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ABSTRACT

of the dissertation for the degree of Doctor of Science

**NEGATIVE-AFFIRMATIVE VARIABILITY
OF PHRASEOLOGICAL UNITS IN MODERN GERMAN
AND AZERBAIJANI LANGUAGES**

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THE GENERAL CHARACTER OF THE RESEARCH

Actuality of the subject and the degree of research. This dissertation is the first research work devoted to the analysis of negative and privative idioms that form an important part of the phraseological system of German and Azerbaijani languages. This research, which examines the comparative typological aspect of negative and privative idioms, the negative and privative idioms which are complex linguistic units are investigated not only from a linguistic standpoint, but also from a broad philological and general-theoretical perspective. The phraseological system of these two languages are studied in both structural-semantic and communicative-stylistic aspects based on the materials of the comparable languages. This study explains the role of formation of negative-affirmative variability of explicit and implicit idioms with negative components, privative phraseological pairs, privative parems and fixed comparisons that play a special role in the phraseological system of comparable languages.

The use of the Azerbaijani language as a state language in all enterprises and foreign companies operating in the country is one of the key factors that make the topic relevant. That is why for fluent speech in Azerbaijani it is necessary to learn and comprehend significant nuance, wisdom of the language and the phraseological units that are the carriers of national culture. On the other hand, if we take into consideration that German language is one of the main foreign languages taught in higher and secondary schools, not only the actuality but also the importance and significance of this thesis is further confirmed by the study of negative and privative idioms in German and Azerbaijani languages, contradicting their semantic features. In addition, it should be noted that in recent years phraseology as an independent field of linguistics has attracted the attention of language researchers. Therefore, despite many research works in this area, there are still many issues that are controversial, waiting resolution and need to be investigated.

It is known that during systematic study of any language, it is necessary to focus to the developmental directions in linguistics. Of

course, one of the important tasks facing modern linguistics are the comparative-typological study of functional-semantic language categories. Thus, comparative research of different levels of the Azerbaijani language with related or non-related languages is both relevant and important.

Research shows that since the 1970s, interest in communicative linguistics, communicative theory in the broad sense of the word, pragmatic and social linguistics, psycholinguistics and text linguistics, as well as the comparative study of different language systems has increased.

In his speech at “Analysis of languages on contrastive aspect” symposium in 1989, German scientist Gerhard Nickel emphasized the role of contrast studies in the perfect analysis of languages: “*The comparative study is aimed to reveal sameness, similarities and differences based on systematic comparisons of two or more languages at all levels. Comparative analysis of various levels of different languages is one of the inevitable requirements of science of linguistics*”.¹

If to glance at the history of linguistics, it can be observed that the idea of comparing languages developed a long time ago. It is remarkable that at the end of the 18th and early 19th centuries, “Comparative Philology” had reached a high level of development in Germany. Within the traditional comparison, V.Humboldt and Y.Grim tried to evaluate languages through typological comparisons and considered that differences between languages should be regarded as the “people’s characters”. Thus, comparative linguistics, which has a long history of development, investigates not only the study of languages, but also the study of socio-linguistic and dialects. Comparative analysis of phraseological expressions, which is the praise of folk psychology, stands out for its actuality.

Sternkopf’s view also confirms this: “*Phraseology, established as a science in the early 50s of the last century, investigates a number of difficult and controversial issues of modern linguistics. There*

¹ Nickel, G. Kontrastive Linguistik. Lexikon der Germanistischen Linguistik, 2. vollständig neu bearbeitete und erweiterte Auflage / G.Nickel. – Tübingen: Max Niemeyer Verlag, – 1989. – 633 S.

*is no language incident in modern linguistics that has been so many controversial ideas and opinions in connection with its existence”.*²

The linguistic field theory forms the theoretical basis of the research. Therefore, this research is based on the views and opinions of V.V.Vinogradov, N.M.Shanski, A.V.Kunin, B.N.Teliya, I.I.Chernisheva, V.Flaysheer, U.Fix, B.Votyak, Y.Shternkopf, D.O.Dobroviolski, M.T.Tagiyev, H.A.Bayramov and others who accept phraseology as an independent linguistic science. The provisions of Ferdinand de Saussure and Charles Ballin form the basis of these ideas and considerations.

Based on existing analyses, it is possible to say that there is no any research work on the negation of phraseological units in German and Azerbaijani linguistic literature. V.Heineman, a German linguist who has thoroughly studied negation as a linguistic category, has written a seven-page “Phraseologismen mit neg-Konstituenten und NEG-Phraseologismen in der deutschen Sprache der Gegenwart” article and put forward several thesis-like ideas on the negation of phraseological units. In this article, the author emphasizes that there is no research on the study of the negation of phraseological units in German linguistics. While analyzing lexical units with implicit negation, the author noted that there are also phraseological units with such characteristics: “...*The negation of phraseological units does not end with the appearance of a syntactic negation element as a signal within the phraseological unit, at the same time, negative sense can be found directly in the semantics of phraseological units. This issue has remained open up to now and may form the basis of extensive research.*” (...*daß nicht das Auftreten eines syntaktischen Negationselements als Signal der negierenden Gesamtbedeutung einer phraseologischen Einheit angesehen werden kann, sondern daß sich dieser negierende Grundcharakter eines Phraseologismus auf ein obligatorisches Sem in der direkten semischen Information eines Phraseologismus gründet. Wir legen der Untersuchung dieses Prob-*

² Sternkopf, J. Einige Bemerkungen zu Fragen in der deutschen Phraseologie. // In: Wort und Wortschatz. – Tübingen: Max Niemeyer Verlag, Sonderdruck, 1998. – s.84.

lems – das bisher noch nicht aufgegriffen wurde – die Ergebnisse einer umfangreichen Studie zugrunde”).³

S.A.Abdullayev studied the category of negation in modern German and Azerbaijani languages and created a fundamental work. In this research, the author writes about the privative properties of verbs: *“We do not have the opportunity to give a broad lexical-semantic, communicative-pragmatic and functional-stylistic characteristics of phraseological units that are manifested as implementers of different privative semas. This is another topic of research”*.⁴

Referring to the views of well-known linguists V.Heineman and S.A.Abdullayev, who are excellent researchers of the category of negation, this research work is aimed at a comparative analysis of the issue of negation of phraseological units in German and Azerbaijani languages, which has not been studied so far.

The object and the subject of the research. The research object of the dissertation is the analysis of phraseological expressions in the different structured German and Azerbaijani languages from the structural-semantic point of view in a comparative-typological aspect. The subject of the study is the analysis of various structural types of negative and privative phraseological expressions selected from the phraseological system of the compared languages, more accurately, privative fixed comparisons that are implicit carriers of negation, phraseological pairs with privative features, privative idioms and parems in both structural and semantic aspects. At the same time, the subject of the research includes the analysis of the privative phraseological units, which express negative meaning explicitly and implicitly, depending on the communication conditions, the communicative-stylistic changes of these language units in a broad sense, and the content and form variability created by them.

³ Heinemann, W. Phraseologismen mit neg-Konstituenten und Neg-Phraseologismen in der deutschen Sprache der Gegenwart. // In: Wissenschaftliche Zeitschrift Gesellschafts- und sprachwissenschaftliche Reihe 30/5. Karl-Marx-Universität. – Leipzig: VEB Verlag Bibliographisches Institut, – 1981. – s.473.

⁴ Abdullayev, S.Ə. Müasir alman və Azərbaycan dillərində inkarlıq kateqoriyası / S.Ə.Abdullayev. – Bakı: “Maarif”, – 1998. – s.225

The goals and objectives of the research. The essential purpose of writing the dissertation is “What are privative idioms?”, “Which phraseological units are called negative idioms?”, “What is meant by negative-affirmative variability of phraseological units?”, etc. to answer such important questions on the basis of scientific analysis of selected language samples from different German and Azerbaijani languages. The principal goal of the research is to select negative and private idioms that differ from other phraseological units in terms of their main features in the field of phraseology and to study them as a whole system, to identify their common and different features in German and Azerbaijani languages referring to comparative interpretation of negative and private idioms.

The most significant purpose of the dissertation is to uncover the negative-affirmative variability created by different micro-fields of the privative phraseological system of German and Azerbaijani languages, to determine the specific weight of means of expression of negative-affirmative variability at the syntactic and textual level, to study the semantic-stylistic and functional-pragmatic relations created by different micro-areas of privative idioms, as well as the cases of functional synonymy. To achieve this goal, the following tasks are planned to be implemented:

- to investigate and comment on investigations in the field of phraseology in the specialized literature in German and Azerbaijani languages, to find out current problems in this field;
- to analyze different structured phraseological units from the structural-semantic standpoint in comparable German and Azerbaijani languages, to choose negative and privative idioms among them;
- to systematize the language material selected for the analysis;
- to analyze systematized negative and privative idioms from both structural and semantic aspect;
- to identify the possibility of developing affirmative idioms with negative elements;
- to group negative idioms according to the function of negative constitutives in their structure;

- to define contextual-situational indicators of privative semas, as well as functional ratios of explicit and implicit privatives;
- to analyze privative idioms from the functional-semantic and communicative-pragmatic point of view, which cause to the creation of negative-affirmative variability;
- to elucidate the important features of markers of privative idioms and their role in the realization of the negative meaning;
- to determine the intratextual features of privative idioms;
- to investigate the implementers of privative meaning in phraseological contexts;
- to analyze the logical-semantic features of contextual privatives.

The research methods. While studying the Soviet linguistic literature, it is note able that a number of methods were used in reference to the study of phraseology. V.V.Vinogradov's method of phraseology and word identification, N.Amosova's context to logical method, V.Arkhangel'sky's variational method, V.Zhukovsky's applicative method, I.Chernysheva's combined method, M.Tagiyev's coverage method. As can be seen that, a range of methods have been used to study phraseological units, which are complex units of language. Taking into account the universal and specific features of the German and Azerbaijani languages involved in the study, the comparative-typological method was widely used in this research. The transformation method has also been applied in the analysis of the semantic structure of individual examples, negative and privative idioms.

In the study, the preference was given to the descriptive method when analyzing the negative-affirmative variability of phraseological units in German language material, since this method refers to a certain period, or rather, to the period when the language was involved in the study. On the other hand, the descriptive method is one of the most commonly used linguistic methods applied by a researcher in independent creative study of any non-native language. The method of triple approach is also pointed out in the analysis of communicative-stylistic features of negative and privative idioms.

In addition to the selected examples of works of art, newspapers and magazines in German language, the ideas and considerations obtained during the empirical research conducted among teachers and students at four different universities – Bochum, Leipzig, Mannheim and Freiburg in Germany in different years were analyzed and used in the research. For comparison, the study involved 20,000 pages of material on different functional styles of both languages, and the specific features of the languages belonging to the Indo-European and Turkic language families were revealed.

The main provisions of the defense:

1. The use of negative elements with idioms depends on the degree of idiom and stability of phraseological units;
2. Separate phraseological micro-fields and contextual privatives play an important role in developing of negative-affirmative variability;
3. Negative semantics is realized in a positive structure in private idioms;
4. A definite group of negative idioms is formed as a modification of affirmation in the semantic system of language;
5. It is necessary to have negative elements in the structure of negative idioms
6. It is important to determine the classification of privative idioms from the semantic standpoint;
7. Privative idioms are divided into semantic microfields;
8. There are syntactic idiomization factors based on formal means of negation in comparable languages,;
9. In the act of communication privative idioms have a contextual position and perform various functions;
10. Phraseological privatives play a specific role in development of stylistic variability.

The scientific novelty of the research. The scientific novelty of the research is that in this dissertation, in contrast to the researches written so far in the field of phraseology, the negative and privative idioms included in the phraseological system of both languages are being studied for the first time in the structural-semantic, functional-semantic, and communicative-pragmatic aspects corresponding to the

contrastive model as a special group. So, an unexplored problem in the field of comparative German and Azerbaijani phraseology is solved and a new spirit is added to this field. The scientific innovations in the thesis can be grouped as following:

- Analysis of the role of idioms with explicit and implicit negation, phraseological pairs with privative features, parems and comparative idioms in the creation of negative-affirmative variability in the pragmatic aspect based on linguistic facts;

- Based on the material of both languages, the division of negative and privative idioms into groups, from the structural and semantic standpoint;

- Presentation of a new classification of privative idioms, which differs from the existing classifications in the field of phraseology in linguistics;

- Grouping of negative and privative idioms according to semantic aspect of separate micro fields;

- Defining of similar and distinctive features of negative and privative idioms in comparable languages.

The analyzing problem is the first in this area since negative and privative idioms have not been studied comparatively-typologically on the basis of different structured German and Azerbaijani language materials. In this thesis privative components and contextual privatives have been analyzed from the functional-semantic and communicative-pragmatic point of view and found their scientific solution by clarifying their role in the creation of nega-positive variation.

The theoretical and practical significance of the research.

This thesis devoted to the analysis of important theoretical problems, such as the use of privative idioms to the implicit expression of negative semantics, the logical-semantic features of negative and privative idioms, the possibility of realization of negative-affirmative variability in the dialogical and phraseological contexts, as well as, semantic micro-fields of privative idioms which is the implicit carriers of the negative semes in the non-negative structures in different structured German and Azerbaijani languages, which can be used as a theoretical source of different functional-semantic fields

in terms of general-linguistics and comparative-typological study, text linguistic and the analysis of semantics and pragmatics of the text for scientific research. This dissertation can be used to explore a number of problems that remain open to controversial and disputable fields of linguistics. It should be noted that the research opens up new perspectives for the development of communicative linguistics as well as textual and pragmatic linguistics. Therefore, it is also possible to benefit from this research in order to study specific areas in a typological context and to conduct comprehensive research in this field on the basis of materials of different languages.

In addition to the theoretical significance of the study, the practical value is no less important. The materials of the present dissertation can be used in general and comparative stylistics, lexicology, pragmatics, cognitive linguistics, text interpretation, translation theory and teaching practical translation disciplines, as well as, in preparation of textbooks and teaching materials for the relevant faculties of pedagogical universities. It is worth noting that research can be useful in political and diplomatic meetings and negotiations with German-speaking countries in translation process.

According to the opinion of well-known scholars from the Leipzig, Boxum, Manheim and Freiburg Universities in Germany, the grant allocation of GAES' (DAAD) in 1998, 2001, 2005, 2009 and 2014 years reaffirms the relevance of the research, both theoretical and practical point of view.

Approbation and application. The main provisions of the dissertation were discussed at the Department of Lexicology and Stylistics of the German Language of AUL, the German Department of Freiburg University in Germany, and the "Institute of Language Studies" at the University of Mannheim in Germany.

Reports were presented on separate sections of research at the University of Freiburg and Mainz in Germany, Hacettepe and Marmara Universities in Turkey, Moldova State University, Georgian Technical University in Tbilisi, Abai Kazakh National Pedagogical University, Tashkent State Pedagogical University named after Nizami Ganjavi, Chechen State Pedagogical University, Kazan Federal University, at the international forums and

conferences in Baku and Sumgait, as well as, at the Republican Conferences on Actual Problems and Teaching of Foreign Languages at AUL.

The main content of the thesis has been published both in our country and abroad is reflected in various journals and magazines, in 50 articles and abstracts published in Azerbaijani, Turkish, German, Russian and English, as well as, in two monographs devoted to the study. 1546 negative and privative idioms analyzed in the study, were published as a textbook in a separate dictionary. The Dictionary of “German-Azerbaijani Negative and Privative idioms” has been deployed on the Online Library of the University of Freiburg, in Germany and made available to Internet users worldwide.

The name of the organization where the dissertation was performed. This research work named “Negative-affirmative variability of phraseological combinations in modern German and Azerbaijani languages” was approved by the Scientific Council of the Azerbaijan University of Languages (AUL) on July 3, 2004 and was fulfilled at the Universities of Leipzig and Freiburg, Germany.

The structure and volume of the dissertation in signs, indicating the volume of each structural section separately. The research work consists of an introduction, five chapters, a conclusion, a list of references and illustrative sources and also, some of the privative and negative idioms analyzed in the dissertation are given in the form of a dictionary. The introduction of dissertation is 11 pages, 20 370 characters, Chapter I – 45 pages, 82 864 characters, Chapter II – 58 pages, 105 278 characters, Chapter III – 36 pages, 61 438 characters, Chapter IV – 50 pages, 88 980 characters, Chapter V – 63 pages, 113 421 characters, the conclusion is 6 pages, 10 736 characters. The total volume of the dissertation is 483 087 characters, excluding the list of used literature.

THE MAIN CONTENT OF THE RESEARCH

The dissertation is devoted to the comparative-typological analysis of negative and privative phraseological constructions that form an important part of phraseological system of German and Azerbaijani languages.

Information about the relevance of the topic, the goals and objectives of the research, its scientific novelty, theoretical and practical significance, methods and sources of research, defense provisions, approbation and structure of the work were provided in the **Introduction**.

The **first chapter**, entitled “**The main features of phraseological system of the German and Azerbaijani languages**” consists of five paragraphs. This chapter examines the ideas and considerations that have been written so far in German, Azerbaijani and Russian linguistic literature, and analyzes the general picture of the field of phraseology. Special attention is paid to the main features of phraseological units, lexical pragmatic analysis of phraseological units, morpho-syntactic and lexical semantic classification principles of phraseological units. The factors determining the idiomatic degree of privative idioms are explained and the typological character of investigated complex language units is clarified.

In the first paragraph of this chapter entitled “***Chronology of phraseological studies***”, it is noted that with rapid development phraseology has become an independent field of linguistics since 1990s. The object of phraseology is fixed word combinations, which are the treasure of each language. Fixed word combinations, which are considered “stable” expressions, play a crucial role in the vocabulary of the language and are quite structurally diverse. These expressions, which are widely applied in conversational style, are used in literature, in publicistic style, and generally in the whole language system, which gives them a national color and specific meaning.

Phraseologisms that reveal different areas of human activity – their lives, culture, mentality, and imagination – have repeatedly been the subject of the research both in terms of diachron and

synchron. Conflicting views on phraseological units that differ from other language units with complex structural-semantic features, has led to the emergence of numerous research works in this area. It should be noted that phraseology – which is devoted to the thesis, monographs, brochure, articles and research collections, as well as a number of relevant scientific conferences and symposiums, is still a major concern for researchers as a of interest and a growing linguistic field.

According to the historical summary of phraseological research, it is worth noting that studies of the representatives of the Soviet linguistic school play a significant role in the development of phraseology as an independent science. Although, to reveal the essence of phraseological units Vinogradov, N.M.Shanski, A.V.Kunin, B.N.Teliya, I.I.Chernisheva, S.I.Ozhegov, M.A.Babkin, V.L.Arkhangel'ski, M.T.Tagiyev, N.N.Amosova, B.G.Aiollo, I.E.Anichkov, S.G.Gavrin, S.G.Galperin, E.I.Golubeva, F.G.Huseynov, V.I.Zimin, A.I. Molotkov, V.M.Mokuenko, Z.M.Rzayeva, A.I.Smirintski, A.A.Gaykashvili, A.V.Yakovlevskaya, H.A.Bayramov, C.H.Gurbanov and others have approached to the problem in different aspects, they have made a significant contribution to the study of the problem.

*“Linguist-researchers who lived in the Soviet space have considerable merits in the development of phraseology in Russian linguistics as well as 20th century Russian linguistic traditions”.*⁵

There is a “unifitsar” scientific approach in the works related to the study of phraseology in the linguistic literature of Azerbaijan. The scientific literature provides an explanation of phraseological units depending on the phenomenological approach and research methodology. The research works of M.H.Huseynzade, S.A.Jafarov, S.N.Murtuzayev, A.H.Aslanov, A.M.Gurbanov, C.H.Qurbanov, S.H.Xalilov, N.R.Rahimzade, G.A.Rahimov, H.A.Bayramov, M.M.Mirzaliyeva, G.C.Mahmudova, N.G.Valiyeva, H.H.Baxshiye

⁵ Häusermann. Phraseologie. Hauptprobleme der deutschen Phraseologie auf der Basis sowjetischer Forschungsergebnisse. // Linqusitische Arbeiten 47. – Mannheim: Brockhaus AG, Klabtdruck GmbH, – 1977. – S.118.

and A.H.Hajiyeva on phraseological units, their types and features in Azerbaijan linguistics are of particular importance.

The earliest ideas for the study of phraseological units in the field of Germanism in German language belong to E.Thiele, J.C.Gottsched, K.Pilts and V.Vander. However, the fundamental works in German linguistics have been written in the 70s by II Cherisheva, K.Daniels, S.N.Denisenko, R.Eckert, U.Fix, D.Heller, V.Schade, Y.Hoyzerman, S.Isabekov, K.Milits, K.D.Pilts and in the early 1980s by H.M.Miles, H.Scheman, W.Fleischer, U.Schroeder, P.Kuhn, A.Rothkeil, H.Graszeqer, R.Glazer.

The second paragraph, entitled *“Lexical pragmatic analysis of phraseolexems”* clarifies the researchers’ consideration on the specific formative structure of phraseological units. It provides information about the features of language units of the semantic groups, which are the founder of phraseology – French linguist S.Balli called “phraseological units”.

*“Phraseological units are a solid unity of intertwined words based on a single innersense”. Words that form a unity within this unity more or less lose their meaning, and the whole unity is based on a single meaning”.*⁶

According to A.A.Akhundov, *“grammatically, the constituents of such word combinations are deprived of discreteness or independent boundary, in other words, they lose their original morphological and syntactic meanings; So, they can not preserve the ability of being an independent speech part or a member of sentence seperately”.*⁷

According to A.I.Smirnitsky, phraseological units are bilateral language units.⁸

German linguist K.Pilts distinguishes lexemes and phraseological units from one another: *“Lexemes are full-shaped linguistic*

⁶ Wotjak, B. Verbale Phraseolexeme in System und Text / B.Wotjak. – Tübingen: Niemeyer, – 1992. – S.3.

⁷ Axundov, A.A. Ümumi dilçilik. Dilçiliyin tarixi, nəzəriyyəsi və metodları / A.A.Axundov. – Bakı: “Maarif”, – 1979. – s.166.

⁸ Смирницкий, А.И. Лексикология английского языка / А.И.Смирницкий. – Москва: Изд.лит. на иностр. яз., – 1956. – с.146.

*signs, and fixed combinations are special-shaped language symbols”.*⁹

The lexical composition of phraseological units is unchanged, stable, and deprived of logical variability within the extra linguistic framework. However, the stability of phraseological units is not necessarily characteristic, the appearance of modification in phraseological units is observed, so, stability in phraseological units should be understood in two ways: absolute and relative: *ins Gras beißen* it is possible to use the privative phraseological unit in two variants within the sentence, which is identified by the purpose and communication condition of a speech. *Er hat ins Gras gebissen. Ins Gras hat er gebissen.* In Azerbaijani “dili-ağzı qurumaq” privative idiom is also subject to change depending on communicative conditions. *Abituriyentin həyəcandan dili-ağzı qurumuşdu. Qurusun dilin-ağzın, ay qız, uşağa belə söz deməzlər!*

“Characteristic features of privative phraseological units” is clarifying in the third paragraph. The famous German linguist T.Schipan describes the phraseological units like this: *“Phraseological units are a solid unity (feste Einheit) of two or more words”. The main features of these language units that constitute the phraseological composition of the language are determined by the functioning as a whole without any change (modification) and having a unique semantics as a result of partial or complete loss of freedom of the constituent elements in application of stability and idiom”.*¹⁰

Referring to the reviewed studies, dissertation summarizes the important features of privative idioms: *a) The components of the privative idioms become figurative (metaphoric) to some extent (more or less) and express a single meaning; b) privative idioms are readily available (fixed) in the language, not created during application; c) privative phraseologies has an absolute and in some*

⁹ Pilz, K.D. Phraseologie. Versuch einer interdisziplinären Abgrenzung, Begriffsbestimmung und Systematisierung unter besonderer Berücksichtigung der deutschen Gegenwartssprache / K.D.Pilz. – Göttingen: Ernst Klett Verlag, – 1981. – S.58.

¹⁰ Schippan, Th. Lexikologie der deutschen Sprache / Th.Schippan. – Tübingen: Max Niemeyer Verlag, – 1992. – 306 S.

cases relatively absolute composition so, internal modification is possible; d) privative idioms are fixed expressions of implicit negation which are national, figurative, emotional, and highly expressive.

The fourth paragraph of the first chapter deals with ***“The factors that determine the idiomatic degree of phraseological units”***. Depending on the degree of an idiom, phraseological units can be divided into two groups, wholly or partly idiomized.¹¹

The analysis show that idiom of phraseological units are not determined by the external and internal expression (ifadəaxili ifadəxarici) semantics of the components, the degree of idiomacy depends on the metaphorization process caused by collocation of the components of phraseological units. Communication act also plays an important role in defining the semantics of phraseological units: *Die Mutter hat gestern abends dem Jungen den Kopf gewaschen*. In this sentence *jmdm. den Kopf waschen* the word combination can be understood in two ways: a) word by word, literal meaning; b) idiomatic meaning. The semantics of the “gözüaçıq olmaq” phraseological unit in the Azerbaijani language is also determined by the communication condition: In the sentence *“Uşaq gözüaçıqdır”* “gözüaçıq olmaq” can be understood in two meanings: a) *to stay awake, not to sleep*; b) *to be cute*.

Studies show that the various components that make up the idioms maintain the semantic-associative potential even in complete idiomatic phraseological units. So, it manifest itself in the use of phraseology, which has a unique or formal connection between the components.

Naturally, in the process of understanding, certain difficulties arise with phraseological units with a high degree of idiom, since the phraseological units of German and Azerbaijani languages with the same or similar components have different semantics. For example: *aus der Haut fahren* – *does not mean to throw yourself into something, but “to get out of yourself, to get angry”*. Therefore, in

¹¹ Fix, U. Zum Verhältnis von Syntax und Semantik im Wortgruppenlexem // Beiträge (H), – Leipzig: – 1976. №95, – S.64.

the teaching and translation of phraseological units, preference should be given to the principle of equivalence. This issue allows us to confirm that the individual components of the semantics of phraseological units distinguished by a stronger degree of idiom does not consist of a set of meanings: *zwei Fliegen mit einer Klappe schlagen* – *bir əldə iki qarpız tutmaq*; *zwischen Baum und Borke stecken / stehen / sitzen* – *odla su arasında qalmaq*; *die Flinte ins Korn werfen* – *ruhdan düşmək* and etc.

The fifth paragraph of the first chapter of the dissertation is called **“Principles of morpho-syntactic and lexical-semantic classification of phraseological units”**. Here is talking about the existence of different types of classification of phraseological units in the German linguistic literature depending on the analytical aspect. As it is known, the initial division of phraseological units was defined by Ch. Balli as follows: 1) *common word combinations*; 2) *phraseological groups*; 3) *phraseological units*.¹²

The German linguist F.Seiler in his extensive work “Deutsche Sprichwörterkunde” notes that in Balli’s study there are no distinctive and clear boundaries between different types of phrases, especially the important features of free and fixed phrases are not fully clarified. In his research, F.Seiler groups the fixed word combinations that make up the phraseological system of the German language, taking into account their semantic, structural and functional differences, and presents the following classification: 1) *proverbs (Sprichwörter)*; 2) *aphorisms, wise-sentences (Aphorismen, Sentenzen)*; 3) *proverbial sayings (sprichwörterliche Redensarten)*; 4) *wise-sayings (sprichwörterliche Formeln)*; 5) *winged words (geflügelte Worte)*.¹³

V.V.Vinogradov, who theoretically substantiated the scientific bases of phraseology, the features of phraseological units, rich forms and types of expressions and their scientific analysis in the Soviet linguistic literature, while classifying phraseological units according

¹² Балли, Ш. Французская стилистика / Ш.Балли. – Москва: Просвещение, – 1961. – с.24.

¹³ Seiler, F. Deutsche Sprichwörterkunde. München, 1922. Neigefäßte Auflage / F.Seiler. – Berlin: Erich Schmidt Verlag, – 1989. – S.199.

to the Russian material, divided them into three semantic groups: 1) phraseological fusions (*фразеологические сращения*); 2) phraseological units (*фразеологические сочетания*); 3) phraseological unities (*фразеологические единства*).¹⁴

The German linguist U.Fix emphasizes the importance of syntactic study of phraseological units. The author notes that if only the semantic features of phraseological units were taken into account, then it would be impossible to fully understand the existence of these language units or to classify them¹⁵.

A.Rothkegel distinguishes two main groups of phraseological units in semantic aspect in German language. Syntactically, he divides phraseological units into four groups according to the dominant constitution.

Speaking about the structure of phraseology of the Azerbaijani language, H.A.Bayramov divides phraseological units into two large groups under the name of verbal and non-verbal phraseological units. H.A.Bayramov speaks about proverbs and parables, idioms, wise sayings, aphorisms, catchphrases, legends and terms. H.A.Bayramov also talks about proverbs and parables, idioms, wise sayings, aphorisms, winged words, legends and terms.¹⁶

Explaining the structural and semantic features of phraseological units, N.G.Valiyeva writes: *"Therefore, it is necessary to divide the phraseological units into two groups in modern Azerbaijani language: 1. Verbal phraseological units; 2. Non-verbal phraseological units"*.¹⁷

It is not difficult to say from this section that the author conducted his research on the basis of the traditional morphological classification.

¹⁴ Виноградов, В.В. Основание понятия русской фразеологии как лингвистической дисциплины // Избранные труды по русской лексикологии и лексикографии. – Москва: Изд-во Мос. уни-та, – 1946. – с.47.

¹⁵ Fix, U. Zum Verhältnis von Syntax und Semantik im Wortgruppenlexem // Beiträge (H), – Leipzig: – 1976. №95, – S.253

¹⁶ Bayramov, H.A. Azərbaycan dili frazeologiyasının əsasları / H.A.Bayramov. – Bakı: "Maarif", – 1978. – s.71.

¹⁷ Vəliyeva, N.G. Frazеoloji birləşmələrin müqayisəli linqvistik təhlili / N.G.Vəliyeva. – Bakı: "Ünsiyyət", – 2001. – s.22.

According to the division, it is not difficult to say that the author did her research on the basis of traditional morphological classification.

In the study of H.Kh.Bakhshiev, we also see the analysis of phraseological units on the basis of morphological classification. Here the author discusses eight categories of phraseological units in semantic-grammatical terms.¹⁸

As it can be seen from the study, the majority of classifications are morpho-syntactic and semantic and there is enough diversity here. The only division that both German and Azerbaijani researchers unequivocally accept is nominal and verbal or verbal and non-verbal phraseological units.

In this study, the possibilities of negation elements that act as a component of a phraseological unit were clarified, verbal phraseological units were analyzed from the structural and semantic point of view on the basis of selected examples from the compared languages and divided into three large groups: affirmative phraseological units, negative phraseological units and privative idioms.

In this research, unlike traditional classifications, phraseological units were analyzed in the terms of negativity and positivity. Here is a structural-semantic classification of negative and privative idioms: 1) *privative predicative constructions*, 2) *comparative privatives*, 3) *privative phraseological pairs*, 4) *privative idioms*, 5) *privative parems*.

The **second chapter** of the dissertation is called “**Functional-semantic variability of privative phraseological units**” and consists of five paragraphs. In the first paragraph of this chapter, “*Privacy and its semantic variability in the process of phraseologicalization*”, the linguistic analysis of the category of privativity is given, clarifying that it is an important part of the category of negation. It is explained here that the term privativity, as a logical-philosophical concept, means absence, lack, non-existence, deprivation, and its interpretation dates back to the time of Aristotle.

¹⁸ Baxşiyev, H.H. Sabit söz birləşmələri və izahlı frazeoloji lüğətlərin tərtibi prinsipləri / H.H.Baxşiyev. – Bakı: “Bakı Universiteti” nəşriyyatı, – 2002. – s.36.

With this term the great philosopher intends such a kind of negation where the predicate with a negative sign becomes a complex predicate that logically combines the feature of negation.

In linguistic literature there are three main directions in the definition of privative language units. It should be noted that the first systematic and extensive study of the problem of privativity from a linguistic point of view is connected with the name of the German linguist E.Laizi. By referring Aristotle's logical concept to the communication process, E.Laizi explains the term "privativity" as follows: "*Privativity is derived from the Latin word "privare" = berauben, and meanseine vom Normalen, Erwarteten abweichende Abwesenheit, d.h. ein Fehlen (not to be on the field, as expected, absence)*".¹⁹

The communicative function of privative idioms is of a general-universal nature and creates specific bases of semantic perspectives of the text in comparable German and Azerbaijani languages.

Privative idioms expressing implicit negation play an important role in the interaction and relationship with other components of the context

Privative idioms expressing implicit negation play an important role in interaction and interconnection with other components of the context and lead to the appearance of different shades of meaning negation and create wide opportunities for functional-semantic and stylistic variability of negation: *Willst du heute ins Kino gehen? – Zur Zeit halte ich das für Zeitvergeudung = Ich habe keine Zeit. Do you want to smoke? – I have given up smoking for a month = I don't smoke.*

The second paragraph of the second chapter is referred to "***Semantic classification of private phraseological units***". It is explained here that privative idioms express a direct negative meaning in the internal semantic system of language, as well as in the text and at the level of speech. In such phraseological units, a

¹⁹ Leisi, E. Der Wortinhalt. Seine Struktur im Deutschen und Englischen. Quelle & Meyer / E.Leisi. – Heidelberg: Carl Winter Universitätsverlag, – 1967. – s.37-38.

negative meaning is realized as a necessary component of the semantic structure of a phraseological units. Phraseological units with privative character, expressing the meanings of absence and deficiency, rejection and refusal of privative semantics, lead to the formation of negative information without the presence of any grammatical constitution of negation. For example: *in die Patsche geraten* = *in einer Lage hilflos sein*; *den Pfad der Tugend verlassen* = *etw. Unrechtes tun*; *zwei linke Hände haben* = *sehr ungeschickt bei handwerklicher Tätigkeit sein*; *in den letzten Zügen liegen* = *nicht mehr viel Kraft, Macht, Geld haben*; *qulaq ardına vurmaq* = *özünü eşitməzliyə qoymaq, qəsdən eşitməmək*; *yaxasını kənara çəkmək* = *bir iş görməmək*; *çüyü çiyində gəzmək* = *heç bir iş görməmək*; *oxu daşa dəymək* = *arzusuna çatmamaq* and etc.

As can be seen from the examples, the negative meaning is implicitly presented in the external structure of the phraseological unit. Studies show that such affirmative structural and negative semantic phraseological privatives play a significant role in the formation of negative-affirmative variability in the material of both compared languages. A new and important direction in the dissertation is the classification of privative idioms according to the semantic principle. They are divided into four groups from this point of view:

I. Indication of the impossibility of performing work PPU*

mit dem Kopf durch die Wand wollen = *etw. tun wollen, was unmöglich ist* – *təkədən pendir tutmaq*;

wenn Ostern und Pfingsten auf einen Tag fallen = *niemals* – *qulaqının dibini görəndə*;

zwischen Baum und Borke stecken / stehen = *sich in einer Situation befinden, in der man nicht weiß, wie man sich verhalten soll* – *odla-su arasında qalmaq, çıxılmaz vəziyyətdə olmaq* and etc.

II. Indication of the refusal to perform work PPU*

seine Zunge im Zaum halten = *schweigen, nichts Unbedachtes sagen* – *susmaq, yersiz danışmamaq*;

den Kopf in den Sand stecken = *von einem Problem nichts wissen wollen* – *yaxasını kənara çəkmək*;

von jmdm./ etw. die Nase voll haben = *nicht mehr machen oder haben* – boğaza yığılmaq and etc.

III. Reflection of the negative qualities of a person PPU:

jmdm. einen Bären aufbinden = *jmdm. eine unwahre Geschichte erzählen, d.h. jmdn. betrügen* – aldatmaq;

jmdn. einen Floh ins Ohr setzen = *in jmdm. einen unerfüllbaren Wunsch wecken, jmdn. beunruhigen* – kürkünə birə salmaq and etc.

IV. Indicating the absence of a verbal sign PF:

die Flinte ins Korn werfen = *den Mut verlieren* – ruhdan düşmək;

Knöpfe auf den Augen haben = *nicht richtig sehen können, etw. nicht wahrnehmen* – bəsirəti bağlanmaq;

etw. in den Schornstein/Kamin schreiben = *etw. als verloren betrachten* – əlini üzmək and etc.

However, it should be noted that the group to which privative idioms belong is conditional, which is explained due to their polysemy. In polysemantic verbal phraseological units, separate privative meanings can belong both to the same semantic field and to the different semantic groups. Thus, various structural-semantic variants of the verbal privativity arise. The lexical variability of the phraseological units cannot be identified with the semantic variability. Semantic variability should be understood as a manifestation of polysemy.

The third paragraph of the second chapter is called **“Manipulative-strategic function of privative phraseological units”**. Since phraseological units have the ability to express complex contents figuratively they are often used to create attractiveness in different types of text. As carriers of negative-affirmative options, privative idioms that create a negative association due to their internal semantics, mean to be deprived of a certain substantial content and to have nothing in relation to the other side. In order to attract the attention of the opposite side, the use of phraseological privatives in promotional texts play an invaluable role. Therefore, privative idioms in political texts attract attention due to a large number of elaboration. For example:

jemand über die Achsel ansehen = *auf jmdn. herabsehen* – bir kəsə yuxarıdan aşağı baxmaq;

von jmdm. um die Gunst buhlen = *sich intensiv bemühen, jmdn. / etw. zu bekommen* – kimdənsə sui istifadə etmək;

das Blaue vom Himmel versprechen = *jmdm. ohne Hemmungen versprechen* – yalan vəd etmək.

In diplomatic communication, in political discourse, extreme judgments require correcting and softening to bring the entire text to generally accepted standards and stereotypes. The language facts confirm that this need becomes a powerful source of deception and manipulation by deliberately, intentionally creating semantics of negation in a sentence or text through the use of privative idioms, and causes misunderstandings in communication. Such information may confuse undereducated, unconsversant, inexperienced, and poorly understanding people. The complex semantic structure of privative idioms, quantitative multiplicity, and predilection for maneuvering ascending sequence allows inverting the poles of thought, hiding the real essence while highlighting the opposite thought pole. The increasing pressure of privative idioms complicates immediately understanding and unambiguously evaluating the text from a communicative standpoint. It is difficult to understand the text content in such communication. Since properly determining the semantics and thoughts of implicit negation carriers and coordinating their linguistic energy is not easy. In this regard, the use of privative idioms for manipulation is among the tried and tested methods of political struggle.

The fourth paragraph of the second chapter deals with ***“Determining the stylistic features of private phraseological units”***. The stylistic study of privative idioms shows that in the expressive plane, privative idioms are divided into different groups depending on the speech. Note that the phraseology of the modern German literary language is notable for its rich and colorful style.

The functional nature of privative idioms is determined by the frequency of their use in different language styles. Therefore, from the standpoint of functional style, the possibility of using privative idioms in all the language application areas is not the same. There-

fore, when studying the stylistic characteristics of privative idioms, two important aspects should be considered, i.e., the functional and expressive ones. Rational use of each privative phraseology unit requires understanding and properly using both style shades.

As for the connotative meaning of privative idioms, note that their use in this aspect is certainly limited. Limitations in using privative idioms are determined by the literary language standards creating a connotation effect in the texts or communication. One of the key limitation causes is the Stylistic Marking (Stylistische Markiertheit). Therefore, not all privative idioms can be used in different functional styles and communication areas in the same way and with the same frequency. Other causes of their limited use are related to different pragmatic functions, not equally important for different communication areas.

To determine the stylistic affiliation of any privative idiom, several parameters should be considered: 1) *denotative condition attributing emotional-expressive shade to the privative idiom*, 2) *style in which the lexemes forming the component structure, i.e., privative idioms are mostly used*, 3) *contextual communication conditions of the privative idiom*, 4) *the syntactic scope of the privative idiom*, 5) *the privative idiom use frequency*.

The fifth paragraph of the second chapter is entitled ***“On the use of privative phraseological units in functional styles”***. When analyzing the structural-semantic aspect of privative idioms, the issue of using them according to the style principles is also noteworthy. A comparative analysis of the functional and stylistic features of some German and Azerbaijani privative idioms allows concluding that the etymological sources of some privative idioms are identical and related to common cultural traditions or, more precisely, the lifestyle of each nation. The denotative meaning of such privative idioms is related to everyday life and events and has the same stylistic shade in both languages being compared. Let us consider some examples: *jmdm. einen Korb geben* – xoruzunu qoltuğuna vermək; *etw. in den Wind schlagen* – qulaq ardına vermək/vurmaq; *sein Wort brechen* – vədə xilaf çıxmaq; *den Faden verlieren* – kələfin ucunu itirmək; *jmdm. in die Augen streuen* – gözünə kül üfürmək.

Most privative idioms are linguistic units formed on a national basis and radically expressing national identity and socio-historical events. In the arsenal of each language, the privative idioms are closely related to the history of the nation speaking that language. Therefore, despite equivalent lexemes of some privative idioms, they have completely different meanings and stylistic features in German and Azerbaijani. Let us consider some examples: *jmdm. aus den Augen gehen* = *sich nicht mehr bei jmdm. sehen lassen*; *mit heiler Haut davonkommen* = *nicht bestraft werden*; *den Kopf in den Sand stecken* = *nichts mehr wissen wollen*; *jmdm. das Herz brechen* = *jmdn. so sehr bedrücken, dass er daran zugrunde geht* etc.

It is seen that the key components of these privative idioms are the same as the constituent elements of those taken from the Azerbaijani language. E.g., *dərisini boğazından çıxarmaq* (skin smb alive); *başının altına yastıq qoymaq* (put smb at ease); *başına daş salmaq* (make smth for nothing); *ürəyini sındırmaq/qırmaq* (break smb's heart), *gözdən qaçırmaq, gözdən düşmək* (lose sight of smth) etc.

As can be seen from the examples, privative idioms, the main component of which contains the same lexemes (*Haut* – *dəri* (skin), *Kopf* – *baş* (head), *Herz* – *ürək* (heart), *Auge* – *göz* (eye)), are fixed collocations with different stylistic shades in languages being compared.

The analysis of examples related to different styles of German and Azerbaijani languages shows that most of the phraseological privatives optimizing communication are more intensively used in artistic and conversation styles. In these styles, these privative idioms serve to enrich thoughts and judgments with additional emotional nuances.

Analysis of texts in the publicistic style shows that privative idioms are widely used in the modern German publicistic style. Privative phraseological units are even used in the formal style. The analysis of using privative phraseological units in different functional styles in both German and Azerbaijani shows that it has a wider application area in the artistic and everyday styles of both languages being compared. In these styles, all types of negative and privative

phraseological units are skillfully used, and as a result, special functional-stylistic shades, contrast effects, and negative-affirmative variations emerge.

The **third chapter** of the thesis is entitled “**Structural-semantic features of negative phraseological units**”. This chapter consists of four paragraphs. It considers the structural-semantic and communicative-stylistic features of negative phraseological units related to the research subject and the possibility of using negative elements in affirmative phraseological units based on the material of both languages being compared. Examples chosen from these languages are analyzed using a contrastive approach, and the role of negative phraseological units in the formation of negative-affirmative variations is clarified.

The first paragraph of this chapter, entitled “*Negative phraseological units and their structural classification*”, analyzes the negative phraseological units in both languages from the structural standpoint. The analysis shows that both German and Azerbaijani have phraseological units with absolute negative structure. I.e., the element of negation is their integral part, which cannot be removed from that unit. To be more precise, converting such phraseological units into affirmations results in the loss of their meaning. Let us look at examples: *keinen Finger krumm machen* – **einen Finger krumm machen*; *jmdm. nichts von den Fersen gehen* – **jmdm. von den Fersen gehen*; *nicht von gestern sein* – **von gestern sein* etc.

In the Azerbaijani language, negative phraseological units with an absolute negative constitution also attract attention. Let us consider some examples: *gün-dirrik verməmək* (let things go hang); *ayağını basmamaq* (never to cross the threshold); *dil boğaza qoymamaq* (jabber); *söz altında qalmamaq* (not be at a loss for a word), *ağzı qatıq kəsməmək* (cannot speak), etc.

In the negative phraseological units given in the examples, the function of the negative element, i.e., the *-ma*, *-mə* negative suffix is not constitutive since the negative constitution itself is directly involved in the meaning of a fixed collocation. In these phraseological negations, the negative element is used as an absolute

structural component. In other words, the negative element itself is phraseologized. Note that such negative phraseological units play an important role in forming figurative negation images in both German and Azerbaijani.

Negative phraseological units have not only negative structure but also negative semantics. However, the study has identified that the ratio between the negative idiom's meaning and the use of negative constituents as a mandatory component is not 1:1 since there are units with implicit negation carriers.

In the second paragraph of the third chapter, entitled ***“Functional-semantic classification of negative phraseological units”***, both German and Azerbaijani negative phraseological units are divided into two groups from the semantic standpoint: 1) *Phraseological negatives with negative meaning*; 2) *Phraseological negatives with affirmative meaning*. This division is among the factors determining a new research area.

The first group of phraseological negatives includes phraseological units in which the negative constituent does not act as a formal structural element but is an important part of the general semantic structure of that idiom. In this case, absolute negation dominates in the idiom, i.e., such unit cannot be transformed into an affirmative one. E.g., *nicht auf den Kopf gefallen sein = nicht dumm sein*, *kein Auge zu tun = nicht schlafen*, *keine grauen Haare wachsen lassen = sich keine Sorge machen*, *əlini ağdan qaraya vurmamaq = heç bir iş görməmək*, *ağına-bozuna baxmamaq = heç nəyə fikir verməmək*, *tükünü tərptənmək = əhəmiyyət verməmək* etc.

An analysis of the first group of both German and Azerbaijani negative phraseological units being studied gave an interesting result: negative elements of 2:3 Azerbaijani equivalents of German phraseological negatives not only act as a necessary structural component but at the same time, these equivalent or descriptive matches have negative meanings.

The second group of phraseological negatives comprises phraseological units, the negative constituents of which do not serve

to express negative semantics. According to V.Fleischer, negative phraseological units do not always express negative meaning.²⁰

It is interesting to compare the examples: *aus seinem Herzen keine Mördergrube machen* = *seine Meinung offen sagen*; *nicht von schlechten Eltern sein* = *beachtlich sein*; *kein Blatt vor den Mund nehmen* = *etw. offen aussprechen*; *qəlbini sindirmamaq* = *kiminsə arzusunu yerinə yetirmək*; *söz altında qalmamaq* = *hər şeyə cavab vermək* etc.

Comparison of the examples draws an interesting picture. In the German equivalents or semantic matches of half of Azerbaijani phraseological negatives with affirmative semantics, the negative element is a mandatory structural component, but these negative phraseological units express affirmative meaning. Revealing such equivalents allows arguing that similar structures of different language systems have similar semantics. The equivalents of the other half of the examples attract attention as both structurally and semantically affirmative expressions. This similarity of phraseological units considering the ‘mirror’ of the nation’s life is explained by similar ways of thinking of different peoples in some cases. This feature can be assessed as a symbol of the international nature of phraseological units.

In each language, phraseological units serve as a figurative reflection of the environment, forming the language treasury. Although the reflection of the environment is embodied in the language’s phraseological system and is purely associated with the national nature, it has a universal logical-psychological and linguistic basis. The semantic analysis of phraseological negatives in languages being compared allows arguing the following. While German is rich in negative idioms, in Azerbaijani, such units are relatively limited. Along with studying phraseological negatives in German and Azerbaijani from the absolute equivalence standpoint, their morpho-syntactic and lexical conformity should also be studied. However, a typological analysis of German and Azerbaijani shows that these

²⁰ Fleischer, W. Phraseologie der deutschen Gegenwartssprache. 2. durchgesehene und ergänzte Auflage / W.Fleischer. – Tübingen: Max Niemeyer Verlag, – 1997. – S.92.

languages have some important differences on the analytism-synthetism scale. Thus, absolute equivalence is certainly limited in the structural and semantic sense. However, in some cases, semantic equivalents or lexical components of both languages coincide.

The third paragraph of the third chapter is entitled ***“Affirmative-negative transformation of verbal phraseological units”***. Studying German and Azerbaijani idioms allows arguing that 3:4 of phraseological units making up the phraseological system of the two languages being compared are verbal idioms with an affirmative structure. But how can verbal phraseological units with affirmative structure be negated? Is there a certain rule or principle to follow?

Research shows that the negation of verbal idioms with an affirmative structure is certainly limited, i.e., not all affirmative phraseological units can be equally negated. In this case, a few more questions arise:

1. *Which negative elements can affirmative verbal idioms include?*
2. *Can all affirmative verbal phraseological units be used with negative elements or there are certain limitations?*
3. *What are the negative element position regularities?*

Note that the use of verbal idioms with negative elements is not as simple as in free syntactic structures. V.Fleischer notes that *“idioms can be negated. However, this means that in this case, the negative element is not phraseologized. I.e., the negative element should not be a component of an idiom”*.²¹

Research shows that not all phraseological units in both languages can be combined with negative words. Dependence on the semantic and structural features of idioms and the semantic limitations of their components plays a key role here. The possibility of combining different phraseological structures with certain negative words also depends on contextual sensitivity. Thus, some idioms cannot be negated since along with those not based on

²¹ Fleischer, W. Phraseologie der deutschen Gegenwartssprache. 2. durchgesehene und ergänzte Auflage / W.Fleischer. – Tübingen: Max Niemeyer Verlag, – 1997. – S.91.

affirmative ‘primacy’, both German and Azerbaijani contain idioms that do not allow negation.

In German, the elements *nicht*, *kein* *nie*, *nichts*, *nirgends*, and *wedernoch* are used to negate affirmative phraseological units: *sein Licht unter den Scheffel stellen – sein Licht nicht unter den Scheffel stellen*; *etwas für jmdn. sein – nichts für jmdn. sein*; *eine Antenne für etwas haben – keine Antenne für etwas haben*.

The noticeable difference in the negation of Azerbaijani and German affirmative verbal phraseological units is caused by the agglutinative nature of the Azerbaijani language. It is known that in Azerbaijani, *-ma*, *-mə* (*-m*) negative suffixes are used to negate verbs. Therefore, these suffixes are also used to negate affirmative verbal phraseological units. Let us consider the examples: *könlü açılmaq – könlü açılmamaq*; *quyruğu ələ keçmək – quyruğu ələ keçməmək*; *canı qurtarmaq – canı qurtarmamaq*; *gözə dəymək – gözə dəyməmək*; *ipini çəkmək – ipini çəkməmək* etc. Also, in Azerbaijani, the *na-*, *bəd*, *-siz*⁴ affixes and *nə*, *nə də* negative conjunctions are used to get the equivalents of some German negative idioms. E.g., *kein Bein auf Erde kriegen – arxa-dayaqsız olmaq*; *überall und nirgends zu Hause sein – evsiz-eşiksiz olmaq*; *weder Fisch noch Fleisch sein – nə ölüyə hay verir, nə də diriyə pay* etc.

The fourth paragraph of the third chapter is devoted to **“Privative nature and polysemantic-communicative variation of negative elements”**.

To negate affirmative idioms in German, *nicht*, *kein*, *nichts*, *niemand*, *nie*, *niemals*, *nirgends*, *nirgendwo*, and other negation carriers are used. They, as negation elements, create negative meanings differing syntactically and semantically in the relevant affirmative idioms, depending on the circumstances. But can the *nein* negation carrier be used in idioms? What is the role of this negation carrier in creating negative-affirmative variations?

The research shows that the *nein* negation element differs from other negation carriers despite the relation between them. The question is whether *nein* is an integral part of a sentence or a sentence or a type of sentence itself?

Pragmatic analysis shows that the *nein* negation particle plays an important role in creating negative-affirmative variations due to its multi functionality. It is interesting to consider these cases:

a) *nein* serves as a negation determining the opponent's position in a question-and-answer situation: *Besitzen Sie einen gültigen Reisepaß? – Nein!*

b) *nein* expresses the psychological state of a person under certain conditions through internal speech. E.g., a person comes to the utility office, sees many people standing in line, and says with surprise and anger: *Nein!*

The *nein* here without any interrogative turn expresses the person's surprise and protest. It has no signs of negation.

Note that *nein* is often the answer to clarification, inadequate waiting, and certain other cases:

– *Haben Sie schon ein Visum? – Nein.*

– *Besorgen Sie sich unbedingt ein Visum! – Nein, ich reise in die Türkei.*

– *Da braucht man wahrscheinlich auch ein Visum?*

– *Nein, da kann man als Aserbaidzhanerin ohne Visum einreisen.*

This multifunctional negation element is used as a particle in various cases and serves as a lexical amplifier to express intensive affirmation. E.g.:

– *Kann dein Sohn schon laufen? – O nein, er ist noch fünf Monate alt.*

– *Sie sehen aus wie 40?! – Ach nein! Sie schmeicheln mir. Ich bin schon 67.*

– *Schminken Sie sich eigentlich jeden Tag? – Aber nein! – Das wäre zu umständlich.*

In some communications, *nein* serves to edit the speaker's speech and eliminate inaccuracies in the information received by the listener. The following example is interesting: *Ich versichere Ihnen, dass ich den Antrag schon am 17. März, ach nein, am 16. März gestellt habe.* Apparently, in this case, *nein* is separated by a comma on both sides and draws attention to the correction of the idea. There is also no negation here.

According to the analysis, despite *nein* is a negative word, it performs the function of a sentence. It also plays a major role in creating negative-affirmative variations, i.e., expressing a negative impression in a positive aspect, along with privative and negative idioms. Such structures created by the *nein* negative element enrich the connotative information and redirect communication.

In Azerbaijani, the meaning of the *nein* negative element can be expressed by the *xeyr* və *yox* words. The analysis of examples shows that in certain situations, these lexical negative elements are used in communication as the equivalent of a whole sentence when expressing a negative attitude to ideas. E.g.:

Zübeydə: Bəs, balam, ərə getməyəcəksən?

Səkinə xanım: Yox.

(Zubeyda: So, baby, aren't you going to get married?

*Sakina: No).*²²

The *Yox* negative word expresses the high value placed on an event or thing in a pragmatic plane. Let us consider an example: *Füzulidən böyük şair yoxdur* (*There is no greater poet than Fuzuli*) = *Füzuli şairlərin ən görkəmlisidir, böyüyüdür* (*Fuzuli is the most prominent of the poets*).

Thus, the *nein* negative element in German and the *yox* negative word in Azerbaijani are multifunctional in a pragmatic aspect and not only serve to express negative semantics. Both negative elements can be implicit carriers of affirmative meaning, depending on the speech context. There by, they play an important role in creating negative-affirmative variations.

The fourth chapter “**Interlingual comparison of functional-semantic macro groups in phraseology**”, consists of five paragraphs and is devoted to the comparative analysis of the phraseological inventory in the form of separate macro groups based on linguistic facts chosen from German and Azerbaijani.

The first paragraph of the chapter, entitled “**Negation-affirmation transposition of privative constant comparisons**”,

²² Axundov, M.F. Komediylar, povest, şeirlər / M.F.Axundov. – Bakı: Yazıçı, – 1982. – s.169.

studies proverbial similes. The structure of phraseological or idiomatic similes, called comparative idioms in German, can be formulated as follows: in most cases, a verb or adjective + *wie* (reference particle) + noun (tertium comparationis). In Azerbaijani, idiomatic similes can be expressed by a formula as follows: noun + *kimi* (conjunction) + verb. Obviously, in German and Azerbaijani, the tertium comparationis marker occupies different positions. In the research, this idea is confirmed by a comparison of German and Azerbaijani comparative phraseological units: *fallen um/sterben wie die Fliegen* – *milçək kimi qırılmaq*, *sich wie ein Elefant im Porzellanladen benehmen* – *ayı kimi davranmaq*, *müde sein wie ein Hund* – *it kimi yorulmaq*.

In languages being compared, proverbial similes are divided into two groups according to their structures:

1) comparative idioms with tertium comparationis is expressed in words denoting animals: *dastehen wie der Ochs vorm Berg / Scheunentor* = *qoyun kimi gözüni döymək*. The analysis of proverbial similes with the necessary component of which is expressed by an animal does not allow speaking of complete equivalence in Azerbaijani from the structural-semantic standpoint.

2) proverbial similes with tertium comparationis is expressed in words denoting things: *dünn wie eine Bohnen stange* – *çubuq kimi napnazik (olmaq)* (*be thin like a stick*).

Comparative analysis allows suggesting that in the translation from one language to another, the national features of expression are reflected through the transformation of components. Let us consider the examples: *leben wie Gott in Frankreich* – *bəy balası kim yaşamaq*; *mager sein wie eine Ziege* – *elə arıqdır ki, iynəyə saplamaq olar*; *gesund sein wie ein Fisch* – *buz baltası kimi sağlam olmaq etc.*

The analysis of 80 examples allows concluding that the exact equivalence of German and Azerbaijani privative comparative phraseological units is 1:3. The significant differences here can be assessed as caused by the structural and semantic aspect of the vast majority of privative comparative phraseological units and the disproportion in tertium comparationis of the languages being

studied – as a reflection of the radically different cultures and lifestyles of the German and Azerbaijani peoples.

The second paragraph, entitled “*Contrastive description model of privative phraseological pairs*”, performs a comparative analysis of phraseological pairs, which are a specific type of phraseological units. It is known that in the German specialized literature, various synonymous terms are used when talking about this type of phraseological units. E.Riesel, U.Schröter, and Y.Sternkopf call them, respectively, *Zwillingsformeln*²³, *Wortpaare*²⁴, and *Paarformeln*.²⁵

In Azerbaijani linguistics, these language units as a separate type of phraseological units, and the terms expressing them have not been analyzed. Only H.A.Bayramov, when talking about the semantic structure of the Azerbaijani phraseology, notes that *fixed collocations such as baş-beynini/baş-qulağını aparmaq, dilə-dişə/dilə-ağıza düşmək, etc. are a type of lexical variants and their basis consists of double words*.²⁶

In this thesis, phraseological units with such a structure are called phraseological pairs and interpreted in comparison with the German language in the structural-semantic aspect. Phraseological pairs are divided into three groups according to their structurally formal sound harmony: 1) alliteration: *mit Kind und Kegel, Lust und Liebe, Feuer und Flamme, blaß und bleich; söz-söhbət (yaratmaq), sorğu-suala (tutmaq)*; 2) assonants: *Schrot und Korn, außer Rand und Band, hegen und pflegen; bənd-bərə, səs-səmir*; 3) those with different-vowel harmony: *aus nah und fern, hier und heute, kurz und bündig; qədr-qiyət, tez-tələsik, küy-kələk* etc.

²³ Riesel, E. Der Stil der deutschen Alltagsrede / E.Riesel. – Moskau: Staatsverlag Hochschule, – 1963. – 486 S.

²⁴ Schröter, U. Paarformeln in Gegenwart und Geschichte der deutschen Sprache. // In: Sprachpflege 29, 1993. – S.194.

²⁵ Sternkopf, J. Paarformel vs. verbaler Phraselogismus. // Beiträge zur Erforschung der Deutschen Sprache. Bd.10, – Tübingen: Max Niemeyer Verlag, – 1991. – S.125.

²⁶ Bayramov, H.A. Azərbaycan dili frazeologiyasının əsasları / H.A.Bayramov. – Bakı: “Maarif”, – 1978. – s.150.

Structural analysis of privative phraseological pairs in German shows that the “*und*” conjunction and various prepositions acting as connecting elements in the syntactic structure are accompanied by a strong idiom as a necessary component of phraseological pairs.

Structural analysis of privative phraseological pairs in Azerbaijani shows that no conjunctions or prepositions are used between their components. To be more precise, phraseological pairs expressing a strong idiom are combined here by direct connection. Here, the hyphen serves as a connecting element between the phraseological pair words, which are the two auto-semantic nouns serving the tautologically intensive expression of a concept. E.g.: *sorğu-suala tutmaq*, *ürək-göbəyi düşmək*, *söz-söhbət yaratmaq*, *dilə-dişə düşmək*, *gecə-gündüz qan ağlamaq*, *əhdi-peyman bağlamaq* etc.

Unlike German, in Azerbaijani, phraseological pairs can be considered as a specific type of verbal phraseological units since their second component is a verb, and they act in the idiom structure in various grammatical dependencies: *ələk-fələk etmək/eləmək*, *əl-ayaq açmaq*, *dil-ağız eləmək*, *var-yoxdan çıxmaq*, *ipə-sapa yatmaq*, *dəridən-qabıqdan çıxmaq*, *dost-düşməni tanımaq* etc.

When comparatively analyzing privative phraseological pairs in German and Azerbaijani from the typological standpoint, despite the significant global differences in their structure, phraseological pairs with matching semantics also attract attention. The following comparisons are interesting: *Haut und Knochen sein* – bir dəri – bir sümük olmaq, *Haus und Hof verlassen* – ev-eşiyi tərk etmək.

Despite equivalent lexemes in the structure of some German and Azerbaijani privative phraseological pairs, they have completely different meanings:

(1a) *Mund und Nase aufsperrren* = *sehr überrascht sein*,

(1b) *ağız-burun oynatmaq* = *nədənsə narazı qalmaq*,

(2a) *Tag und Nacht* = *ständig, ohne Unterbrechung*,

(2b) *gecə-gündüz qan ağlamaq* = *işləri düz gətirməmək* etc.

Studying phraseological pairs in the semantic aspect allows arguing that most of them are based on the effect of contrast, thus leading to the emergence of negative-affirmative variations.

The third paragraph of the fourth chapter, entitled “*Privative nature of idioms and winged words*”, studies these types of privative idioms using a contrastive method with numerous examples in German and Azerbaijani. Research shows that the term *Winged Words* was first used by the ancient Greek poet Homer in the *Iliad* and the *Odyssey*. Old Homer considered them to be ‘winged’ because those words, said by someone, spread rapidly among the people and were used by others. The German scientist G.Buchman made a great contribution to the use of this term in linguistic literature. He called his monograph, published in 1964, *Geflügelte Worte* (*Winged Words*). In his work, the author has collected popular words and expressions from literary and artistic sources and historical chronicles.

The most common winged words among the people are:

Prophet Muhammad: *Beşikdən məzaradək öyrənmək* = *von der Wiege bis zur Bahre lernen*,

Platon: *Liebe macht blind* = *məhəbbətin gözü kor* olar;

Ch.Darvin: *Kampf ums Dasein* = *həyat mübarizədir*, etc.

The term idiom is derived from the Greek *idioms* and means *own, private*, i.e., *distinct*. The term was first used by the German scientist Y.Gottsched, in his book *Beobachtungen über den Gebrauch und Mißbrauch vieler deutscher Wörter und Redensarten* published in 1758. In this work, Y.Gottsched gave an interesting explanation of the term *idiom*: Our language includes expressions that cannot be translated literally into another language. These are “idiotisms” (stupid expressions).

The Azerbaijani equivalents of the privative phraseological units *Sand in die Augen streuen, auf den Hund bringen, durch die Lappen gehen* chosen from German and analyzed, have an affirmative structure but negative meaning and a privative nature. The structural-semantic analysis of the Azerbaijani equivalents of these privative idioms, i.e., *gözünə kül üfürmək, məhv etmək, əkilmək, or aradan çıxmaq*, shows that here, the negative meaning also comes forward on the background of the affirmative structure. Thus, the comparative analysis of German and Azerbaijani privative idioms and winged words allows concluding that these idioms, consisting of

different components, are carriers of implicit negation semantics in both languages. In communicative-stylistic paradigms, where the negative meaning is expressed in a potential form, and the idea is formed in the affirmative form, the negative-affirmative variation created by the privative idiom and winged words is obvious.

The research performed in the fourth paragraph of the fourth chapter, entitled “*Semantic features of negative idioms*”, shows that Azerbaijani, like German, is a language rich in idioms. It is known that, unlike German, in Azerbaijani, the negation of verbs and nouns is based on a precise and fixed division. As a rule, the *-ma*, *-mə* suffix is used to negate verbs, and the *deyil* negative element is used to negate nouns. In Azerbaijani, the verb often acts as one of the necessary components of negative idioms. Therefore, the frequency of using the *-ma*, *-mə* negative suffix in negative idioms is high, and in most Azerbaijani negative idioms, the *-ma*, *-mə* negative suffix acts as a necessary part of the idiom: *anasının qarnında öyrənmək – anasının qarnında öyrənməmək; başı əhləd daşına dəymək – başı əhləd daşına dəyməmək* etc.

The analysis of the German linguistic material shows that the negation elements *nicht* particle, *nichts* pronoun, and *nie* adverb may act as an integral part of negative idioms: *jmdm. nicht schuldig bleiben; einer Sache steht nichts im Weg; nichts in den Knochen haben; nie aus seinem Dorf herausgekommen sein; nie einen Streit vom Zaune brechen; einmal und nie wieder*.

The structural-semantic analysis of negative idioms shows that in German and Azerbaijani, respectively, the syntactic and morphological levels play a leading role. Undoubtedly, this is determined by the typological structure of these languages, i.e., the agglutinativity of the Turkic languages and the analytism of the Germanic languages. The semantic analysis of negative idioms in both languages reveals the interrelation and interdependence of negation and affirmation structures. Negative idioms expressing affirmation in the negative form create an expressive-stylistic effect. Therefore, when studying the functional ratios of the negative idiom components, the role of communicative-pragmatic factors should be considered.

In the fifth paragraph of chapter IV, which deals with the study of privative parems, “*Negation-affirmation transformation of privative parems*” is investigated.

Referring to the studies considered, in the dastan “Kitabi-Dədə Qorqud”, an immortal pearl of art reflecting the history, struggle, and life of our people in a fascinating language, we come across many proverbs used in the today’s life. Dastan involves a number of negative proverbs that are widely used today among people: 1) *təkəbbürlük eləyəni tanrı sevməz* (the God does not love haughty); 2) *özünü uca tutan lovğa adamda ağıl olmaz* (the arrogant cannot be smart); 3) *qarı düşmən dost olmaz* (old enemy has no friends); 4) *oğul atadan görməyincə süfrə açmaz*; 5) *qız anadan görməyincə öyüd almaz* (parents teach their children by their own example) etc. Also, some proverbs in M.Kashgarli’s dictionary attract attention with their absolute constituent negation and positive semantics: 1) *qanı-qanla yumazlar* (you cannot wash off blood with blood); 2) *dağ-dağa qovuşmaz* (mountains never greet); 3) *ət dirnaqdan ayrılmaz* (flesh is inseparable from a nail); 4) *günahsız adam olmaz* (no one is impeccable) etc.

Obviously, these proverbs are mainly used in negation, and their transformation into affirmation leads to semantic distortions. Thus, among the many proverbs forming a figurative style of expression in communication, there are those with an absolute constituent negation, the element of which cannot be removed from the fixed lexical structure. In German, the following privative pronouns are also noteworthy:

1) *vom Ansehen wird man nicht satt* – halva-halva deməklə ağız şirin olmaz,

2) *einem geschenkt Gaul sieht man nicht ins Maul* – bəy verən atın dişinə baxmazlar,

3) *Wer nicht arbeitet, soll auch nicht essen* – işləməyən dişləməz, etc.

Comparing these examples allows concluding that German and Azerbaijani proverbs are only semantically adequate. The structural analysis allows arguing that the proverbs in the example are composed of lexemes with different meanings. German proverbs

with absolute negation are not always semantically adequate to Azerbaijani ones. On the contrary, German analogs of Azerbaijani negative proverbs rarely have an absolute negative structure:

1) *Man soll den Tag nicht vor dem Abend loben* – cücəni payızda sayarlar,

2) *Die Katze läßt das Mäusen nicht* – canavarı necə bəsləsən də yenə gözü meşədədir,

3) *Man muß das alte Heu nicht eher verkaufen, bis man frisches Futter hat* – saxla samanı, gələr zamanı, etc.

The nega-positive variation in the structural-semantic analysis of German and Azerbaijani privative proverbs draws attention to the similarities and differences between these languages. E.g., *halva-halva deməklə ağız şirin olmaz* (saying ‘halva-halva’ won’t make your mouth sweet) can be considered the semantic equivalent of the German proverb *von Worten wird der Bauch nicht voll*. However, these privative proverbs consist of different lexical units according to their composition. Despite the aforementioned, the fact that in both languages, these proverbs are negative testifies to the similarity in the way of thinking of different peoples.

The **fifth chapter** entitled “**Communicative-pragmatic function of contextual privatives**” consists of five paragraphs. The first paragraph is entitled “*Nego-positive variation of privative predicative constructions of fixed composition*”. In this chapter, a certain group of privative idioms equivalent to a sentence by structure in both languages is analyzed from the structural-semantic aspect. The study shows that some privative idioms express a grammatically formed finished thought. Such privative idioms are structurally similar to sentences but play only the predicative role in the sentence in terms of their syntactic function.

From the structural-grammatical standpoint, the similarity between ordinary sentences and predicative idioms would make the use of the phraseological term here seemingly contradictory. But this is not the case. Structural analysis of some predicative phraseological structures shows that they are identical to ordinary simple sentences in this respect. However, their semantic analysis allows arguing that

there are transformations here, creating negative-affirmative variations. Let us look at some examples:

(1) *Unser langjähriger Abteilungsleiter ist gestern aus dem Leben abberufen worden.* = *Unser langjähriger Abteilungsleiter ist nicht mehr am Leben.*

2) *Ich würde euch gern helfen, aber mir sind die Hände gebunden.* = *Ich würde euch gern helfen, aber ich kann nichts tun.*

In Azerbaijani, there are several types of phraseological sentences with privative features belonging to this group. E.g.:

(1) *Həyatdan heç kam almadım, oxum daşa dəydi.* = *Arzularıma çatmadım(I didn't achieve my dreams).*

(2) *İraqın bombalanması xəbərini eşidəndə qanım qaraldı.* = *İraqın bombalanması xəbərini eşidəndə özümü çox pis hiss etdim(I felt very bad when I heard the news of the bombing of Iraq).*

The nature of the syntactic relationship of the message expressed by predicative idioms depends primarily on the grammatical specifics of the idiom's dominant component related to other members of the sentence using this form. In privative predicative idioms, implicit negation takes on an exaggerated nature and creates a negative-affirmative variation by performing a specific function in the composition of an independent communicative unit. Predicative idioms, fixed as absolute formulas, differ in their intensity in the language system and lead to emotional expressiveness.

The second paragraph of the fifth chapter deals with the **“Negative-affirmative variation of dialogic and phraseological contexts”**. It explains that in communication, understanding is achieved through not only words and sentences but also contexts. Each context pursues a specific communicative purpose and has two important aspects: the transmission and reception of information. This means that in the context, a function is determined, requiring information to be perceived by the recipient. This function is implemented in the context of language elements focused on certain traditional communication intentions and goals. It is true that the context does not substantiate the structural significance of language units important for the transmission of extra linguistic information

but foregrounds their meaning in the communication. Linguistics deals mainly with two context types: limited and broad context. Some researchers note that in some cases, sentences serve as a limited context. Broad context, on the other hand, pushes the boundaries of a sentence and is understood as a language environment covering several sentences.

In this research, the context is analyzed through linguistic facts with a broader meaning. First of all, note that the context is a language environment to manipulate one or another language unit. This language environment allows the expression of negative meaning in a positive structure. Thus, contextual variation is determined by the expression specifics. Micro contexts acting as simple, compound, or complex sentences also play an important role in creating negative-affirmative variations in the implicit manifestation of negation in non-negative structures. In particular, in the extra-phrase units in the interrogative and responsive installments of the two interlocutors, the negation expression tools have a specific harmony. Such dialogical contexts consist of two sentences and consistently form a logical expression of the negative judgment mode. In such cases, implicit negation is expressed in the internal semantics of the sentence with the context and installments paving the way to the course of events. Let us consider some examples: „*Die fremde Frau fragt den kleinen Jungen vor dem Haus: „Wo ist denn die Frau Lehmann?“ Der Junge: „Die ist auf dem Friedhof“. Die fremde Frau wartet. Nach einer Stunde fragt sie wieder den Jungen: „Ist die Frau Lehmann noch nicht da?“ Der Junge: „Die ist auf dem Friedhof!“ – „Sie müsste aber doch zurück sein?“ – fragt die Fremde. Der Junge: „Das glaube ich nicht. Die liegt doch schon über zwei Jahre dort!“*”²⁷.

The expression *auf dem Friedhof sein*, used in the context, has a connotative meaning and leads to contextual variation since this word collocation with a positive structure (*Sie ist auf dem Friedhof* = *Sie ist nicht am Leben* = *Sie ist verstorben*) has the same meaning.

²⁷ “Der Weg” journal // – 2004. №2, №45.

Azerbaijani examples show that dialogues create a negative-affirmative variation by expressing implicit negation:

*Həmzə bəy: Qadam, çox kötüklər üstündə çırpılar doğrayıblar. Allah qoysa hamınızı mən yerə quyulayacağam.*²⁸ = *Mən sizdən sonra öləcəyəm.* = *Mən tezliklə ölməyəcəyəm* (*I will die after you.* = *I will not die soon.*)

The structural-semantic analysis of the examples shows that in dialogic speech, words and phrases are formed within the context. As a result of this process, the affirmative word combination manifests itself as a factor creating negative-affirmative variation, determining the emergence of implicit negation.

The third paragraph of the fifth chapter studies ***“Figurative expression of the micro group “die” in the privative field”***. The research shows that the German and Azerbaijani languages being compared have no other verb acting as a semantic equivalent of so many privative idioms. The study found 48 German privative idioms in Duden 11 Redewendungen (Expressions), expressing the concept *sterben* – *ölmək* (die), and performed their contrastive analysis.

The specifics of this verb not only cover the framework of the social behavior rules; it is also noteworthy since it covers deep human feelings such as trembling before and fear of death for psychological reasons and the prevention of the existing threat of death. According to the style of expression, the privative idioms of this semantic area have not only euphemistic meanings such as beautification and softening but also dysphemist icones such as humor, rudeness, hurt, etc., i.e., express different stylistic nuances and shades. Therefore, in the course of specific communication, the speaker disposes of stereotypes and euphemisms expressing the inevitability of the end of human biological existence, e.g.: *Er ist von seinem Leiden erlöst* – *o, ağrılardan canını qurtardı*; *Er ist heimgegangen* – *o, öz evinə yollandı*; *Er hat uns für immer verlassen* – *o, bizi əbədi tərk etdi*.

²⁸ Haqverdiyev, Ə. Seçilmiş əsərləri [II cildə] / Ə.Haqverdiyev. – I c. – Bakı: Azərnəşr, – 1971. – s.52.

The structure of these semantically negative fixed collocations does not include a negation carrier, i.e., their positive structure bear the negative meaning. The analysis performed in the research confirmed the need to group the privative idioms covered by the semantic area *sterben – ölmək* (die) according to the time, place, and figurativeness degree. Therefore, the privative idioms included in this area have been grouped as follows:

I. Grouping according to the time or period of use. Three factors attract attention here: a) new idioms, b) ancient idioms currently used in spoken language; c) archaic idioms.

II. Grouping by the place of use.

In the research, idioms of the *ölmək* (die) semantic area are divided into two groups according to their component figurativeness degree:

1. Privative idioms with a high figurativeness degree: *den Löffel abgeden; in Gras beißen; die große Grätsche machen; über den Acker gehen; den letzten Furz lassen*, etc.

2. Privative idioms with a low figurativeness degree: *einen Zettel am Bein haben; das Haus mit den Füßen nach vorne verlassen; sein letztes Lüftchen aushauchen; von seinem Leiden erlöst sein; die Schuhe stehen lassen, seine ewige Ruhe finden, aller Sorgen ledig sein, die letzten Atemzüge machen*, etc.

Among the privative idioms included in this area, the fixed collocations testifying to the similarity of the ways of thinking of the German and Azerbaijani peoples attract more attention. E.g., there are several privative idioms in German that mean, *The dead take nothing into eternity, all wealth remains in this world'*: *nach dem Tod gilt das Geld nicht mehr – ölüyə pul gərək olmaz. Er hat die Schuhe stehen lassen – filankəs çəkmələrini nümayişə çıxarıb. Wer tot ist, beißt nicht mehr – ölünün dişləri yağ ola kəsməz. Toter Mann macht keinen Krieg – meytdən döyüşçü olmaz və s.*

A comparative analysis of privative idioms in the *ölmək* (die) semantic area shows that the fear of death is a universal phenomenon affecting social behavior and human psychology. Therefore, both languages have many privative idioms related to this semantic area as compared to others. The existence of historical and cultural

symbols personifying death creates a lot of figurative language associations within denotative (basic) and connotative (additional) meanings, which are also expressed by specific symbols through privative idioms.

E.g., *der Tod schloss ihm die Augen. Der Arm / die Hand des Todes streckt sich nach ihm aus. Im Wald lauert der Tod.*

In Azerbaijani, the fixed privative structures personifying death are also interesting: *Ölüm gəncin arzularını ürəyində qoydu. Ölüm onu öz caynağına keçirdi. Ölüm çağırılmamış qonaqdır*, etc.

The analysis shows that in both languages, privative idioms in this area have more similarities rather than differences. However, it is a question of not structural identity but semantic similarity. This allows arguing that semantic parallels are based on universal cultural heritage. Privative idioms related to the *ölmək* (die) semantic area have a social impact, reflecting the instructive tradition in both languages. These privative idioms with an implicit negative meaning remind people of the inevitability of death and encourage them to be righteous and make good deeds. Significant differences in the privative idioms included in this area demonstrate different cultural features of German and Azerbaijani languages. The differences are more pronounced in the privative idioms referring to funeral repast and burial.

The fourth paragraph of the fifth chapter is entitled ***“The role of sarcastic idioms in creating nego-positive variations”***. It shows that sarcasm as a specific type of metaphor can create a picture of diversified logical and emotional-expressive shades, expressing the close and distant semantic connection of negative and affirmative variations. The analysis of linguistic facts shows that sarcasm plays an important role in determining features and qualities. Sarcasm characterizes certain degrees of intensity in the weakening of the affirmative effect and the implicit expression of negative semantics.

When speaking about the role of sarcasm in phraseology, the point at issue is not only the ironic application of fixed collocations but also their structural-semantic analysis explaining the inverse relationship between the structure and meaning of privative sarcastic idioms. Note also that attributing sarcasms a semantic stylistic figure

to metaphors is not enough to define it from a classical rhetorical standpoint. From the discourse analysis standpoint, sarcasm can be considered as the quality (feature) affecting the expression of thought. Since it is a result of the perception of the text by the listener or reader based on stylistic features in a specific communication situation.

The German linguist Y.Möhring notes that *when defining sarcasm as a stylistic tool in the form of discursive reproduction, the possibility of using emotions, judgments, and opinions for hypocritical purposes should not be left out of account*. The question occurs, what is this negative assessment and its gravity based on? Herewith, is this assessment variable? Y.Möhring emphasizes two levels of contrast (attitude) between what is said and what is thought and points out four types of sarcasm.²⁹

This study also draws attention to the existence of stylistic sarcasm and thus states that there are five types of sarcasm. Given that such a study has not been performed in Azerbaijani linguistics, these types are explained based on examples taken from the Azerbaijani linguistic materials as follows.

1. A person who hates his boss says that he is happy for him: *“Sizin nailiyyətinizi eşitmək mənə çox xoş oldu!”* (I am very glad to hear about your success!) (Sarcasm expressing personal attitude),

2. A person who is dissatisfied with the foreign music – pop, jazz, waltz, etc. at the wedding party says, *“Bu rəqlər toylarımızın yaraşığıdır!”* (These dances are the beauty of our weddings!) (Sarcasm expressing unrest from threatening loss of national traditions),

3. A bride who does not get along with her mother-in-law says to her friends: *“Qızlar, qaynanam evdə olmayanda darıxıram”* (Girls, I miss my mother-in-law when she is not at home) (global manipulative sarcasm in a positive form),

4. A boy who often changes his lovers says to a girl: *“Sən mənim üçün bir dənəsən! Sənin üçün canımdan keçərəm”* (You are

²⁹ Möhring, J. Negation verbaler Phraseologismen. // In: Europhas 88. Phraseologie Constativ. – Strasbourg: Actes du Colloque International, – 2004. – s.69-79.

the one for me! I will die for you) (conversational illocutionary sarcasm serving communication);

5. Stylistic sarcasm to which every writer and poet appeals more or less.

In these examples, language units bearing the shades of emotional-expressive meaning through intonation *xoş oldu, yaraşığdır, darıxıram, bir dənəsən, canımdan keçəram* not only express implicit negation but also carry the nuances of sarcasm and irony.

Note that according to the semantics, words, word combinations, and phrases expressing desire and wish, depending on the intonation and communicative conditions, can express poignancy and irony. Let us look at the example: In S.Vurgun's Vagif verse drama, Vagif who has heard about Khuraman's betrayal, says with great sorrow and pain: "*Aha, halal olsun bu Xuramana!*" (Let Khuraman will do good by it!)... Obviously, *halal olsun* here is not a wish but an expression of feelings such as anger, sadness, pain, and suffering, in other words, through sarcasm, the positive structure has become a carrier of negative semantics.

Half of the title of H.Mann's novel "Im Schlaraffenland" (Utopia) is called *Ein Roman unter feinen Leuten* (A Roman among Gentle People). The reader can understand the sarcasm of the *gentle people* phrase only after reading the whole novel. The analysis allows concluding that sarcasm, in other words, privative sarcastic idioms are not limited to individual words. It takes place in the communication, being reflected in an entire sentence or paragraph, and plays an invaluable role in creating complex images of syntactic semantics and thus, negative-affirmative variations.

The fifth paragraph of the fifth chapter is devoted to "***Privative features of phraseological metaphors and euphemisms and their negative-affirmative variations***". Comparative analysis of German and Azerbaijani privative idioms in a broad structural-semantic aspect has allowed identifying new valuable facts in linguistics. Among them is the result of studying the implicit features of phraseological metaphors and euphemisms. Since negative-affirmative variations of metaphors and euphemisms, which are the

figurative expression tools, have not been studied in neither German nor Azerbaijani linguistic literature.

The semantic interpretation of the privative phraseological metaphors in the affirmative structure shows that the negative meaning is implicitly represented in their internal structure. If we use these privative phraseological metaphors in sentences, we can once again observe the negative-affirmative variation they create: Die Aufregung *schnürte ihm die Kehle zu* = Er konnte nicht mehr reden. Der alte Mann *lag schon in den letzten Zügen*, als sein Sohn endlich im Krankenhaus eintraf. = Der alte Mann hatte schon keine Kraft, als sein Sohn endlich im Krankenhaus eintraf.

As in German, in different Azerbaijani examples, we can see transpositional situations based on the form and content contrast created by privative phraseological metaphors:

Bədxah insanlar həmişə başqalarının uğuruna *dodaq büzürlər*. = Bədxah insanlar başqalarının uğuruna sevinmirlər və yaxud bəyənmirlər (Bad people are always purse their lips when others achieve success). Camalın anası əl-ayağını yığıdırıb Cənnət kişigilə elçiliyə getdi. Cənnət kişi *yaxasını kənara çəkdi*.³⁰ = Cənnət kişi qızı vermədi (Jannat did not give his daughter).

It is known that euphemisms also take an important place among the language units as figural expression tools enriching and beautifying the speech. Here, phraseological euphemisms with affirmative structure and negative semantics are divided into semantic micro-areas and analyzed on the examples of the negative-affirmative variation created by them in the language. Note that phraseological euphemisms expressing the *Tod* – *Ölüm* (Death) semantics form the largest micro-area of phraseological euphemisms with implicit negation carriers. The second-largest micro-area comprises privative phraseological euphemisms expressing the *Betrügen* – *Aldatmaq* (Deceive) semantics, and the third one is formed by privative idioms with the meaning of *Dummheit* – *Səfehlik* (stupidity).

³⁰ Rəhman, S. Seçilmiş əsərləri. Saçlı [IV cilddə] / S.Rəhman. – I c. – Bakı: Azərnəşr, – 1968. – s.246.

The definition of privative phraseological euphemisms as a separate macro-area comprising several micro-areas and the analysis of their negative-affirmative variation sand those of privileged phraseological metaphors can be considered a new direction for further research in the field of phraseology.

The **Conclusion** thesis section systematizes important provisions and results of the research, the function of negative and privative idioms in defining different intensity limits of linguistic affirmation and negation, and the results of comparative analysis of the impact of privative elements on the communicative nature of thought in the phraseological system of German and Azerbaijani languages.

In the thesis, German and Azerbaijani privative idioms not only have been compared from the structural and semantic standpoints. The major significance of the research is grouping the negative and privative idioms according to their component composition and their semantic classification.

The main provision of the thesis is reflected in the author's following publications.

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