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**УО'К: 811.1'373.612:81'42(410+479.24)****“METAPHORIZATION IN THE MYTHOLOGICAL LEXICON OF ENGLISH AND AZERBAIJANI LANGUAGES” (COMPARATIVE-HISTORICAL TYPOLOGICAL LINGUISTICS)****"INGLIZ VA OZARBAYJON TILLARINING MIFOLOGIK LUG'ATIDA METAFORIZATSIYA" (QIYOSIY-TARIXIY TIPOLOGIK TILSHUNOSLIK DOIRASIDA)****«МЕТАФОРИЗАЦИЯ В МИФОЛОГИЧЕСКОЙ ЛЕКСИКЕ АНГЛИЙСКОГО И АЗЕРБАЙДЖАНСКОГО ЯЗЫКОВ» (В РАМКАХ СРАВНИТЕЛЬНО-ИСТОРИЧЕСКОЙ ТИПОЛОГИЧЕСКОЙ ЛИНГВИСТИКИ)**

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Abstract

Metaphors are an important part of language learning and are manifested in the competent study of the language. The expressions included in the composition of mythical metaphors have rich characteristic features. These are features inherent in both the Azerbaijani and English languages. There is a difference here that in English, where there are enough expressions, they are reflected in the dictionaries related to them. In the phraseology of the Azerbaijani language, since these expressions are not selected separately, it is difficult to distinguish them. Thus, Azerbaijani researchers did not separate metaphorical expressions in their scientific works and dictionaries about mythical metaphors, but gave them together with proverbs and sayings. This also makes it relatively difficult to distinguish them from others. Metaphors used in both Azerbaijani and English give a special shade and unique variety to the text during conversation. Metaphors enrich the language, make speech more fluent and attractive. This article discusses the metaphors used in everyday life, their equivalents in the Azerbaijani language. The article explores the use of various innovative teaching approaches and methods when teaching figurative expressions. Innovative methods show the need to study mythical metaphors and idiomatic expressions, thus increasing learners' awareness of unique words, expressions.

Annotatsiya

Metaforalar til o'rganishning muhim qismi bo'lib, tilni malakali o'rganishda namoyon bo'ladi. Mifik metafora tarkibiga kirgan iboralar boy xarakterli xususiyatlarga ega. Bular ham ozarbayjon, ham ingliz tillariga xos xususiyatlardir. Bu yerda farq borki, ingliz tilida iboralar yetarli bo'lgan joyda ular bilan bog'liq lug'atlarda o'z aksini topadi. Ozarbayjon tili frazeologiyasida bu iboralar alohida tanlanmagani uchun ularni farqlash qiyin. Shunday qilib, ozarbayjon tadqiqotchilari o'zlarining ilmiy ishlari va afsonaviy metafora haqidagi lug'atlarida majoziy iboralarini ajratmay, ularni maqol va matallar bilan birga bergenlar. Bu ham ularni boshqalardan ajratishni nisbatan qiyinlashtiradi. Ozarbayjon va ingliz tillarida qo'llaniladigan metaforalar suhbat davomida matnga o'ziga xos rang va o'ziga xos rang-baranglik bag'ishlaydi. Metaforalar tilni boyitadi, nutqni ravon va jozibali qiladi. Ushbu maqolada kundalik hayotda ishlataladigan metaforalar, ularning ozarbayjon tilidagi ekvivalentlari muhokama qilinadi. Maqolada obrazli iboralarini o'qitishning turli innovatsion yondashuvlari va usullaridan foydalanish ko'rib chiqiladi. Innovatsion usullar afsonaviy metaforalar va idiomatik iboralarini o'rganish zarurligini ko'rsatadi, shu bilan o'quvchilarning o'ziga xos so'zlar, iboralar haqidagi xabardorligini oshiradi.

Аннотация

Метафоры являются важной частью изучения языка и проявляются при его глубоком освоении. Выражения, входящие в состав мифологических метафор, обладают богатыми характерными чертами. Эти черты присущи как азербайджанскому, так и английскому языкам. Различие заключается в том, что в английском языке такие выражения достаточно широко представлены и отражены в соответствующих словарях. В азербайджанской фразеологии эти выражения не выделяются отдельно, поэтому их трудно различить. Таким образом, азербайджанские исследователи в своих научных трудах и словарях, посвященных мифологическим метафорам, не отделяли метафорические выражения, а приводили их вместе с пословицами и поговорками. Это также затрудняет их разграничение с другими. Метафоры, используемые как в азербайджанском, так и в английском языках, придают речь особую окраску и уникальное разнообразие. Метафоры обогащают язык, делают речь более плавной и выразительной. В данной статье рассматриваются метафоры, употребляемые в повседневной жизни, а также их эквиваленты в азербайджанском языке. В статье также исследуются различные инновационные подходы и методы преподавания при обучении образным выражениям. Инновационные методы подчеркивают необходимость

изучения мифологических метафор и идиоматических выражений, тем самым повышая осведомлённость учащихся о уникальных словах и выражениях.

Key words: Azerbaijani, English, lexical, figurative, phraseological combination, meaning.

Kalit so'zlar: Ozarbayjon, ingliz, leksik, obrazli, frazeologik birikma, ma'no.

Ключевые слова: Азербайджанский язык, английский язык, лексический, образный, фразеологическое сочетание, значение.

INTRODUCTION

Language is a dynamic, evolving system influenced by sociocultural and psychological factors. One of the most vibrant manifestations of this evolution is metaphorical language, particularly in the form of idioms and phraseological units. These expressions enrich speech, provide cultural nuance and facilitate emotional and cognitive connections. Metaphors rooted in mythology and religion carry particularly rich semantic fields, reflecting collective memory and cultural perspectives.

In English, metaphorical expressions are well- documented in dictionaries and linguistic research. In contrast, Azerbaijani phraseology often merges such expressions with proverbs and sayings, complicating their identification and study. This research compares how metaphorical expressions function in both languages and considers how they can be effectively taught using innovative pedagogical strategies.

Language changes and develops. Language change is closely related to subjective factors in all its level units, depending on the context of time and space. When we say that language changes, we mean a process that occurs in different units, depending on people's communication needs, weakly or rapidly, broadly or narrowly, for a long or short period of time, etc. As for development, there is nothing unchangeable in language, as in nature, but development has significant differences in the degree and content of its pace. Development is not only a social and public analysis, it also belongs to the linguistic sphere and covers all spheres of language. The reason for this is the development taking place in the minds of language speakers. If some words in the lexical system of the language become archaic or disappear from the language, then the language replaces those concepts with new concepts for the period and time. This paves the way for development in the direction of abandoning unnecessary ones, creating or adopting new ones in order to meet the new communication needs of the language. In all cases, the stability or change of the level structures and units of the language is relative. If we say that the grammatical structure of a language is stable, of course, we consider it stable in relation to the lexical level. [2, 162] Even the syntactic level of a language undergoes functional expansion in the process of communication, and new functional features are formed in it. We consider this possible, especially in the act of unmediated speech. Such development, which is universal for the languages of the world, logically proves that the factor of change or development in a language is one of the main conditions for its existence. In view of all this, the level of a language that is most subject to change is the lexicon. There are also social, political, social and psychological reasons for this.

The change in the economic and political structure of society is a completely natural phenomenon, which leads to the emergence of a large number of lexemes in the vocabulary of the language and the introduction of words denoting new concepts in their place. At this time, it is impossible or meaningless to talk about the proportion of words entering and leaving the language; the main criterion here is the need for the language to express the necessary concepts. Depending on the communication needs of people, depending on the need to express something, some concept in the minds of the members of the language collective, new words are added. Another type of development in the lexicon of the language is associated with the structural enrichment of the semantics of the word. [8, 181] Although the study of this problem began with ancient Greek philosophers, it continues today. Although they spoke about polysemy in lexical units, they focused their main attention on the existence of a natural connection between words and objects. Thus, thinkers of the ancient world observed changes in the semantics of words and came to the conclusion that semantic transfers exist between words. This can be considered an important scientific innovation for its time. Aristotle first proposed the principle of a very important change in the semantics of words by proposing that the meaning of words can be transferred from genus to

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species and between species [1,101-102]. This laid the foundation for Aristotle's theory of the figurative meaning of words.

Later, other prominent linguists such as V. von Humboldt, A. Potebnia, G. Paul put forward important ideas about the metaphoricalization of words and the formation of new semiotics in them against the background of language development. Thus, after the ancient Greek thinkers, major research works on the metaphoricalization of words began to appear starting from the 18th century. However, a broad scientific analysis of the problem and progress in this field belong to the 20th-21st centuries. According to C. Hockett, "A metaphor is a grammatical form consisting of a single morpheme or a complex form, the meaning of which cannot be determined on the basis of its existing structure." That is, words develop from monosemanticity to polysemanticity, in this process, multiple meanings are formed through their metaphorization in any context [4, 18].

In the studies of the above-mentioned authors, no matter how much serious effort was made to study the principles of the emergence of figurative meanings in words in structural linguistics, no matter how much scientific achievements were made, the principles of the mechanism of transfer in metaphors still could not find their solution. Only the emergence of the anthropocentric paradigm in linguistics, the formation of the principles of anthropocentric linguistics clarified very important issues related to metaphor transfers. L.P. Smith wrote that no matter how much language develops, it will have to confirm one fact that the semantics of a word cannot be studied outside the objective reality reflected in the human mind [9, 95]. In American cognitive linguistics, M. Morris gave a new impetus to research in this direction by characterizing semantic transfers between lexical units as relations between semantic fields [6, 21]. And in general, in linguistics, such a concept was put forward regarding semantic transfers that there is a semantic transfer model in the minds of all people and that it comes into action at any moment and forms various types of metaphors. In studies in this aspect, the issue of the connection of transfers with national culture and national mentality has revealed new problems in linguistics. [10, 12] This is also related to the issue of the fact that the associated objects and events are related to the way of understanding the life of the speakers of the language. Let's say that the system of associations in the language of the Turkic peoples is different from that of the Germanic languages, or in some cases overlaps. They also have their own cultural and historical basis. The formation of lexical associations in the language depends on the model of perception of the world by the language collective, its psychology. On this basis, metaphorical transfers such as metaphor and metonymy (we consider synecdoche as a type of metonymy) have been formed.

Metaphor is not only a universal phenomenon in languages, but it is also regulated by national-ethnic consciousness. For example: *to have a bee in one's bounet* – "to have something constantly on one's mind or to be bothered by something", *be wolking on thin ice* – "to be in a risky or dangerous situation". Idioms are formed by combining words that are only in the form of idioms and do not express their true meaning when understood as idioms, and are not compatible both semantically and syntactically. For example: *foot the bill* – "to pay the bill", *take smth. at face value* – "to accept something as it is".

Such a complex transfer process is characteristic not only of the Azerbaijani language, but also of other languages. Sometimes metaphorization in lexical units is observed with the emergence of semantics that are very close to the real meaning. [7, 71] For example: The history of the formation of the idiom *Let your hair down* is as follows: In ancient times, women who tied their hair up in public places would do so in order to feel free and comfortable at home or among friends. Later, this expression changed its form and began to be used as an idiom. [5, 124]. Such idioms usually have less semantic complexity. In such idioms, both components or all components in a component retain their literal meaning in certain cases. However, the interesting thing is that in this case, the entire combination has a metaphorical character within the framework of a specific topic. What distinguishes such idioms from others is that these idioms are easier to understand than others. Because the meaning to be understood here is clarified, especially through a certain number of constituent elements. For example: on foot; on the country; happy birthday; a merry/happy Christmas; a happy New Year; You can show Happy Anniversary, etc.

There are also many idioms that, although they are used in languages with different systems, if they cannot be translated literally or if it is impossible to give an equivalent when

moving from one language to another, then this expression must be transformed from one language to another. Researcher T. Guliyev writes about this: "When talking about any uncertain or difficult task, the idioms "when pigs fly; castles in the air; if ifs andands were pots and pans and if the sky falls, we shall catch larks" are used in English. These idioms can be translated literally into Azerbaijani as "donuzlar uçanda", "havada qəsrlər", "əgər əgərlər və vələr"; çaydan və qazan olsa", "səma nə vaxt yerə enərsə", "torağayları da o vaxt tutarıq". However, as it turns out, there is no such expression in the Azerbaijani language. Both in the form of an expression and an idiom. That is why such idioms and expressions should not be translated into Azerbaijani, but transformed. In other words, that idiom should be replaced with an idiom in Azerbaijani that is consistent with its semantics. In Azerbaijani, idioms are used at this time, such as "dəvənin quyruğu yerə dəyəndə" Although component similarity is completely eliminated, semantic equivalence is achieved during transformation. [5, 91]

Another type of metaphorical transfers refers to word combinations or sentences. Although in principle they do not differ from the metaphorical transfers explained above, they also have some peculiarities. Many researchers have their own opinions on this. For example, S. Aliyeva writes in her research work about what happens when a combination is replaced by a word: "It should be agreed that considering a phraseologism equivalent to a word does not mean identifying the word with a phraseologism. The point is that we can use phraseologism as a synonym for a word. This situation is observed in both Azerbaijani and English. For example: Expressions that can be characterized as "əldən düşmək yorulmaq; to get on one's nerves – to away, to irritate" still exist and remain in existence. It is in this sense that phraseology and word are considered equivalent to each other and there is no doubt about this. Of course, if the word and phraseology do not differ from each other, they cannot be attributed to separate branches of linguistics. This difference undoubtedly exists. In our modern era, both the internal form and phraseological semantics of the phraseological combination mentioned in Azerbaijani and English coexist. The phraseological meaning of this expression occurred due to the metaphorization of the true meaning. The intensification of the socio-political situation usually stimulates the creation of metaphors in the language due to the transfer of metaphors with political content. Such combinations are formed in the form of metaphor models.

As we know, metaphors arise as a result of the association of words belonging to different semantic fields and they have cognitive models. For example, the cases mentioned in the following examples have occurred, when the components of these word combinations, moving away from their independent meanings, created or caused the emergence of a completely different meaning in phraseological conjunction. Let's consider: He pulled himself together quickly. They were at their wits' end. The soldier will keep their eyes open in the country, where the blacks known to be hostile. The phrases in these sentences, such as pull together, at wit's end, and keep eyes open, have actually strayed from their original meaning and have led to the creation of a completely different idiom. These expressions, in the context of the compound, have led to the creation of the meanings of "özünü ələ almaq", "çaş-baş qalmaq" and "ayıq-sayıq olmaq" in the Azerbaijani language, respectively.

Another type of metaphorical transfer is the construction of a word combination or sentence on a figurative meaning. Such metaphors are calculated on the other party in communication indirectly, but with a serious emotional effect. Usually, the meanings expressed by such constructions, which occur at the level of folk proverbs and sometimes proverbs, rise to the level of folklore and gain the right to universality. For example: to come a cropper – "to suffer a disaster"; neck and crop - "completely all"; at six and seventh – "confused"; to get one's cap at smb.– to attract someone's attention. The idea implied in the general content of this phraseological combination has an equivalent expression in many languages, especially in Azerbaijani. The difference is only in the construction of the expression between them. It seems that humanity sometimes gives similar reactions to the events it encounters, and they also find their expression in the language, new expressions are formed.

METHODS

This study employs a contrastive linguistic analysis of English and Azerbaijani metaphorical and idiomatic expressions, focusing on:

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- Lexicographical sources (English idiom dictionaries, Azerbaijani phraseological references)
- Academic literature on metaphorical transfer and cognitive linguistics
- Selected idioms and metaphors of religious-mythological origin in both languages

Additionally, we review innovative language teaching approaches, including contextual, comparative and cognitive methods, to evaluate their effectiveness in teaching metaphorical expressions.

RESULT

Language always refers to the existing opportunities to convey the emotion or understanding that arises during communication, and shows innovation depending on the intellectual level of the speaker and his ability to use the capabilities of the language. At the lexical level, innovation is manifested in the form of new semiotics and newly formed phraseological units in the semantic structure of lexical units. Phraseological combinations that arise in the language, regardless of their formation, are considered a new lexical phenomenon. Because a new linguistic unit enters the lexicon; language enters the speech circulation as a means of precise expression in the appropriate context to convey some emotion, emotional subtleties. English, like other languages, has lexical units, as well as phraseological units, at a level that will meet the communication needs of its speakers. It is possible to describe the meaning of many idioms and idiomatic expressions with the metaphorical thinking style. In this case, the metaphorical thinking style helps any person to perceive and understand the figurative meaning of the continuation precisely as a result of imagination. Such features of the metaphorical thinking style allow us to conclude that the idioms existing in both languages are phraseological units with all meanings, both figuratively and logically justified.

Thanks to them, the Azerbaijani language fully copes with a number of lexical problems arising from modern scientific and technological development. It is among the developed European languages. This feature is in its perfect phonetic system, constantly developing lexical system and grammar. Therefore, we conclude that Azerbaijani and English, like the languages of the world's leading nations, are constantly changing and developing.

DISCUSSION

The findings support the notion that metaphorical language is both universal and culturally bound. While structural linguistics has made strides in identifying metaphorical mechanisms, anthropocentric linguistics offers deeper insights into the national-cultural context of metaphors. The metaphorical thinking style enables learners to grasp complex meanings through imaginative reasoning.

The disparity in metaphor documentation between Azerbaijani and English reflects differing scholarly traditions. Nevertheless, both languages exhibit robust metaphorical systems that adapt to the evolving needs of their speakers. The Azerbaijani language, with its rich phonetic and syntactic structures, proves capability of lexical innovation, keeping pace with global linguistic trends.

Moreover, the development of phraseological units signals the continuous interaction between thought and language. Metaphors, by capturing cultural worldviews, serve as cognitive tools that shape how speakers interpret and articulate their experiences.

CONCLUSION

Metaphors and idioms are essential linguistic tools that reflect and shape human thought. This comparative study underscores the importance of recognizing metaphorical expressions as dynamic elements of language. Azerbaijani and English, though structurally and culturally distinct, both demonstrate the cognitive and communicative power of metaphor.

The integration of innovative teaching strategies into language education not only facilitates comprehension but also fosters cross-cultural understanding. A deeper exploration of metaphorical expression in Azerbaijani, particularly through dedicated lexicographic efforts, would contribute to both linguistic theory and pedagogical practice.

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