, – s. 153-157.

6. İngilis ədəbiyyatında və uşaq oyunlarında "ailə" konsepti // "Davamlı inkişaf və humanitar elmlərin aktual problemləri" adlı Respublika konfransının materialları, – Bakı: 24 oktyabr, – 2019, – s. 39-42.

7. The basis of the verbalization research concepts in linguoculturology // – St. Louis Missouri, USA: International journal of advanced studies in language and communication, – 2019. №2, – p. 7-10.

8. Концепт «семья» в английской языковой картине мира // – Киев: Научный вестник Международного гуманитарного университета, Серия Филология, – 2020. – № 44, – c. 152-155.

9. Koqnitiv linqvokulturologiyada "ailə konsepti" anlayışı // – Bakı: Linqvistika problemləri, – 2021. c. 2, №1, – s. 142-152.

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Dissertation is accessible at the Library of Azerbaijan National Academy of Sciences, The Institute of Linguistics named after Nasimi.

Electronic versions of dissertation and its abstract are available on the official website of the Institute of Linguistics named after Nasimi, Azerbaijan National Academy of Sciences.

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