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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**LINGUOCULTUROLOGICAL PERSPECTIVES OF  
RELIGIOUS METAPHORS IN MODERN ENGLISH**

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## INTRODUCTION

### **The actuality and the usage rate of the research work.**

Metaphor has always been in the focus of researchers' attention as one of the basic phenomena of language and thinking, and with the development of cognitive linguistics, this linguistic phenomenon has taken a new scientific direction in the form of the emergence of the problem of conceptual metaphor. Since the second half of the 20th century, increasing attention has been paid to the fundamental study of the role and function of metaphor in a number of scientific fields, as well as the research conducted, confirming the conclusion that metaphor is not only a type of figure of speech, but also an object of research of sciences as part of the human cognitive system.

In modern linguistics, it is obvious that there is a very high interest in studying the cognitive structures of thinking, the relationship between word and thought, and the creation of new meaning. The study of metaphor in this context is becoming increasingly important. Linguists draw attention to the central place of metaphor in the formation of a person's conceptual language landscape. In this direction, the works of G. Fauconnier, M. Turner, Z. Kövecses, J. Lakoff and others in Western linguistics, and of N.N. Boldyrev, Y.S. Kubryakova, I.A. Sterni, V.N. Telia<sup>1</sup> and others in

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<sup>1</sup> Fauconnier, G. *Conceptual Integration Networks* / G.Fauconnier, M.Turner // *Cognitive Science*, Ablex Publishing Corporation, – Greenwich, Connecticut: – 1998. Vol 22 (2), – p. 133–187; Kövecses, Z. *Metaphor: A Practical Introduction* / Z.Kövecses. – Oxford: Oxford University Press, – 2010. – 375 p.; Lakoff, G. *Metaphor and war. The metaphor system used to justify war in the Gulf* // – Berkeley: Linguistics Department, – 1991. – p. 1-17; Болдырев, Н.Н. *Когнитивная семантика: курс лекций по английской филологии* / Н.Н.Болдырев. – Тамбов: Тамбовский государственный университет им. Г.Р. Державина, – 2000. – 163 с.; Кубрякова, Е.С. *Краткий словарь когнитивных терминов.* / Е.С. Кубрякова, В.З. Демьянков, Ю.Г. Панкрац, Л.Г. Лузина – Москва: МГУ, – 1996. – 245 с.; Стернин, И.А. *Теоретические и прикладные проблемы языкознания: избр. работы* / И.А.Стернин. – Воронеж: Истоки, – 2008. – 595 с.; Телия, В.Н. *Большой фразеологический словарь русского языка* / В.Н.Телия. – Москва: АСТ-Пресс, – 2006. – 784 с.

Russian linguistics are of particular interest.

Studying the functional aspects of metaphor on the basis of different text and discourse types, and clarifying the reasons for the high weight of metaphor in which type of discourse reveals a new approach to the role of cognitive mechanisms in text organization.

A number of studies have been conducted on the analysis of religious discourses and holy books according to conceptual structures<sup>2</sup>. The studies confirm the richness of religious discourses with metaphors, especially metaphors. There are also many studies on the use of religious metaphors in political, artistic and journalistic discourses. However, issues such as the characteristics of religious metaphors used in those discourses, the mechanisms of their formation, and the structure of name change and substitution have been studied little. Although conceptual metaphor is an object of research in English studies, there are many issues awaiting resolution in relation to religious metaphors.

One of the aspects that determines the relevance of the topic is that the issue of religious metaphors in political and media discourses is being researched for the first time in our linguistics.

The semantic and cognitive concepts of metaphor research are different approaches. If the semantic concept focuses on the mechanism of internal change of meaning, the cognitive approach is based on studying the role of metaphor in the mechanism of human conceptual thinking. In both directions, there have not been sufficiently generalizing complex studies in our linguistics. It should also be taken into account that scientific works that involve conducting semantic and cognitive studies of metaphor in a coordinated manner are also absent in our linguistics.

The study of the relationship of religious metaphors with the

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<sup>2</sup> Яковенко, Б.В. История русской философии / Б.В.Яковенко. –Москва: Директ-Медиа, – 2008. – 1248 с.; Хантакова, В.М. Место метафоры в синонимическом ряду медицинских терминов / В.М.Хантакова, Е.А.Федина // Приоритетные исследования метафоры. Константы. Концепты. Категории, – Иркутск: – 2013. – с. 87–92; Чернявская, В.Е. Лингвистика текста. Лингвистика дискурса / В.Е.Чернявская. – Москва, Флинта: Наука, – 2013. – 208 с.

content perspectives of the text and discourse helps to study the mechanism of metaphorization and to reveal metaphorization models.

Cognitive theory describes metaphor in terms of its belonging to certain structures of thought. When the concept of conceptual metaphor is included in such an approach, it allows for the description of this or that event on the basis of metaphor. At the same time, the text-forming properties of metaphor also come to light in this process. The research work is also relevant in terms of the great need for work on the study of metaphor in this direction.

The research work also focuses on the disclosure of the metaphorical mechanism of the formation of various types of texts, and the research in this direction is carried out specifically on the basis of religious metaphors. The mentioned aspect also confirms the relevance of the dissertation topic.

**Object and subject of the research.** The object of the research is religious metaphors and metonymies used in various types of discourses. The subject of the research is the characteristics of the development of religious metaphor in various types of discourses, including in artistic texts, political and media discourses.

**Goals and objectives of the research.** The main goal of the research is to clarify the discursive properties of religious metaphors. To achieve this goal, the following tasks are intended:

- to define the concept of religion and establish its conceptual system;
- to define the concept of conceptual metaphor;
- to define the concept of religious metaphor
- to study the features of the use of religious metaphor and metonymy in artistic texts;
- to study the features of the use of religious metaphor and metonymy in political discourse;
- to study the features of the use of religious metaphor and metonymy in media discourse;
- to reveal the text-forming potential of religious metaphors and determine their text-forming functions;
- to clarify the text-forming features of metaphor, taking into

account the main theoretical approaches;

- to determine the semantic and cognitive metaphorization features that ensure the inclusion of metaphor in media discourse;
- to study the metaphorical organization of artistic, political and media discourses.

**Research methods.** Since the dissertation work is based on the cognitive and semantic concept of metaphor, classical methodological methods and techniques are used in it. The work uses descriptive, content analysis, context analysis, and modeling methods.

**The main provisions put for the defense:**

1. Metaphor, which is the object of the cognitive activity of the subject of speech, acts as an organizing factor of various types of discourses, realizing the author's intention.

2. With the help of metaphor, the text develops monometaphorically and polymetaphorically.

3. The development of the text with the actualization of the slot of one frame of the base metaphor is monomorphematic development.

4. The polymetaphoric method involves several metaphorical models in the text.

5. In analytical texts, the unfolding of the metaphor is associated with the general course of events.

6. If in the literary text the individual-author often uses religious metaphors, in the political discourse he often turns to speaking metaphorical models.

7. In the literary text, religious metaphors are used more often in works written on a religious theme. In literary texts on other topics, the author turns to religious metaphors when revealing the character of heroes and characters, their behavior, and describing and presenting their relationship to real events and others.

**Scientific novelty of the research.** The development of religious metaphors and metaphorical models in various types of discourses, their participation in the process of text organization, has been comprehensively investigated in the dissertation for the first time. In the work, metaphorically organized texts are defined, their typology and main linguistic features are revealed.

**Theoretical and practical significance of the research.** The dissertation has examined for the first time the issues of development of religious metaphors in various types of discourses. This approach has led to the study of issues such as the inclusion of language and culture in the analysis again, the determination of the place of religion in the field of culture, the expression of religion in the world's linguistic landscape from a different theoretical aspect. Conceptualization in the language system, the determination of religious concepts, frames, scenarios and slots are distinguished by special scientific and theoretical significance and increase the theoretical value of the research work. The features of the development of religious metaphors in political, media and artistic discourses have been studied in an interconnected manner for the first time, and research has been conducted to determine cognitive models of religious metaphors for each discourse.

The practical significance of the research lies in the fact that the materials of the dissertation and the results obtained can be used in special courses and seminars on theoretical grammar, lexicology, stylistics, literature, text interpretation, in lecture courses on historical stylistics, and in the preparation of course and diploma theses.

**Approbation and the applying of the work.** The topic of the dissertation was approved at the meeting of the Scientific Council of Nakhchivan State University on July 11, 2018 (protocol No. 11) and registered at the meeting of the Scientific Council on Philology Problems of the Council for Coordination of Scientific Research of the Republic of Azerbaijan on February 14, 2019 (protocol No. 2)

The main provisions of the work were reflected in 16 scientific articles, conference materials and theses published by the author in journals and collections determined by the Higher Attestation Commission under the President of the Republic of Azerbaijan. The results of the dissertation were discussed at the scientific seminar of the “English Language and Translation” department of Nakhchivan State University. Reports on the results of the research were made at the XXVI International Scientific Conference (XXVI International Scientific Conference, – Penza, Russia: 2021) entitled “Issue of

Religious Structures in Language System” and at the Republican Scientific Conference (2024) on the topic “Modern Problems of Translation Studies” dedicated to the 100th anniversary of the birth of the National Leader Heydar Aliyev, entitled “The Issue of Conceptualization in Language”.

**Name of the organization where the dissertation has been accomplished.** The dissertation was performed at the “English Language and Translation” Department of Nakhchivan State University

**The volume of the structural sections of the dissertation, separately and the total volume with the sign.**

The dissertation work consists of “Introduction”, three chapters, “Conclusion” and a list of used literature. The research work consists of “Introduction”, three chapters, “Conclusion”, a list of used literature. “Introduction” consists of 5 pages – 8544 characters, Chapter I consists of 40 pages – 75531 characters, Chapter II consists of 51 pages – 96043 characters, Chapter III consists of 37 pages – 71098 characters, “Conclusion” consists of 4 pages – 7371 characters, and the list of used literature consists of 16 pages. The total volume of the dissertation (excluding the list of literature) is 260253 characters.

## **MAIN CONTENT OF THE DISSERTATION**

Chapter I of the dissertation, entitled “**New perspectives on the relationship between language and culture**”, consists of 3 paragraphs. In the paragraph “**1.1. Formation of language and culture issues in linguistics**”, it is noted that the history of studying the problem of language and culture in theoretical thought begins with antiquity.

Some researchers viewed language as a part of culture, others viewed language as a form of expression of culture, and finally, a third group of scientists believed that language is neither a form of expression nor an element of culture. In the early days of linguistics, ideas were expressed about the gift of language to man by God, the naming of things and objects, and the relationship of language to



culture. According to the ancient Greek philosopher Democritus, things were named by agreement of people. Such an agreement could be possible in a certain cultural period.

It is clear that all cultural changes, development and progress remain in language, language material, and leave their traces. From this point of view, there is no doubt that language and culture are constantly in mutual influence and unity.

W. von Humboldt paid special attention to the problem of language and culture, and considered language as a unity with the “people's spirit”. The concept created by W. Humboldt can be generally explained as follows: 1) material and spiritual culture find their expression in language; 2) each culture is national and its nationality is manifested in a special worldview. Language has an internal form specific to each people; 3) the internal form of language is an expression of the spirit and culture of the people; 4) language is a determining means between man and the environment<sup>3</sup>.

In general, the presence of three ideas regarding the issue of language and culture attracts attention: 1) language reflects culture; 2) language undergoes changes in culture; 3) language is an integral part of culture.

New scientific directions have already been formed in the context of language and culture. For example, F. Jahangirov evaluated cognitive linguistics as a whole not as one, but as multiple directions, fully identifying it with “language and culture”.

In the paragraph **“1.2. A new Whorfist approach to the problem of language and culture”** of the first chapter, it is noted that the study of language and culture in a interconnected manner was continued by B. Whorf, a student of E. Sapir. B. Whorf tried to study the grammatical and lexical means of expressing time in different languages in relation to behavior and culture, thus the famous hypothesis of linguistic relativity of E. Sapir and B. Whorf was born.

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<sup>3</sup> Гумбольдт, В. О различии строения человеческих языков и его влиянии на духовное развитие человечества // –Москва: Избранные труды по языкознанию, Прогресс, – 1984. – с. 48.

According to Whorfism, thinking, worldview and behavior of people are determined linguistically, that is, by the characteristics of the language they speak.

Disputes related to this theory have played a fundamental role in the development of both linguistics and many humanities.

The emergence and stabilization of culture, as well as various heavenly religions, has passed a long historical path.

The basis of religious terminology is Christian religious terms, which are terms formed and created in the process of translating the Bible into English. Bibleisms in English have different sources depending on the language from which the Bible was translated (ancient Greek, Latin, ancient Hebrew). Researchers of intercultural communication problems agree that the Sapir-Whorf hypothesis is fruitful.

*“The manifestation, propagation and dissemination of each religion in one way or another (and on a scale) was accompanied by quite complex linguistic processes. The language of religion differs to one degree or another from the ordinary language that we know as “the most important means of communication between people”. The main difference is that this language is an extraordinary (and at the same time uncontroversial) language of sacred metaphysical expression in terms of its high stylistic character (and structure) and consists of a rich system of closely interconnected symbolic and figurative judgments”<sup>4</sup>*

Religion is a complex system of interacting elements. Religion forms the basis of the spiritual core of man. Religion is faith in God, the world, and life. Language, which embodies the religious picture of the world, has its own specific features. In developed religious teachings, the concepts of creation, salvation, and the end of the world occupy a central place.

Religious terminology occupies a special place in the terminological layer of the vocabulary of the language, and the formation of this layer began with the emergence of mythologizes.

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<sup>4</sup> Cəfərov, N. Dinlərin dilləri. // “Ədəbiyyat qəzeti”. – 2017, 9 sentyabr. – s. 2-3.

Chapter I, paragraph III, entitled "**Means of Expression of Religious Structures in the Language System**," is dedicated to the expression of the world's religious landscape through language.

Verbalization of the foundations and essence of religion through linguistic means became possible with the help of religious lexicon. Therefore, religious language and religious lexicon as a whole took their place in the general language system.

Languages influence each other in the process of communication with each other, and as a result of this influence, borrowed elements and elements are formed in languages. According to L. Bloomfield, there are the following types of borrowings: 1) borrowings with cultural concepts; 2) "internal" borrowings that occur due to contact connections resulting from territorial or political proximity; 3) dialect borrowings that pass from dialects to the literary language<sup>5</sup>.

The first of the types distinguished by L. Bloomfield includes religious terms or religious lexicon. As in all languages, religious borrowings constitute a certain majority in English.

An important group of borrowings that have acquired the status of religious terms in English are borrowings from Latin. Words from Latin passed into English orally in ancient times. These words have completely obeyed the grammatical structure of the English language, and have lost their grammatical forms specific to Latin.

The inclusion of religious terms in the general lexical layer gives rise to their acquisition of new connotative meanings.

The semantics of figurative words reflect objects and subjects, events that occur or may occur in real life, and people's attitudes towards these events. Connotative, transfer meanings arise from metaphorization. "A metaphor is a word or expression used to reflect objects and concepts indirectly, not independently, for the purpose of artistic expressiveness.

Any metaphor is created as a result of the mutual relationships

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<sup>5</sup> Блумфилд, Л. Язык / Л.Блумфилд. – Москва: Прогресс, – 1964. – с. 123

imagined in the mind of various objects and events”<sup>6</sup>.

Religious terms are often involved in metaphorization. The conceptual metaphor “Eternal life is a gift of the God” is based on the belief in Christianity that human existence does not end with the duration of life in this world. Christianity brings a sense of immortality and eternity to this world. The Bible is the gospel of eternal life. The essence and source of temporary and eternal life is Jesus Christ and faith in him.

It becomes clear that the influence of religion on different layers of the vocabulary of the English language goes in two directions. The first direction covers the use of religious terms and religious lexical units in various lexical layers of the language, especially in the general lexical layer and in the relevant terminology. The second direction manifests itself in connection with the phenomenon of metaphorization. The circle of words used in various conceptual metaphors, as well as their meanings, expands.

Although there are borrowings from Arabic, as well as Sanskrit, and Hebrew in English religious terminology, the main source is ancient Greek and Latin. The linguistic relations of the English are distinguished by the indirect, rather than direct, borrowing of the mentioned borrowings. The role of the intermediary language was played mainly by French and German.

Religious concepts and beliefs have historically changed and developed. This aspect has led to the archaism of some religious terms in the language.

Chapter II of the dissertation, entitled “**Religious Conceptualization in the Language System,**” consists of 3 paragraphs. In the paragraph “**2.1. The issue of conceptualization in language**”, it is noted that conceptualization constitutes the methodological basis of the cognitive approach in the study of life

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<sup>6</sup> Adilov, M.İ. İzahlı dilçilik terminləri / M.İ.Adilov, Z.N.Verdiyeva, F.M.Ağayeva – Bakı: Maarif, – 1989. – s. 163

phenomena, systems of concepts, and worldviews.

According to A.L. Sharandin, conceptualization is one of the most important phenomena in human thinking. This importance stems from human cognitive activity. A person receives, processes, and uses information<sup>7</sup>.

N.N. Boldirev writes: “Conceptualization is the perception of received information, the construction of objects and phenomena through thought. This process gives rise to certain definitions about the world in the form of concepts. For example, the concepts of home, time, space, eternity, movement, etc.”<sup>8</sup>

Conceptualization can be verbal and non-verbal as a process and result. If we approach conceptualization from a cognitive point of view, it is possible to distinguish the following types of verbal conceptualization: 1) integrative grammatical categorical conceptualization; 2) non-integrative grammatical categorical conceptualization; 3) integrative lexical categorical conceptualization; 4) semantic categorical conceptualization; 5) subject-sign conceptualization; 6) situational conceptualization.

The main concept of conceptualization is the concept. The problem of the concept was first introduced into scientific circulation in 1928 by the Russian linguist S.A. Askoldov with the article “Concept and Word”. According to D.S. Likhachev<sup>9</sup>, the concept is the expression of a reality phenomenon related to the product, personal experience, professional and social experience of the speaker of the language. The concept does not arise directly from the meaning of the

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<sup>7</sup> Шарандин, А.Л. Динамическая природа концептуализации и категоризации как основа речевой деятельности человека // Вопросы когнитивной лингвистики, – 2013. №1 (034), – с. 75.

<sup>8</sup> Болдырев, Н.Н. Когнитивная семантика: курс лекций по английской филологии / Н.Н.Болдырев. – Тамбов: Тамбовский государственный университет им. Г.Р. Державина, – 2000. – с. 22

<sup>9</sup> Лихачев, Д.С. Концептосфера русского языка // – Москва: Русская словесность. От теории словесности к структуре текста. Антология. Под ред. проф. В. П. Нерознака. – 1997. – с. 26.

word, but appears against the background of the comparison of the dictionary meaning with individual and folk experience. Taking this into account, Y.S.Kubryakova shows that concepts are units of consciousness and information structures reflecting human experience<sup>10</sup>. There are certain relationships between the concept and the concept. The concept is not a concept, but the essence of the concept. It is an unformed meaning. The concept is the essence, the content is manifested in forms, images, concepts and symbols.

Since the concept has a complex structure, its structural issue is also controversial. Researchers mostly talk about four main models of the concept structure: 1) layered<sup>11</sup>; 2) component<sup>12</sup>; 3) field<sup>13</sup>; 4) frame<sup>14</sup>.

The problem of conceptualizing religious studies is actively discussed in contemporary linguistics. An important methodological problem of conceptualizing religious studies as a field of knowledge is the problem of the objectivity of the knowledge obtained. This problem is related to the peculiarities of social cognition.

Living religion is religion in action, experience, and understanding that enters the context of the lives of ordinary people. The concept of living religion, which became widespread at the end of the 20th century, is one of the main concepts in the field of studying everyday religion. In general, the term living religion originally emerged from descriptions of the personal experiences of Christian believers (based on memoirs, biographies, interviews), and later

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<sup>10</sup> Кубрякова, Е.С. Краткий словарь когнитивных терминов. / Е.С. Кубрякова, В.З. Демьянков, Ю.Г. Панкрац, Л.Г. Лузина – Москва: МГУ, – 1996. – с. 90

<sup>11</sup> Степанов, Ю.С. Константы: Словарь русской культуры / Ю.С.Степанов. – Москва: Языки русской культуры, – 1997. – 824 с.

<sup>12</sup> Карасик, В.И. Религиозный дискурс // – Волгоград: Языковая личность: проблемы лингвокультурологии и функциональной семантики, – 1999. с. 5-19.

<sup>13</sup> Степанов, Ю.С. Константы: Словарь русской культуры / Ю.С.Степанов. – Москва: Языки русской культуры, – 1997. – 824 с.

<sup>14</sup> Шарандин, А.Л. Динамическая природа концептуализации и категоризации как основа речевой деятельности человека // Вопросы когнитивной лингвистики, – 2013. №1 (034), – с. 75-81.

applied to everyday experiences, activities, and interpretations of specific (in a specific place and time) religious events.

In the second paragraph of Chapter II, titled “**Conceptualization and Metaphor**”, it is shown that metaphor is a linguistic phenomenon that has been thought about by philosophers since ancient times. Aristotle included metaphor in the system of metaphors and spoke of transfers from genus to species, from species to genus, from genus to genus, from species to species<sup>15</sup>.

The conceptual approach to real reality, its objects and phenomena led to the emergence of the conceptual theory of metaphor. According to this theory, a person understands the world he lives in with the help of metaphor. The modern concept of metaphor is much broader than its understanding in the form of comparison or substitution.

Based on the theory of conceptual metaphor, the basis of metaphorization is the mutual relations between knowledge structures (frames and scenarios). Knowledge structures cover two conceptual domains – the source domain (source domain - donor domain) and the target domain (target domain - goal domain). The metaphorizing element, which passes from the source domain to the target domain as a result of metaphorical projection, forms a conceptual target domain that is poorly understood.

M.Tendall's work, entitled “A Hybrid Theory of Metaphor,” is devoted to cognitive metaphor. The author shows that in the theory of cognitive metaphor, metaphor is viewed as a phenomenon of thinking, an object of cognitive pragmatics<sup>16</sup>.

According to X.Otraga-i-Gasset, metaphor is the only practical way to perceive abstract objects at a high level and to define them meaningfully.

M.Black's interaction theory played an important role in the

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<sup>15</sup> Аристотель. Сочинения в четырех томах / Перев. и ред. А.И. Доватура. – Москва: Мысль, – Том 4. – 1983. – с. 669

<sup>16</sup> Tendahl, M.A. Hybrid Theory of Metaphor / M.A.Tendahl. – New York: Palgrave Macmillan, – 2009. – p. 192

perception of metaphor as a cognitive process. He was also the first to use the concept of cognitive metaphor.

The identification of cognitive religious metaphors requires, first of all, an analysis of the concept of “religion”. In English, this concept is called “religion”.

Although religious metaphors that positively characterize an object, subject, or event predominate in linguistic materials, the increase in negatively colored metaphors should also be noted. More precisely, positive value judgments written in the form of metaphors in English-language theological texts are quite logical and understandable, because they indicate a person’s refuge in God. However, the increase in negative judgments in the same texts attracts attention from the point of view of linguistics and pragmatics. An analysis of English-language theological texts shows that the authors characterize God’s unique capabilities, properties, as well as his special status, emphasize his power and endow him with appropriate attributes. In one of the examples, the metaphorical model is as follows: “God – Job /God – Work, God- Service-God/Service”. Of course, in various examples there are a large number of lexemes indicating God’s special mission and various roles performed for the benefit of humanity.

It is interesting that within the framework of the positive evaluative model of religious metaphor, nouns, as a rule, represent the metaphorical core, and adjectives represent the metaphorical periphery. Also, the metaphorical model “God – Judge-Allah hakimdir” of a dual nature is quite widespread, and this metaphor emphasizes that God is just, makes the right decisions, and states the only right verdict.

The paragraph **“2.3. Conceptualization and metonymy”** discusses the relationship between conceptualization and metonymy, which are linguistic facts.

Conceptualization (speech structure) in language manifests itself in the form of a conceptual structure (the meaning expressed by a combination of words). Although the conceptual structure is identical to the semantic structure in its material form, it differs from it



functionally. The reason for this difference is that the same extralinguistic reality is expressed by an alternative concept.

Metonymy is of great importance in conceptualization (perception of the speech structure). According to J. Lakoff, metonymy allows the perception of a perceived object in relation to another object<sup>17</sup>.

The cognitive approach to metonymy is based on 3 postulates (non-controversial judgments, axioms): 1) metonymy is a conceptual phenomenon; 2) metonymy is a cognitive process; 3) metonymy operates within an idealized cognitive model<sup>18</sup>.

The metonymic process is the process of mentally evaluating one concept by another. R. Langacker accepted metonymy as a referential phenomenon. In this case, one concept - a reference point - provides a mental transition to the second concept and the intended goal is achieved<sup>19</sup>.

Cognitive linguistics explains metonymy as a cognitive process. This process involves the mental perception of one conceptual unit through another conceptual unit. In the sentence “She is just pretty face”, “a pretty face” is the transmitting conceptual unit. Its expression of the concept of an individual, a person is the desired goal. In the presentation of metonymy as a cognitive process, various concepts are used: commonality, transmitter, goal, idealized cognitive model.

In order for the conceptualized to reach the desired metonymic goal, it is necessary to establish a mental connection. For example, not being able to thread a needle - old age, shaking knees - old age, seeing with your eyes wide open - old age, etc. While metaphorical combinations are always one-way, metonymic connections are two-way.

It is possible to distinguish groups of metonymic relations with

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<sup>17</sup> Лакофф, Дж. Женщина, огонь и опасные вещи. Что категории языка говорят нам о мышлении / Дж.Лакофф. – Москва: Гнозис, – 2011. – с. 37

<sup>18</sup> Skrebnev, Y.M. Fundamentals of English Stylistic / Y.M.Skrebnev. – Moscow: Higher School, – 2000. – p. 17-61

<sup>19</sup> Langacker, R.W. Cognitive grammar: a basic introduction / R.W.Langacker. – Oxford: Oxford University Press, – 2008. – p. 32

the following specific examples:

1. Quantitative metonymic relation. The last indicator replaces the entire scale: How old are you?

2. Constitutional (object) metonymic relation. The name of the object is used instead of the name of the object from which it is formed: The marble spoke.

3. Event metonymic relation. Instead of the event element, the whole event: Bill smoked a cigarette (the whole event - lighting a cigarette, inhaling smoke, etc.)

4. Categorical subject metonymic relation. Instead of a general rule, a specific case: I always leave my umbrella at home when it rains.

5. Categorical attribute metonymic relation. Used instead of a category attribute: Judas (a sign of betrayal), Cadillac (a sign of goodness), a second Chomsky (a new shining star).

6. Abbreviated, abbreviated metonymic relation. Crude (instead of crude oil).

Types of metonymic transfer are diverse and diverse. There is no complete list of them. The number of types of metonymic transfer mentioned in different scientific sources, as well as in textbooks, always gives the impression of incompleteness. The following types of metonymic transfer are given in the list of Ungerer and Schmidt: 1) container – inside the container; 2) author – work; 3) material – information; 4) signifier/namer – sign; 5) part – whole; 6) whole – part; 7) producer – goods/product; 8) place – administration, etc. As can be seen, this list does not include the types of metonymic transfer such as time – (occurring within this time) event, sound source – sound, body part – disease, boundary (line) – the area surrounding it, surface – the space surrounding this surface, volume, action (movement) – the time when that action takes place. The point is that adding these types to the above list does not give grounds to say that all forms of metonymic transfer are covered. New types of metonymic transfer are revealed in various utterances and sentences.

Chapter III of the dissertation is called “**Religious metaphors**”

**in various types of discourses”** and consists of 3 paragraphs. **“3.1. In the paragraph titled “Religious Metaphors in Political Discourse”**, it is noted that discourse is a complex communicative event and encompasses the entire process of speech activity. Discourse includes extralinguistic factors other than text.

The definition of the concept of discourse is often approached from the point of view of the meaning of this word. The general idea is that discourse gives the meaning of speech in action. On the other hand, discourse, which includes the speech process in action and is formed under extralinguistic influences, is a communicative process. The types of discourse are determined according to the field of development. In terms of the field of development, there are household, political, military, medical, legal, religious, media, pedagogical, etc. types of discourse. Political discourse occupies a special place among the mentioned types.

Political discourse is a process of political communication. The main characteristics of political communication are mass, the unidirectionality of speech from the addressee to the mass addressee, and the variable and unstable composition of the addressee. Political discourse is distinguished by its imagery, abundance of facts, comparison, argumentation, and also richness in metaphors.

The application of the theory of conceptual metaphor to political discourse is associated with the name of J. Lakoff. He studied the use of metaphors related to war in political discourse.

The use of religious metaphors such as martyr, innocent person, veteran in political communication during wars and conflicts attracts attention. In general, when using abstract concepts such as faith, belief, truth, purity, and innocence in political discourse, religious sources and foundations are referred to.

In English, hell is expressed by one of the words hell, inferno, hades.

-The occupiers howled because of the “inferno” near Kherson: they ask for Soviet helmets and candles with incense [The occupiers

howled be]. – Because the surroundings of Kherson turned into hell, the occupiers howled because of the Soviet helmets and scented candles.

Religious lexicon and religious terms play a special role in the emergence of religious themes in various discourses, including political discourse. It is taken into account that one of the factors uniting a wide audience is religion. Relying on people's beliefs and beliefs, standing in line with them in this aspect, increases the influence of political discourse.

The second paragraph of Chapter III of the dissertation is called **“Religious metaphors in media discourse”** and this paragraph shows that media discourse is a discursive activity that takes place in the mass media.

Religious vocabulary occupies a wide place in all types of media discourses, including sports media discourse. Even Belyutin showed that the metaphor model “sport is religion” was formed in German football discourse.

V. Katermina and N. Solovyeva determined that religious metaphors are used more in football-related articles during their study of sports discourses in British newspapers. They collected religious metaphors in sports discourses in the most widely read newspapers in Great Britain and determined that religious metaphors such as “scapegoat, a stumbling block, block, cornerstone, anathema, behemoth, Judas, to fall from grace” were used among them. “Judas” refers to a player in football and rugby who moves to another club to get more money<sup>20</sup>.

The image of the end of the world is often used in media discourses. At this point, the word apocalypse is observed. The end of the world is in the hands of God and God can show it to people. It is

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<sup>20</sup> Голубева Н.А. Современный религиозный дискурс: структура, стратегии, трансформации / Н.А.Голубева, И.В.Матвеева, Е.В.Плисов – Нижний Новгород: – НИУ РАНХ, 2015. – 262 с.

impossible to prevent it, it is impossible to escape from it, to hide from it. Every major disaster that occurs on Earth makes people think.

Is this a disaster of God or an ordinary event of nature? In media discourses, such events are called the disaster of God, the wrath of God.

*Putin is an executioner, he is an evil who carries out the genocide of the Ukrainian people. These floods, earthquakes are God's punishment. Judgment day is near -Putin is an executioner, he is an evil who carries out the genocide of the Ukrainian people. These floods, earthquakes are God's punishment. Judgment day is near.*

In media discourses, religious terms and words such as faith, belief, sin, heaven and hell, spirit, miracle, heart, soul, fear, punishment, anger, devil, angel, etc. are widely used in the creation of metaphors. While most of these religious lexical units act as primary concepts, the rest play the role of secondary concepts.

In modern times, society gives priority to religious values, tries to follow them and protect them. From this point of view, the use of religious metaphors in media discourse arises from both the tendency to emphasize religious values, the nature of the metaphor, and the characteristics of media discourses to attract the attention of readers.

There are no restrictions on the use of religious vocabulary in the text. At the same time, religious vocabulary is divided into thematic and lexical-semantic groups. It is possible to distinguish the names of God, religious figures (Azrael, Gabriel, angels), religious places (heaven, hell, this world, that world), names expressing the violation of religious and moral rules (sin, sinner), ceremonies (funeral, concubine) and other religious lexical groups. The use of lexical units belonging to the same lexical-semantic group in close proximity helps to determine religious metaphors. In the example given above, the religious term has formed a new metaphorical image by being used alongside another lexical unit (hell beast). The religious term, combined with common words of the language, especially verbs, forms religious metonymy and religious metaphor. For example, the

religious term paradise in English participates in the metaphorization of the concept of paradise with a number of verbs. At this point, it can be shown that the word heavens is also used in the metaphorization of the concept of paradise by combining with verbs. Resolve - to resolve, to put in order, thank - to thank, to bless, come out of - to descend, rest in - to rest, stay - to stay, send - to send, etc. are verbs of this kind. Let us note that this feature is observed in religious metaphors of German, as well as in various languages. The similarity of religious metaphors of modern English with religious metaphors of other languages stems from the closeness of religious thinking.

The explanation of religious metaphors often requires reference to religious discourse and religious sources. Religious metaphor also performs a pragmatic function in both religious discourses and other discourses.

Microreligious discourse and religious metaphor can be included in the composition of media discourse. This feature stems from the possibility of media discourses being in various genres. Various articles on religious topics are published in mass media. Excerpts from holy books, their interpretations, and translations are also included in the pages of newspapers and magazines. In religious discourse, metaphor plays the role of a method of influencing consciousness, creates a clear image of an abstract concept, helps to understand the complex concepts of religion, and forms the emotional attitude of believers to certain events.

Depending on the source area, six main religious metaphor models can be distinguished. These models include the following: 1) phytomorphic; 2) zoomorphic; 3) meteorological; 4) artifact; 5) morbial; 6) physiological. The six models mentioned do not cover all possible metaphorical models. For example, there is also a military source area model of religious metaphors.

In media discourse, the metaphorization of the name of weapons and equipment with the word angel also emphasizes the meaning of serving good deeds, truth, and justice. The image of the enemy is often

metaphorized in media discourses as a devil, demon, or evil force. In some cases, the enemy is replaced by the words infidel and irreligious.

In the military, operational frame of the military source metaphor model, the enemy (devil, devil, infidel, etc.) and those who fight for the truth (angel, veteran, martyr) are expressed by metaphorical images.

In media discourses, religious metaphors do not have a high functionality compared to other field metaphors. In our opinion, the main reason for this is that the images and associations that religious metaphors evoke in people have a wider scope.

Chapter III, paragraph III, entitled “**Religious metaphors in artistic discourse**”, is dedicated to evaluating the position of religious metaphors in artistic discourse.

The product of spiritual and emotional perception in a literary text is based on the author's imagination and thought, and is associatively directed towards religious and mythological discourse. It is possible to consider works of art written on religious topics as artistic religious discourses.

Religious texts and artistic texts with religious themes are different concepts. Naturally, religious metaphors are more evident in texts with religious themes.

When religious metaphors are used in literary discourse, the emotional-expressive effect is strengthened. Religious sacrality increases the effectiveness of the metaphor.

In general, determining the functions of metaphor, including religious metaphors, requires basing on the general principle of metaphorization.

Since religious concepts belong to the field of spirituality and have a sacral character, difficulties arise in naming them, as well as in their meaning and verbalization. In describing and explaining the concept of religion in words, one may encounter a lack of nominative units. However, with reference to religious discourses and the interpretation of religious concepts in literary texts, it can be said that

the limitations of the semantic possibilities of words used to convey religious concepts can be overcome with the help of names and predicates<sup>21</sup>.

A significant number of metaphorical predicates can characterize abstract religious concepts on the basis of similarities with physical objects and phenomena. This is explained by the theory of conceptual metaphor, which refers to the process of interaction of two knowledge structures at the basis of metaphorization. Of the two knowledge structures mentioned, the first is called the source field, and the other is the target field<sup>22</sup>.

Religious metaphors are created on the basis of conceptual transfers. T.Y. Litvinenko, in his work "Metaphor in Religious Discourse", clarified on the basis of examples that in artistic discourse, conceptual transfers such as "religion is light", "God is light", "life is the way", "religion is seeing", "religion is a living being", "God is the helper", "God is the provider" resulted in the creation of a number of religious metaphors. At the same time, we also encounter different religious metaphorical models in artistic discourse. In general, there are many such conceptual metaphor models and it is difficult to determine their possible forms in advance.

"He'll take it," the old man said aloud. "God help him to take it.

"He did not take it though. He was gone and the old man felt nothing. "He can't have gone," he said. "Christ knows he can't have gone. He's making a turn. - What is his mouth supposed to eat, - the old man shouted, - God himself provided his sustenance. But it seems that the fish did not come to the fishing rod, it passed by. The fishing line did not move anymore. The old man did not understand anything. He cannot go, Jesus himself will not let him go." In the example, the old fisherman turns his face to God and asks for help

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<sup>21</sup> Карасик, В.И. Религиозный дискурс // – Волгоград: Языковая личность: проблемы лингвокультурологии и функциональной семантики, – 1999. – с. 126.

<sup>22</sup> Лакофф, Дж. Женщина, огонь и опасные вещи. Что категории языка говорят нам о мышлении / Дж.Лакофф. – Москва: Гнозис, – 2011. – с. 78



from God. Therefore, he does not believe that the fish will give up the bait on the fishing line.

The fish swallowing the bait finds expression with God's help. The conceptual metaphor is created in the form of a metaphor. Neither man nor animal can escape God's command (Christ knows he can't have gone. He's making a turn).

In E. Hemingway's story "The Old Man and the Sea," the hero likens the sea to a goddess and an angel, drawing attention to its benevolence. The metaphor of the sea as a woman, the sea as a goddess, and the angel is motivated by the sustenance that the sea provides to man and the fact that it sustains many things in its bosom.

From a religious point of view, man in this world is a creature created by God, and his life is the life that God has bestowed upon him. Therefore, God is the creator of man, his author. The life of every man is a book written by God. In many languages, including modern English, the book of life metaphor is used. Human life is a book, human life is a story, human life is a work, etc. are reflected as metaphors. A person comes onto the stage with his birth, plays his role in this world. The above-mentioned metaphor models were used in the work of W. Shakespeare, as well as in the works of other English poets and writers.

Numerous metaphorical images take place in the "Bible", and metaphors later took place in English literature in one way or another.

In general, the metaphORIZATION of religious and mythological beings is a widespread phenomenon in English fiction, especially in poetry.

In the "**Conclusion**" section of the dissertation, the results of the research are summarized as follows:

If language reflects the objects and events of reality, then culture acts as an integral part of reality. Culture finds its expression in language, as well as in language tools.

The unity of culture with language is realized in the process of communication. Language expresses and reflects all kinds of customs, traditions, and behavioral styles. The reason why different peoples speak different languages is related to their national culture and

different attitudes towards real reality.

The existence of three views on the issue of language and culture attracts attention: 1) language reflects culture; 2) language changes culture; 3) language is an integral part of culture. There is also a mutual relationship between these three approaches.

The formation of culture, as well as religion, and the emergence and stabilization of various heavenly religions have gone a long historical path. Religious affiliation plays a leading role in the perception and understanding of the contexts of different religions. Religion is such a form of reflection of reality that the psychological factor, irrational elements, human mood, thoughts and feelings, and attitude to difficult-to-explain events play a leading role. In ancient times, mythical thinking, mythification, deification, the necessity of accepting a great, divine force, divine and invisible, which is beyond human will, led to the formation, formation and stabilization of religion.

Religious structures in language find their expression in religious lexicon and terminology, religious phraseologisms, religious context, religious text and religious discourses. Religious thought combines religious concepts, teachings, beliefs and convictions, doctrines and other components.

The inclusion of religious terms in the general lexical layer gives rise to the acquisition of a new connotative meaning for the main meaning they express, depending on the connotation.

Metaphor is created by man, and at this time, relations and connections between different fields of knowledge are contrasted in the human mind, a transition is created from one sphere to another. Religious terms actively participate in metaphorization.

Conceptualization of the world through language covers all areas of human activity. This includes the moral, spiritual, spiritual, and thus the religious sphere.

The main mental categories of culture are conceptualized in linguistic material. National-cultural values take a special place in the study of certain structures of human thinking through language. Religion is one of such values. Religion is one of the basic

mental categories of culture and constitutes a concept.

Discourse, which includes the active speech process and is formed under extralinguistic influences, is a communicative process. Thematics play a leading role in the differentiation of discourse types. Discourses are classified according to participants, ideological affiliation, communicative purpose, communicative role and its change, tonality and other criteria.

Religious metaphors are widely used in political discourse. Religion is the path of holiness, sacrality, purity, cleanliness, faith, and belief. People's struggles for freedom and homeland are also considered sacred. The use of religious metaphors such as martyr, innocent person, veteran in political communication during wars and conflicts attracts attention. In general, when using abstract concepts such as faith, belief, truth, cleanliness, and purity in political discourses, religious sources are referred to.

The image of the end of the world occupies an important place in media discourses. At this point, the use of the metaphor of apocalypse is observed.

In media discourses, religious terms and words such as faith, belief, sin, heaven, hell, soul, miracle, heart, soul, fear, punishment, anger, devil, angel are widely used in the creation of metaphors. While most of these religious lexical units act as primary concepts, the rest play the role of secondary concepts.

Religious metaphors in media discourses do not have high functionality compared to metaphors in other fields. The main reason for this is that the perceptions and associations that religious metaphors evoke in humans have a wider scope.

The use of religious metaphors in a literary text constitutes a specific key to the figurative understanding of this text by the addressee.

Since religious concepts belong to the field of spirituality and have a sacred nature, difficulties arise in naming them, as well as in their meaning and verbalization. The field of repetition and predicates that arises as a result of the actualization of the conceptual metaphor provides the basis for applying observed and perceived properties to

non-objective meanings.

The content of the dissertation is reflected in the following articles of the author:

1. Metaphorization of cultural structures in language // – Nakhchivan: Scientific works of “Nakhchivan” University. Humanities series, – 2018. №4 (11), – pp. 124-127.

2. Features of manifestation of language and culture relations in a religious context // – Nakhchivan: Scientific works of “Nakhchivan” University. Humanities series, – 2019. №4 (15), – pp. 84-90.

3. Metaphors and metonymies in various types of discourses // – Nakhchivan: Scientific works of Nakhchivan State University. Humanities series, – 2020. №1 (102), – pp. 115-118.

4. Formation and development of the issue of relations between language and culture in linguistics // Institute of Linguistics named after Nasimi of ANAS, – Baku, – 2020, №1-2, – pp. 121-126.

5. Issue of Religious Structures in Language System // XXVI International Scientific Conference, European Scientific Conference, – Penza, Russia: – 7 June, 2021, – pp. 183-185.

6. Religious conceptualization in the language system // – Nakhchivan: Scientific works of Nakhchivan State University. Humanities series, – 2021. №1 (110), – pp. 90-94.

7. Conceptualization and metonymy // – Nakhchivan: Nakhchivan Branch of ANAS. “Searches” journal. – 2021. vol. 15, №4, – pp. 89-95.

8. Religious Metaphors in political texts // – Florence: Annalid'Italia Scientific Journal of Italy, – 2022. №29, – pp. 51-53.

9. The issue of conceptualization in language // – Nakhchivan: Scientific works of “Nakhchivan” University, – 2021. №4 (23), – p. 135-140.

10. Conceptualization and metaphors // – Nakhchivan: Scientific works of “Nakhchivan” University, – 2021. №3 (22), – p. 124-129.

11. Religious metaphor and metonymy in political discourse. Видавничий дим "Гельветика", Drohobych Ivan Franko State Pedagogical University, – 2022. Випуск 57, ТОМ 2, – p. 196-201.

12. Religious metaphors in artistic discourse // – Norway: The

Norwegian journal of development of the international science, – 2023. No. 119, – p. 32-36, <http://zenodo.org/records/10055004>

13. A new morphism approach to the problem of language and culture // (Online scientific journal) Uzbekistan: Web of semantic: Universal Journal on innovative education. – 2023, vol 2, issue 11, – pp. 40-43. <https://univerpubl.com/index.php/semantic>

14. The issue of conceptualization in language // Republican Scientific Conference on “Modern Problems of Translation Studies”, [https://ndu.edu.az/wpcontent/uploads/Konfrans/Dil%20bacar%C4%B1qlar%C4%B1%20konfrans%20material%C4%B1%20\(1\)%20\(1\).pdf](https://ndu.edu.az/wpcontent/uploads/Konfrans/Dil%20bacar%C4%B1qlar%C4%B1%20konfrans%20material%C4%B1%20(1)%20(1).pdf) – 2023, pp. 66-68.

15. The morphism approach in linguoculturology // – Nakhchivan: Nakhchivan Branch of ANAS. Journal “Akhtarişlar”. – 2023. vol. 17, №4 (47), – pp. 73-77.

16. Application of concepts in linguoculturology // – Nakhchivan: Scientific works of Nakhchivan State University, –2024. № 1 (126), – pp. 24-28.

17. Religious metaphors in media discourse //– Nakhchivan: Nakhchivan Branch of ANAS. Journal “Akhtarişlar”. – 2024. vol. 18, №3(49), – pp. 20-26.

18. Religious metaphors in artistic discourse // – Baku: Qadim dyar (International online scientific journal), Azerbaijan Science Center, – 2024. vol. 6, №4, – pp. 54-58.





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