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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**"GOOD" AND "BAD" CONCEPTS IN ENGLISH**

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## INTRODUCTION

**The actuality and the usage degree of the research work.** At the advanced stage of development of linguistics, the recognition of the fact that language has inextricable links to human thoughts and its mental-spiritual and practical activity plays a decisive role. Determining the place of language in the process of forming a remarkable ethnic, linguistic and cultural picture of the world has particular relevance at this point. Analysis of linguistic phenomena via the prism of the cultural component enables us to approach the solution of the issue of the influence of language on the perception of the world. A more practical explanation of the issue of the influence of language on the perception of the world is that, perhaps, each language develops its own unique "worldview", or the ethnic features of each language are stacked on universal, universal logical units. Issues of this kind are mostly addressed in terms of cognitivism and cognitive linguistics in the most modern era.

In the general problems of cognitive linguistics, the analysis of the relationship between the ethical, aesthetic and ethnocultural orientation of various aspects of language with universal and national-ethnic values and evaluative categories is becoming increasingly essential. In the structure of the national language landscape of the world, the values and assessment elements that represent the unique features of the worldview hold a prominent position. Value orientation serves as the foundation for a person's cognitive and ethnocultural systems in addition to being his primary objectives.

It has been a while since the global linguistic environment gave rise to new avenues for the study of language phenomena that are grounded in the anthropological method. Studying the universal forms of knowledge storage, such as the concept, is necessary due to the growing interest in the study of the individual as a language personality.

As a relatively new field of study, cognitive linguistics has its own terminology. The notion of "concept" is one of these terms. The term "concept" has long been researched in modern linguistics. Many approaches to the concept have been established in linguistic studies during this learning process, but the problem of the concept's

definition has not yet been entirely answered. Researchers in the field of cognitive linguistics (A.Vejbitskaya, K.Godart, R.Langaker, I.A.Melchuk, Y.S.Stepanov, R.M.Frumkina, etc.) have been using the term “concept” for a long period time. As noted by R.M.Frumkina in the middle of 1970 in Russian linguistics, the term “concept” was used in its original English form in the works of R.Shenk, U.L.Chafe and B.Russell when the problem of its proper translation arose. Subsequently, the word "concept" used in English was translated as "concept" in linguistics and began to be widely used.

The language landscape of the world is mainly reflected in concepts. Concepts form the cognitive base of the people's mentality. Every concept in the language landscape of the world ought to be grounded on an analysis of the lexical-semantic system of the national language. Concepts provide the accurate understanding of linguistic units such as lexical, lexical-grammatical combinations, stable word combinations, and proverbs. Each stable word combination has a certain concept underlying it. These expressions reflect the concepts of "good and evil", "beautiful and ugly" and others that exist eternal in the world. A comprehensive study of the forms of verbalization and realization in English of language expressions related to the main concepts of world culture and related to the concepts of "good" and "bad" that we have also studied is also relevant.

The reciprocal impact of language and culture, the influence of collective language thought on the formation of national-specific concepts were investigated in the studies of V. Humboldt, A. Vejbiska, E. Sepir, B. Whorf and others. The fundamental issues of concept theory as a research subject of cognitive linguistics and linguculturalology was studied in the researches of A.P. Babushkin, S.A. Askoldov, V.M. Bukharov, L.N. Venediktova, E.I. Golovanova, V.Z. Demyankov, V.I. Karasik, E.S. Kubryakova, J. Lakoff, D.S. Likhachev, V.A. Maslova, A.Abdullayev and others. In a variety of linguistic studies, the concepts of "good" and "bad" were investigated from diverse angles by N.S. Aksenova, L.V. Kolijuk, E.V. Rogozhkina, Z.A. Seyeve, T.V. Pechagina. Concept-related dissertations have been written in Azerbaijani linguistics. Even though the concept and conceptsphere have been the subject of theoretical

and practical research, many elements of this issue are still remain insufficiently developed. Specifically, the study of the linguistic methods of the representation of values in the language picture of the world is considered one of the issues still waiting to be solved. One of the most important issues in linguistics is the expression of the conceptualization and categorization of evaluation using language means. Since the analysis of the means of verbal expression of the concepts of "good" and "bad" by modern English speakers allows for the revelation of national mentalities as well as spiritual and moral peculiarities of the members of various linguistic cultures, which find their expression in the studied concepts. However, research has not been done on the mechanisms and principles of the formation of value meanings in the language, the presentation characteristics of value concepts and categories. All of this indicates the relevance of the topic.

**Object and subject of the research.** The object of the study is the concepts of "good" and "bad", which are the main units in the structure of the evaluative conceptspheres in the English linguoculture. The subject of the study is to identify the national-cultural and linguocultural features of the evaluation components, their functional-semantic and lexical-grammatical characteristics, which are found in the semantics of language units included in the sphere of "good" and "bad" concepts.

**Goals and objectives of the research.** The purpose of the research is to identify the universal and national components of the fundamental worldview categories of "good" and "bad" concept fields through the semantic analysis of relevant language units in English, as well as to investigate their forms of verbalization. In order to accomplish this goal, the following tasks were completed:

- to determine the essence and scope of the concepts of "good" and "bad", and the specifics of their verbalization in language;
- to reveal various ways of manifestation of "good" and "bad" concepts in speech and language and to determine their functional possibilities;
- to examine the influence of linguistic and extralinguistic factors in the formation of language units in which the concepts of "good" and "bad" are verbalized;
- to investigate language units in which the concepts of "good"

and "bad" are verbalized in terms of content and expression;

- to analyze the expression of "good" and "bad" concepts in fixed word combinations, idioms, proverbs and sayings based on the material of two languages;

**Research methods.** Dissertation was completed using the methods considered acceptable for modern linguistic research. Descriptive, component and conceptual analysis methods were used in the research.

**The main provisions submitted for defense:**

- the cognitive-linguistic and linguocultural characteristics of the main elements of the sphere of "good" and "bad" concepts, as well as the positive and negative evaluation elements found in the language units of English national language thought confirm the traditions of giving priority to moral values;

- the linguocultural characteristic of the concepts of "good" and "bad" demonstrates that the variability in the assessment components is directly related to the change of priorities of the modern era in the English language culture;

- cultural-historical, socio-economic and natural factors can affect the semantic characteristics of language units included in the sphere of "good" and "bad" concepts as the oldest evaluation categories of human history;

- although the concepts of “good” and “bad” in languages of different systems are structurally similar, it becomes clear that these concepts have special national-cultural characteristics when their understanding, image and evaluation characteristics are compared;

- "good" and "bad" concepts in national cultural life and mentality of different peoples have various meanings.

**Scientific novelty of the research.** Although the concepts of "good" and "bad" have been studied in a number of different languages from variety of purposes and positions, for the first time, English language materials were examined from a cognitive and linguocultural point of view, and the universal and national components of the concept fields of "good" and "bad" as the primary worldview categories were identified. The essence and scope of "good" and "bad" concepts, the specifics of verbalization in the language and their forms

of verbalization were investigated. According to explanatory phraseological dictionaries of the English language, the main features of the concepts of "good and bad" were defined based on the phraseological unit, stable expressions and combinations, idioms, proverbs, sayings, generally, oral literature, folklore examples and fiction published in these languages. For the first time in Azerbaijani linguistics, the means of expression of the concepts of "good and bad" in modern English idioms and paremies were investigated, and the semantic and structural features of this type of idioms and paremies were comprehensively studied.

**Theoretical and practical significance of the research.** The research, theoretically contributes to the development of the cognitive direction in the explanation and interpretation of the moral values inherent in different linguistic cultures in Azerbaijani linguistics, the determination of the dominant values of language thinking, the enrichment of the scientific-theoretical opinion, as well as the expression of the categorical concepts of "good" and "bad" with idioms and paremiological units is the source to researches in the direction of linguistic culture. The practical significance of the research is that the different meanings of the concepts of "good" and "bad" in the life, national culture and mentality of each nation should be taken into account. The results and materials of the dissertation can be used in the preparation of textbooks, teaching aids and special courses for higher schools in relevant fields.

**Approbation and application of the research:** The main content and results of the research were published in various collections recommended by the Supreme Attestation Commission, reports on the topic were made at scientific conferences.

**The name of the organization where the dissertation work was conducted:** The dissertation work was performed at the Department of Indo-European Languages of the Institute of Linguistics named after Nasimi of Azerbaijan National Academy of Sciences.

**The total volume of the dissertation with a sign including a separate volume of the structural units of the dissertation.** Introduction 5 pages, Chapter I 40 pages, Chapter II 34 pages, Chapter III 33 pages, Conclusion 3 pages, bibliography 15 pages. The total volume is 133 pages – 215,387 characters.

## THE MAIN CONTENTS OF THE WORK

The **introductory** part of the dissertation substantiates the actuality of the research, defines the object and the subject of research, goals and objectives, research methods, the main provisions, scientific novelty, theoretical and practical significance of the research, the approbation and application, the name of the organization where the dissertation work is performed, the structure of the dissertation.

Chapter I of the dissertation entitled "**Theoretical Foundations of Studying Concepts**" consists of four paragraphs. The first paragraph called "*Cognitive Linguistics and Conceptual Analysis: Views and Directions*" states that cognitivism combines several scientific directions - cognitive psychology, cultural anthropology, artificial intelligence, modeling, philosophy, linguistics and other fields. Cognition studies the nature of a person's "thinking mechanism", the way they absorb information that comes to them through variety of channels.

Cognitive linguistics has begun to develop in recent times. The history of cognitive linguistics is related to the international linguistics conference held in 1989 in Dünsberg, Germany. This conference was the first event dedicated to the study of cognitive linguistics. At the conference, "International Association of Cognitive Linguistics" and "Cognitive Linguistics" magazines were established. The topic of cognitive linguistics was first studied at the start at the beginning of the 20th century, despite 1989 being its formal "birth" year.

The role of J. Lakoff, R. Langaker, R. Jackendof, E. S. Kubryakova and others in the creation and development of modern cognitive linguistics was significant. Researches on cognitive linguistics are conducted in Europe, Canada, the USA, the Netherlands, Russia, and recently in Azerbaijan.

Cognitive linguistics includes cognitive psychology, concepts of conceptual and cognitive models, and is based on the premise that human behavior and activity are largely determined by language knowledge. One of the tasks of cognitive linguistics is to reflect national uniqueness in the language, to search for traces of national psychology, national way of thinking and restore it.

In cognitive linguistics, frame, concept, conceptosphere, etc.



terms are used. One of the key terms of cognitive linguistics, the term "concept" is not a new term for the field of philology. The term "concept" was used in medieval European philosophy in the sense of "idea", "notion". In cognitive linguistics, the term "concept" is essentially different from notion. The concept is related to national-cultural ideas, has a national-cultural character, and is an indicator of ethnic thought. A concept is a mental category and is related to collective thought.

In the dissertation, the language landscape of the world, concept, notion, meaning, image, idea, sign, symbol, conceptual analysis, national mentality, national psychology and as well as the opinions of researchers on the topics are widely analyzed.

*The research directions of concepts in languages with diverse systems* are the focus of the second paragraph. It is noted that *different concepts have been studied in different directions in different languages. For example, the concepts of "love", "beauty", "magic", "good" and "bad" have been studied in Russian linguistics<sup>1</sup>. In Azerbaijani linguistics, many studies have been conducted in relation to concepts and in general, in the direction of cognitive linguistics<sup>2</sup>.*

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<sup>1</sup> Аксенова, Н.С. Вербализация концептов любовь, красота и магия в произведении W.S. Maugham "The magician" // Проблемы лингвистики и межкультурной коммуникации, – 2009. Вып. 8, – с.12-17; Колижук, Л.В. Фрагмент ценностной составляющей лингвокультурных концептов good (добро) и evil (зло) в диахроническом аспекте // Актуальные проблемы филологии и педагогической лингвистики. – 2010. № 12, – с.18-22; Рогожкина, Е.В. Концепты добра и зла в английском языке (на материале толковых словарей) // Вопросы филологических наук. – 2008, № 3. – с. 64-68; Цеева, З.А. Концепты «добро» и «зло» как проблема лингвокультурологии // Известия Кабардино-Балкарского научного центра РАН. – 2012. № 1, – с.186-190; Волченко, Л. Б. Добро и зло как этические категории / Л. Б. Волченко. – Москва: Знание, – 1975. – 64 с. в 8 с.

<sup>2</sup> Allahverdiyeva, A. İngilisdilli televiziya mətnlərinin coqnitiv xüsusiyyətləri: / filologiya üzrə fəlsəfə doktoru dis. avtoreferatı / – Bakı, 2014. – 24 s.; Quliyeva, N. Multikulturalizm konseptinin sözlü və sözsüz ifadə xüsusiyyətləri (İngilis və Azərbaycan dilləri materialları əsasında): / filologiya üzrə fəlsəfə doktoru dis. avtoreferatı / – Bakı, 2018. – 28 s.; Mahmudova, A. Azərbaycan və ingilis dillərində "müdrilik" və "wisdom" konsepti: / filologiya üzrə fəlsəfə doktoru dis. avtoreferatı / – Bakı, 2018. – 24 s.; Muradova, A. "Qiymətli daşlar" konsepti və onun Şərqi slavyan dillərində verballaşması: / filologiya üzrə fəlsəfə doktoru dis. avtoreferatı /

Everyone encounters many events throughout his life that do not go as planned, are not pleasant for him, bitter, saddening and deeply affect him, and which he values as bad, as well as the opposite of good.

Ideas about bad and good events, including the nature of all beings, the world and man's position in life, have been the focus of attention not only of philosophers, but also of other professions.

When a person evaluates the bad and good events he encounters, he begins the path of comprehension and meaning from two angles. First, he assesses the cause-and-effect content within the laws and conditions of this world he lives in. Second, he starts to consider the sufferings and sorrows that come from conflicts caused by wars, which deeply affect people, on a theoretical and divine level. However, how did the philosophers define and assess what is good and bad?

Evil is the result of a deliberate performed behavior that is contrary to moral principles and good, that prevents the achievement of happiness, ideals and goals. The object represented by evil is the totality of desires and behaviors, representing a concept opposed to good, which carries a morally positive connotation. Good, in fact, the complete opposite of what we mean by bad. It is incorrect to characterize an individual as good or bad for a behavior where there is no freedom of choice and desire. Good behavior is what is expected of an individual who has the opportunity to choose it. And bad are actions that should be avoided. Good and bad is a concept that changes from society to society, as well as from age to age and even from individual to individual.

The analysis of the language landscape of the English reveals that, as in other nations, in the English mind, with the concepts of good and bad, people are valued in accordance with their national moral and ethical values. Based on these values, concepts such as “truth– lie”; “good – evil”; “God – Devil”; “freedom / captivity” have been formed.

In the third paragraph of the first chapter, *the content and scope of the concept of "good"* is reviewed. It is mentioned that "good" is essentially a behavior that expresses morally rewarding qualities.

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– Bakı, 2017. – 26 s.; Əhmədova, Ü. Müxtəlif sistemli dillərdə “qadın” konseptinin linqvokulturoloji xüsusiyyətləri: / filologiya üzrə fəlsəfə doktoru dis. avtoreferatı / – Bakı, 2018. – 22 s. və s.

Behavior is the essential notion of moral philosophy. "Good" generally refers to things that beneficial to an individual, his surroundings, society and humanity. However, it varies depending on the society. Good is associated with more goodness. "Good" refers to both behavior and external beauty, and is used to express both moral and aesthetic qualities.

The lexical unit of "good" is explained in 14 meanings in the Oxford explanatory dictionary: 1.of a favourable character; 2. Handsome or attractive; 3. Suitable or convenient; 4.likely to make you physically or mentally healthy; 5. successfull/ correct; 6. skillful; 7. behaving well; 8.useful and helpful; 9.understanding what other people need or want; 10. used in greetings and farewells; 11. as good as; 12. used in exclamations; 13. used as an expression of approval or agreement etc.; 14. a good deal (çoşlu), a good job, a good many, all in good time; etc.

Good - denotes a morally positive quality that leads to any goal, is suitable and successful for a purpose, and is useful to other people. For example, *be good for someone – used to say that one is suitable for someone; This seat is good enough for me. I don't want to move; Better late than never.- Doing something late is better than not doing it at all; All's well that ends well – used to say that a person can forget about how unpleasant or difficult something was because everything ended in a good way; A friend in need is a friend indeed – used to say that a friend who will help someone when help is needed is a true friend. When Bill helped me with geometry, I really learned the meaning of "a friend in need is a friend indeed", etc. Apparently, the concept of "good" is verbalized in modern English in fixed combinations, expressions, proverbs. For example, good and angry/ready/tired/ etc.- furious/prepared/exhausted; good-for-nothing – irresponsible person, "Tell that good-for-nothing to go home at once"; best bib and tucker - best clothing, holiday clothing<sup>3</sup>; In modern English, we come across expressions that, despite the use of the lexical unit "good", the combination expresses a negative tone. Good is considered the most basic moral value concept for English*

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<sup>3</sup> Spears, Richard A., Kirkpatrick, B. İngilizce deyimler sözlüğü / A. Richard Spears, B.Kirkpatrick. – İstanbul: Alfa, – 2003

language culture. While studying the concept of "good" we can learn more deeply about the inner world of the English people, their character, the features of language awareness, and also the characteristic features of their national culture.

The fourth paragraph reviews *the definition and scope of the concept of "bad"*. Richard Swinburne divides evil into two parts, natural and moral: "*Natural evil is any evil that is independent of mankind and not intentionally committed by men. Illnesses, accidents that are unpredictable by humans are natural evils*"<sup>4</sup>. According to Richard Swinburne, "*moral evil is all the bad situations that people cause intended or unintended*"<sup>5</sup>.

Socrates interpreted evil as the antithesis of good and classified the beings in the universe as either good or bad. All people want good, since they lack knowledge of good and bad some people come over evil. Ignorance is the root of evil. For instance, analyze the following statements: Pis nəfəsə gəlmək – be affected by the evil eye; Pis üz göstərmək - refuse to speak to someone; Pis yerdə axşamlamaq - to find oneself in a difficult situation; Pis yerə çəkmək (salmaq) –lead someone astray<sup>6</sup>.

Studies reveal that the lexical composition of multi-system languages contains many expressions representing moral evil. In Azerbaijan language: *Xeyir gələn yerə papaq (barmaq) tıxamaq – to do oneself a mischief; Xeyir-bərəkəti çəkilmək (s.150) – become scarce; In English language: (as) black as one is painted – not as bad as people say. Young people are rarely black as they are painted in the media; As bad as all that – not to be really so bad. Stop crying. It can't be as bad as all that; (as) black as pitch – extremely dark or black. The night was as a pitch; (as) blind as a bat –having very bad eyesight*<sup>7</sup>.

In English, *the word "bad" has the following meanings: Bad (worse, worst) -1.of a low standard; 2.wicked, immoral; 3.unpleasant;*

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<sup>4</sup> Swinburne, R. Tanrı var mı? – İstanbul: Kaknüs yayınları, – 2000. – s. 120

<sup>5</sup> Swinburne, R. Providence and the Problem of Evil, – Oxford: Clarendon Press, – 1998. – p. 87.

<sup>6</sup> <https://obastan.com/azerbaycan-dilinin-frazeologiya-lugeti/?l=az>

<sup>7</sup> İngiliscə-Azərbaycanca lüğət / – Bakı: Şərq-Qərb, – 2004. – s. 72.

4.(of things that are undesirable) serious; severe; 5. (of food) rotting or rotten; 6.unhealthy or diseased; 7. harmful; 8. be in sb's bad books; be bad luck - be unfortunate; bad blood - hate or anger; go from bad to worse - become even worse; have a bad night<sup>8</sup>; Evil- (adj) wicked, harmful; evil (n) wickedness, very bad thing, evilly (adv)<sup>9</sup>.

Modern English abounds about bad and evil expressions: think poorly of someone or something – to have low opinion of someone or something; be bad news for someone or something – cause trouble or problem; bad faith – in a dishonest way; one of those days – a day in which many unpleasant things happen; “brass neck/ nerve” – to be shameless; be at loggerheads - disagree strongly; to dust one’s jacket – beat someone; to give someone a hammering – to thoroughly beat or thrash someone.

In English, the concept of "bad" is expressed in fixed conjunctions, as well as in proverbs and sayings. In English proverbs: “*Devil's children have the devil's luck*” – Evil people often seem to have good luck; “*Nothing so bad but it might have been worse*” – Regardless of how bad the current situation is, it always could have been worse . “*Give a dog bad name and hang him*” – If a person’s reputation has besmirched, then he will suffer difficulty.; “*A bad apple spoils all the barrel*”- Someone who creates problems, troubles for others. ; “*Hard cases make bad laws* – Someone who creates troubles, will affect the others ; “*Bad habits die hard* ” - People are often reluctant to change their way of doing something<sup>10</sup>.

The second chapter of the dissertation called “**Functional-semantic characteristics of the concepts of “good” and “bad”**” consists of two paragraphs. *The categorical concepts of “good” and “bad”* are examined in the first paragraph as they are expressed in idioms. Human-centered studies are observed to have received more attention than traditional topics in the linguistic studies of the late 20th

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<sup>8</sup> Oxford Learner’s Pocket Dictionary. New edition. Reprinted / – Oxford: Oxford University Press, – 1999. – p. 26.

<sup>9</sup> Oxford Learner’s Pocket Dictionary. New edition. Reprinted / – Oxford: Oxford University Press, – 1999. – p. 143.

<sup>10</sup> Abbasov, A. İngiliscə-Azərbaycanca atalar sözləri və zərbi-məsəllər lüğəti /A.Abbasov. – Bakı: Turan evi, – 2009.

and early 21st centuries. This case broadens the scope of linguistics, creates new research areas, in short, expands the perspectives of linguistics. Language units involved in cognitive analysis are studied based on the methods and principles of system-structural linguistics. The "good" and "bad" concepts that form the conceptual system and the lexical units that verbalize them are analyzed at the phraseosemantic level.

The formation of idioms and sayings is an indicator of national culture, and the relationship between language and culture is vividly demonstrated in idioms. Idioms have the feature of adequately representing reality. By observing distinct occurrences and objects, a person systematizes commonalities to form an overall idea. Culture is the material and moral values that humans have constructed. A nation, or group of people creates culture, not a single individual. A nation with collective consciousness is the creator of social culture. Culture is determined by the peculiarity of collective consciousness and thought. The close relation between thought and culture defines the concept. D.B. Gudkov writes: *"When we say precedent phenomena, we mean a special group of verbal or verbalized phenomena belonging to the national sample level. These are related to invariant perceptions of specific "cultural objects". The precedent phenomena are known to every average representative of the linguistic and cultural society and are included in the national cognitive base. Reference to those phenomena is regularly restored in the discourse of society"*<sup>11</sup>.

In English, there are many idioms containing human names that embrace the concepts of "good" and "bad". For instance, an/one's Achilles' heel – a weak point in a person or system that can result in its failure; as pleased as Punch- be happy; a smart Alec – someone who tries to appear clever or who answers questions in a clever way that annoys other people; Hobson's choice – a situation in which it seems that you can choose between different things or actions, but there is really only one thing that you can take or do; a flash Harry – a man who likes to dress and behave ostentatiously; a Nosy Parker – a

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<sup>11</sup> Гудков, Д.Б. К вопросу о словаре прецедентных феноменов // Культурные слои во фразеологизмах и в дискурсивных практиках. – Москва: Языки славянской культуры, – 2004. – с. 251

prying person; a doubting Thomas – a person who habitually doubts; rob Peter to pay Paul – transferring money from one group of people or place to another, rather than providing extra money.

Different system languages have idioms containing "lock, close". For example, lock horns (with someone) – to have disagreement or conflict. Let's take a look at the examples in the Azerbaijani language: *ağzı qıfıllı olmaq; ağzından qıfılı götürmək; Allah qıfılın açsın və s*

An idiom is a type of complex sign and is also a secondary nominative unit. An idiom embodies the non-commensurate character of the language code. Idiomatic expressions are in the form of words, phrases and sentences in English language, and are used more in spoken language.

Linguistic and cultural factors influence how the categorical concepts of "good" and "bad" are expressed with idioms. The research of various concepts is very important in the studies conducted in the linguistic and cultural direction. Idioms and paremiological units are linguistic cultural elements formed in the language. The relative investigation of these units from different directions means the comparative study of the symbols in different languages, the ethnography and psychology of the people, and the discovery of common and specific features between languages. Idioms and paremiological units have a national and cultural significance and are a vital source in the study of the ethnic history of the people. The image and motif in idioms reflect the subject's worldview and perspective.

According to S. Jafarov idioms are a kind of stable word combinations. The scientist states that the meaning expressed by idioms is more specific than other stable word combinations. "... while any word expresses a concept in an independent sense, that is, in a nominative sense, an idiom expresses that concept in an indirect way, that is, by explaining it in a figurative sense"<sup>12</sup>.

Idioms in English that related to the concept of "good" and "bad" are divided into various thematic groups. T. Guliyev displays 14 types

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<sup>12</sup> Cəfərov, S. Müasir Azərbaycan dili / S.Cəfərov. – Bakı: Maarif, – 1982. – s. 101.

of idioms: "expressing the action, activity and state of a person; animal quality, sign, state, signifier; containing the names of birds; idioms related to water, military work, art and culture; with food and meal; agriculture; color names; numbers; with the names of astronomical objects; with fire; idioms with words related to clothing names"<sup>13</sup>. All these types of idioms are based on the concepts of good and bad.

Idioms are fixed expressions and it is very difficult to translate them according to their specific meaning. For example, Black mood – a very unhappy feeling - I was in a black mood when failed my exams; Beaten black and blue – badly bruised - When I was a kid, everyday I was beaten black and blue while playing in the street; Green fingers – the ability to make plants grow - His mother has a wonderful garden, she's like born with green fingers.

A. Alekhina categorizes English idioms according to their subject and concept: 1. *Human being as a personality - a bosom friend (a friend that you like a lot and have a very close relationship)*; 2. *Person`s intellect, knowledge and ignorance - have good brains (educated person)*; 3. *Personal affections, person`s disposition or nature - be in a good temper (be happy)*; 4. *Morals, principles of right and wrong - poke and pry (to search curiously)*. 5. *Speaking, telling, saying, talking and silence - give one's word (to promise)*; 6. *Personal relations, dealing and affairs – give (show) somebody a cold shoulder (to inrentionally ignore someone)*; 7. *Success, progress, easiness and wealth - make a good job of it (to do something well)*; 8. *Failures, mistakes, difficulties and trouble - be in a bad way (to be ill)*; 9. *Person and time - end one's days (to pass the end one`s life)*; 10. *Conversational formulas and phrases) - Good luck to you (is used when we are telling to be successful)*<sup>14</sup>.

Expressions related to the concepts of "good and bad" in English are not limited to combinations containing the words "good, bad, evil". The concepts of "good" and "bad" can be clearly perceived in those sentences and expressions even though these lexical units are not

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<sup>13</sup> Quliyev, T. İngilis və Azərbaycan dillərində idiomatiklik və idiomların transformasiya yolları: /filologiya üzrə fəlsəfə doktoru dis. / – Bakı, 2012. – 140 s.

<sup>14</sup> Alekhina, A. Idiomatic English / – Minsk: Vysheishaya shkola, – 1982.



frequently used. For instance, Add insult to injury – to do or say something that makes a bad situation even worse for someone; Ants in one's pants – unable to sit still or remain calm out of nervousness or excitement; As fit as a fiddle – very healthy and full of energy; As happy as a lark – very happy; As sick as a parrot – feel very disappointed about; Bark up the wrong tree to – to mistake one's object, or to pursue the wrong course to obtain it; Be the cat's whiskers – a highly admired or exceptionally excellent person or thing; Beat around the bush – to talk about lots of unimportant things because you want to avoid talking about what is really important; Black economy – illicit economic activity done in violation of official regulations; Call it a day – decide or agree to stop doing something, etc.

The analysis of examples shows that all these expressions are combinations that represent human feelings, behaviors, good and bad habits and customs acquired by an individual in life. Each expression reflects the views of the person who uses it in their language, which in turn represents the individual's views on the environment.

Occasionally an idiom can be evaluated as both good and bad. In general, the concept of "good and bad" is relative. Any idiom that represents the concept of "good" in certain situations can also represent the concept of "bad" in another situation.

In the second paragraph, *the expression of the categorical concepts of "good" and "bad" in proverbs and sayings* is considered. Proverbs and sayings are language units that are present in every nation's language, history, folklore, life and environment. Due to the conceptual nature of proverbs, the same proverbs are frequently appear in many languages. Proverbs of this kind have a spiritual and psychological quality. It has such universal concepts as good-evil, love-hate, truth-justice, time-space, mind-power, etc.

Proverbs and sayings have been investigated from a variety of angles, yet there are still unresolved issues in this field. For instance, *the idea of whether proverbs are part of phraseology is still a subject of discussion*<sup>15</sup>. Proverbs and sayings have been around for a long time

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<sup>15</sup> Bu bərabər bax: Əlizadə, Z. Azərbaycan atalar sözlərinin həyatı / Z.Əlizadə. – Bakı: Yazıçı, – 1985; Bayramov, H. Azərbaycan dili frazeologiyasının əsasları / H.Bayramov. – Bakı: Maarif, – 1973; Mirzəliyeva, M. Türk dilləri frazeologiyasının

and are transmitted from generation to generation. These characteristics are the basis for their existence for centuries. *“A proverb is not a simple saying. He represents the opinion of the people. The ideology of the people is reflected in it. Any random saying cannot be considered a proverb, only proverbs and sayings that convey the opinion of the people, which are compatible with the way of life of many people, can endure for centuries”*<sup>16</sup>. P.V. Tkachenko wrote about proverbs: *“...they are an indication of folk wisdom and sayings of a folkloric quality”*<sup>17</sup>.

The proverbs also reveal the worldview of the individuals who originated them. Proverbs in English seem to exist by expressing the attitude of the people who created them to the environment, nature, and people. These proverbs demonstrate courage, happiness, diligence, laughter, enjoyment, laziness, anger, malice, anger. In the background of all this is the concept of good and bad.

English proverbs share numerous conceptual commonalities. *“Semantic similarity can sometimes arise in the same, and sometimes independently, in close social conditions, without dependence on each other”*<sup>18</sup>. Based on V.V. Radlov, Z. Alizade states that, *although many peoples share a common a kinship of origin and language, these paremias have mutually influenced each other and passed from one to the other due to the close-knit economic, social, political and cultural relations of the peoples living near each other in the territory*<sup>19</sup>.

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nəzəri problemləri / M.Mirzəliyeva. – Bakı: – 1995; Рагимзаде, Н.Р. Идиоматические выражения в азербайджанском языке: /Дисс. ... кандидата филологических наук/ – Баку, 1967; İsayeva, G.S. Karluq qrupu türk dillərinin frazeologiyası (oğuz və qırçaq qrupu türk dilləri ilə müqayisədə): /filologiya üzrə fəlsəfə doktoru dis. / – Bakı, 2012 və s.

<sup>16</sup> Вахшйев, Н. Бəзи işləк Azərbaycan atalar sözü, zərb-məsəllər və onların rus dilində qarşılığı / Н.Вахшйев. – Bakı: Bakı Universiteti, – 2003. – s. 23.

<sup>17</sup> Ткаченко, П.В. Вопрос о поговорах как материале фразеологии // –Саратов: Ученые записи Саратовского государственного педагогического института, – 1958. вып. XXX, – с. 24

<sup>18</sup> Əlizadə, Z. Azərbaycan atalar sözlərinin həyatı /Z.Əlizadə. – Bakı: Yazıçı, – 1985. – s. 64.

<sup>19</sup> Əliyeva, Z. Dilçilikdə konsept nəzəriyyəsi // “Ağamusa Axundov və Azərbaycan filologiyası”. Beynəlxalq elmi konfransın materialları, – Bakı: – 2017, – s. 151-110.

Compared to phraseological combinations, it is somewhat easier to find mutual equivalents of proverbs and proverbs in another language. For example: The company makes the feast – the most important ingredient for a feast is the good company; eating and scratching wants but a beginning - appetite comes with eating; friendship cannot stand always on one side- a friend who helps you when you really need help is a true friend; ka me (and I'll) ka thee-if you do me one favor, I'll do you another; hope is the last thing that we lose-using when expressing optimism in the face of adversity.

The dictionary compiled by V. P. Zhukov has about 1,000 proverbs and sayings with equivalents of about 200 in the English language<sup>20</sup>. For example, *Tell the truth and shame the devil – means to tell the truth, even when it would be to our benefit or advantage to tell a lie; Beauty is in the eye of the beholder – means beauty doesn't exist on its own but is created by observers; God helps those who help themselves – said to show you believe that if you make an effort to achieve something, you will be successful; One good turn deserves another – said when you do a helpful or kind act for someone who has done something good for you.*

Translation is one reason for the semantic similarity between proverbs. Translation plays a role in creating semantic parallels between proverbs. "... in different nations of the world there are a number of common concepts related to the objective legal conditions of people's lives. As it is known, while the people appreciate the best moral qualities - loyalty, honesty, diligence, friendship and companionship, bravery and humility, they express their hatred for human faults, lying, vanity, theft, stupidity and cowardice"<sup>21</sup>.

People have always expressed their attitudes towards good and bad. The relationship between good and bad is not so different in the minds of both peoples. For example, *Ağac bar verdikə, başını aşağı əyər - A tree is known by its fruit!; Azadlıqların artması daha etibarlı və daha yaxşı bir dünyaya gedən yoldur.-The advance of liberty is the*

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<sup>20</sup> Жуков, В.П. Словарь русских пословиц и поговорок / – В.П.Жуков. Москва: Советская энциклопедия, – 1966.

<sup>21</sup> Əlizadə, Z. Azərbaycan atalar sözlərinin həyatı / Z.Əlizadə. – Bakı: Yazıçı, – 1985. – s. 62.

*path to both a safer and better world; Cəhalət hər pisliyin kökü və gövdəsidir. - Ignorance, the root and the stem of every evil; Dost pis gündə tanınar - A friend in need, is a friend indeed.*

Most of the examples given in the dictionary of paremias of the English language have their equivalents in the Azerbaijani language. For example, *experience teaches - insan təcrübə ilə öyrənir; He carries fire in one hand and fire in the other - bir əlində od, bir əlində su tutub; To play with edged tools(fire) - odla oynamaq; Trust but not too much - etibar elə, amma yoxla*<sup>22</sup>.

Paremias, which represent the concept of “good” and “bad” in English, are themselves divided into two categories: 1. Expressions followed by the words "good, bad, best, better, well", "good, bad, evil"; 2. Expressions that did not contain these words, generally proverbs in the context of good and bad. For the first group, we can give an example of these paremias: “*Good masters make good servants*” – *Bağban yaxşı olanda bağ da yaxşı olar*; “*A good wife is a good prize for husband*” – “*Yaxşı arvad olan ev əsl cənnət- məkandır*”; “*A good horse never lacks a saddle*” – *Yaxşı at yəhərsiz qalmaz*; In Azerbaijani language: *-Dəvənin quyruğunun yerə dəydiyini kim görmüş*”<sup>23</sup>.

A.Abbasov's dictionary contains 15 proverbs beginning with the "bad" component, 80 with the "best, better" component, and 68 with the "good" component<sup>24</sup>..

Proverbs in English can represent any circumstance, situation, event. Even if proverbs that express the English language's concepts of "good" and "bad" are highly relevant, they all share certain constant characteristics. These requirements constitute the invariant essence of proverbs.

**Chapter III of the dissertation examines the lexical-**

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<sup>22</sup> Abbasov, A.A. Dictionary of English proverbs and sayings in use / A.A.Abbasov. – Baku: Poliqrif, – 2003.

<sup>23</sup> Erdoğan, A. Atalar sözləri və zərbi-məsəllərin etimoloji aspektdə tədqiqi və etimoloji lüğətinin tərtibi prinsipləri (Azərbaycan, türk və ingilis dillərinin materialları əsasında): /filologiya üzrə fəlsəfə doktoru dis./ – Bakı, 2014. – s. 110.

<sup>24</sup> Abbasov, A. İngiliscə-Azərbaycanca atalar sözləri və zərbi-məsəllər lüğəti /A.Abbasov. – Bakı: Turan evi, – 2009.

**grammatical features of expressions** in which the concepts of "good" and "bad" are verbalized and consists of three paragraphs. *The verbalization of the concepts of "good" and "bad"* in English is discussed in the first paragraph. It is noted that the linguistic objectification of the concepts "good" and "bad" reflects how people perceive these concepts. "Good" and "bad" the names of the concepts, are in the center of the conceptual core. There is a significant difference and contrast between these two concepts, which are in opposition to one another. Set and free expressions related to the concept of "good" and "bad" in modern English are varied in their grammatical structure. In the dissertation, grammatical structure of the expressions "as ... as", "as" is illustrated on the basis of actual linguistic material. Set expressions are grouped according to the main verb they contain: **formed with the verb "be"**: *be at each other's throats- argue angrily; be blind to something – not to be conscious of something or to refuse to notice something; be in for something – to be going to experience something unpleasant very soon; formed with the verb "come"* : *come (or go) all to pieces – to become unable to think clearly and control your emotions because of something unpleasant or difficult that you have experienced; come up against a blank wall – an impassable barricade or obstacle, a situation in which further progress is impossible; come in handy – turn out to be useful; formed with the verb "cry"*: *cry one`s eyes (or heart) out – to cry a lot; cry wolf – to keep asking for help when you do not need it, with the result that people think you do not need help when you really need it; formed with the verb "cut"*: *cut one`s coat according to one`s cloth // cut one`s coat to suit one`s cloth. – said to emphasize that someone should do as well as possible with the limited money they have; formed with the verb "put"*: *put something on – to pretend to have a particular feeling or way of behaving that is not real or natural to you; put on an act – to behave or speak in a false or artificial way; put someone to something – to cause someone to experience or do something; put someone or something out – to cause trouble or extra work for someone; put a brave face on it – to behave as if a problem is not important or does not worry you and so on.*

There are approximately 62 expressions formed by the verb "to

be" in modern English<sup>25</sup>. Some of these expressions are related to the concept of bad and some of them are good.

The second paragraph examines *the structural features of idiomatic expressions related to the concept of "good" and "bad"*. In modern English, expressions related to the concept of "bad" and "good" are formed in the form of phrases and sentences. Such expressions are in the form of both noun and verbal combinations.

Expressions that verbalize the concept of "good" and "bad" in modern English have their own grammatical structure. Such expressions are structurally intact and have various morphological features. *"Language facts have a dual nature: on the one hand, it is determined by the internal laws of the structure itself, and on the other hand, by their internal laws that condition the development of language in society"*<sup>26</sup>.

The existence of any set expression in the language is related to the regularities of its internal structure. Set expressions are mostly of the conjunction type. However, the presence of fixed word combinations in the language is also mentioned.

In modern Azerbaijani verb idiomatic expressions, the noun part comes first and the verb component comes after. In English, verb idioms exist in the "verb+noun" structure. The first part of idiomatic expressions consists of a verb, and the second component mainly consists of a noun.

Verbal idiomatic expressions in English can be in affirmative and negative structures according to the affirmative and negative categories of the verb. For example, not give someone the time of day (not paying attention); not have a care in the world (to have no worries at all); not long for this world (to die soon) and so on.

Idiomatic expressions used in the affirmative reflect a positive meaning, idioms used in the negative reflect a negative meaning. For instance, not up to scratch (not be good enough); not see further than

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<sup>25</sup> Əsədova, M. İngilis dilini öyrənmə kursu / M.Əsədova. – Bakı: Elm və təhsil, – 2010. – s. 188

<sup>26</sup> Амосова, Н.Н. Современное состояние и перспективы фразеологии // – Москва: Вопросы языкознания, – 1966. №3. – с.68.

the end of one`s nose (to lack the ability to foresee problems, issues, or obligations beyond the present or immediate) etc.

The vast majority of idiomatic expressions used in negative reflect the concept of "bad", and the majority of idiomatic expressions used in affirmation reflect the concept of "good".

In English, there are idiomatic expressions that are used both in affirmation and negative: to put a good face on smth (to act as though a particular situation is not as undesirable or grim as it really is) - not to put a good face on smth (not behave calmly), keep a straight face (to manage to stop yourself from smiling or laughing) - not to keep a straight face (not to manage to stop yourself from smiling or laughing) and so on.

In English, nominal idiomatic expressions reflecting the concept of "good" and "bad" are formed according to the following models: a) Idiomatic expressions formed according to the adjective+noun model. For example: bad blood (hostility), bad language (swearing), bad news (unpleasant news); b) according to the noun+noun model. For example, at the end of one's tether (having no strength or patience left); a matter of concern (something causing worry); a matter of life and death (matter of life and death); beginner`s luck (unexpected success experienced by a person who is just starting a particular activity); c) idiomatic expressions formed according to the noun+adverb model. These are also called "adverbial idiomatic expressions". Such idiomatic expressions express the sign of the action by acting in the adverbial function. For instance: never had it so good – never had a good chance.

The verbs *to be* and *to have* play a significant role in the formation of idiomatic verb combinations related to the concept of "good" and "bad" in English: have what it takes – to have skills and personality; have turned the corner – starts to improve after a difficult period; be beside oneself –extremely angry or excited; be a drag on someone or something – to slow down or limit the development of someone or something, etc.

Since the grammatical structure of verb idiomatic expressions is formed according to the internal regularities of each language, the order of the words in their composition and the position of the verb are

also dissimilar. Thus, give someone the cold shoulder – intentionally ignore someone; give someone the red carpet treatment – deferential treatment accorded to a person of importance; keep one`s head above water – stay out of trouble, especially financial difficulties; do the honours – respect someone and so on.

One of their main characteristics is that the components of idiomatic expressions in English have a fixed grammatical form.

The number of components in the structure of idiomatic expressions is also important. This feature allows them to be categorized as follows: **Two-component idiomatic expressions:** go downhill – deteriorate, worsen; go haywire - 1) become wildly confused; 2) out of control, crazy; start something – cause trouble, etc. **Phrases consisting of three or more components:** thankful for small mercies – to be grateful/thankful for small mercies; slip one`s mind – to forget; do someone`s heart good – to be very happy and so on.

In the third paragraph, **structural properties of paremiological units expressing the concepts of "good" and "bad"** are considered.

Proverbs and sayings constitute a special layer in the system of stable expressions. The semantic load of individual lexical units in the paremiological unit is weakened. The meaning of separate lexical units serves to form the general meaning. There is an interaction between semantic content and grammatical structure. *“... which is based on the agreement between the common mutually acceptable form and content; the order of words remains fixed; words are sometimes substituted with the words possessing same rights or synonyms; proverbs and sayings constitute a special layer of phraseological combinations, have characteristics based on the features of the national language and not of any other language; proverbs and sayings can be equivalent to a word, a concept and a sentence, in which case the process of complete metaphorization occurs”* <sup>27</sup>.

In English, proverbs and sayings related to the concepts of “good” and “bad” are becoming more concrete in terms of syntactic

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<sup>27</sup> Sürek, M. Müasir ingilis dilində feili frazeoloji vahidlərin leksik-semantik xüsusiyyətləri: /filologiya üzrə fəlsəfə doktoru dis. avtoreferatı / – Bakı, 2015. – s. 5.



structure. Multi-component expressions eventually become laconic and are replaced by two-component units. This type of proverbs in most cases take the form of a simple sentence and even turn into phraseologisms.

A large number of paremies associated with the concepts of “good” and “bad” are in the complex sentence type. Each pole of paremias is formed in the form of a separate complex sentence. The main semantic structure of paremia does not arise from the collision of causal relations, but from the ratio of the relation of opposites.

New nominative phraseologisms and idiomatic expressions emerge from predicative constructions in proverbs. For instance, in English the phraseologism: cook a hare before catching him (the first step is to acquire something, then, determine what to do with it) is derived from the proverb First catch your hare, then cook him (do not make plans about what you will do when you have something until you actually have it). In Azerbaijan language the phraseologism Dəryada balıq sevdası eləmək (putting a price uncaught fish) is derived from the proverb Əvvəl balığı sudan çıxart, sonra ona qiymət qoy (or Don't sell uncaught fish).

*Proverbs in both English and Azerbaijani can be classified into three structural categories: equalizer, oppositional; oppositional-causal<sup>28</sup>.*

The main construction of equalizing proverbs are paremies of the type "Where there is A, there is also B." For example: Where there is a will there is a way. - Niyyətin hara, mənzilin ora; Who lives longest, he sees more - Çox yaşayan çox bilər; God helps those who help themselves - Səndən hərəkət, məndən bərəkət; Nə əkərsən onu da biçərsən və s.

In the structural analysis of oppositional proverbs, it is negation that attracts attention. In English, the negation that emerges from these types of proverbs disapproves any equality. The vast majority of proverbs of this type represent the concept of “bad”. For example: Two wrongs don't make a right.

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<sup>28</sup> Məmmədova, Ü. İngilis və Azərbaycan atalar sözlərinin struktur-semantik təhlili: / filologiya üzrə fəlsəfə doktoru dis. avtoreferatı / – Bakı, 2013.

In oppositional-causal proverbs, the result is either denied or considered impossible. Examples: You can take a horse to the water but you can not make him drink; Trust, but not too much; Better an egg today than a hen tomorrow.

At the structural-syntactic level, proverbs can show variability. In modern English, the essential structure of proverbs is preserved, the second part is completely modified. For example, look into a proverb that represents the concept of "bad": When the cat is away, the mice will play. In English fiction, this phrase is used as an abridgement: When the cat is away... Grammaphone going in the kitchen! The example illustrates how the proverb's main structure is maintained while the second part is replaced by completely different sentence: "Grammaphone going in the kitchen!"

Proverbs can occasionally retain their essential structure while changing one or more words: *The cobbler must stick to his last*. This proverb has also been varied and took the form: Let the cobbler go behind his last.

Ellipsis is conceivable in proverbs. In both languages, adverbs with elliptical constructions are stable in composition. There is no general change of meaning in the substitution of certain units with others in the composition of expressions.

As a result of the research, the universal and ethno-specific components of the "good" and "bad" concept fields, which are the main evaluation categories in the English national language thought, were revealed. The analysis of lexical, phraseological and paremiological units representing those concepts allows us to come to the following **conclusions**:

1. The value component expressed in the concepts of "good" and "bad" makes it possible to describe the main evaluation orientations in the national communicative behavior of the members of the English language culture.

2. In the English linguistic culture, the aspect of perception of "good" as a moral or material value, and "bad" as an anti-value can be related to the cognitive component of those concepts. The studied concepts of "good" and "bad" have significantly wide linguistic

expressions, which include lexical, phraseological, paremiological units.

3.The lexical, phraseological and paremiological units, which are perceived as dominant cultural concepts in the national language thinking and have a valuable essence, do not always present an unambiguous understanding of the studied concepts by representatives of different linguistic cultures. The generality of lexical units in the verbalization of "good" and "bad" concepts cannot be observed in phraseological, especially paremiological units. This is related to the philosophical understanding of those concepts.

4.As a result of human cognitive activity, a system of meanings related to what the individual knows and guesses about the world, environment, nature, and people is created. The results of human cognitive activity are determined in language.

5.The importance of the linguistic and cultural characteristics of the research materials related to the concepts of "good" and "bad" is determined, first of all, by the fact that the conceptual spheres represented by those materials belong to the range of universal concepts and realize their value characteristics based on the comparison of "good - bad" signs, thereby providing a benchmark necessary for comparing cultures.

6.The concepts of “good” and “bad” structurally overlap in the English language, and they are conditioned by national-cultural characteristics. The concept created in the human mind is an indicator of culture. The difference between a concept and an understanding is that the concept is both thought and heard, and therefore the concepts of “good” and “bad” are the people's reveals the ancient and modern relations of linguocultures.

7.The concepts of "good" and "bad" have a complex structure that reflects the knowledge of a person's value system as an evaluation category. In the content of those concepts, a certain hierarchy of characteristic features specific to the evaluated object is manifested. Such characteristics can be general, that is, based on collective consciousness, objective, or individual, subjective. General, objective ones form the basis, core of the concept, individual, subjective ones take a peripheral position in the content of the concept.

8. Paremiological units - proverbs have a conceptual character in terms of the information they contain, so it is possible to find proverbs with the same content in many languages. This type of proverbs have a spiritual-psychological character, they contain such universal categories as good-evil, love-hate, truth-justice, time-space, mind-power, etc.

9. As a result of the research, it is clear that the expression of the categorical concepts of "good" and "bad" with idioms and paremiological units is based on linguistic and cultural factors. Idioms and paremiological units are linguistic cultural elements.

10. Expressions related to the concept of "good" and "bad" are structurally intact and have different morphological characteristics. Fixed phrases are in the form of conjunctions and clauses in modern English. Compound expressions can appear in affirmative and negative structures. Nominal idiomatic expressions reflecting the concept of good and bad in English according to the models "adjective+noun", noun+noun, noun+adverb formed.

### **The content of the dissertation is reflected in the following theses and articles:**

1. The term of concept and means of expressing the concepts of "good" and "bad" in the language // – Baku: Terminology issues, – 2016. №2, – p.178-186

2. Proverbs and sayings reflecting the concepts of "good" and "bad" in modern English and Azerbaijani // – Baku: Language and literature (BSU), – 2017. № 2(102), – p.187-189

3. Means of expressing the concept of "bad" in English // – Kyiv: Language and culture, – 2017. Issue 19, Volume IV (184), – p.365-372

4. The expression of idioms "good and bad" in idioms (based on the materials of English and Azerbaijani languages) // "Agamusa Akhundov and Azerbaijani Philology". Materials of the international scientific conference, – Baku: – April 24-25, – 2017, – p.453-456

5. Lexical-grammatical features of the expressions with concept "bad" in modern English language // – Baku: Philology issues, – 2017. №19, – p.196-204

6. Concepts in cognitive linguistics // – Nakhchivan: Searches , – 2018. №3 , – p.66-71
7. Verbalization of concepts “good” and “bad” in English language // “World Science : Problems and Innovations”. Materials of the XXXIV International Scientific and Practical Conference, – Penza, RF: – August 30 – 2019, – p.156-159
8. Verbalization of concept of “good” in modern English and Azerbaijani languages // “Interdisciplinary Integration: Linguistic, Linguistic and psychological Aspects”. International Scientific Conference, – Sumgait: – 2019, – p.118-119
9. Notion of “concept” and different approaches // – Baku: İpek yolu, – 2019. No.4 , – p. 126-131
10. Structural characteristics of idiomatic expressions with the concept of “good” and “bad” // – Baku: “Basic of Humanitarian and Social Sciences”. Mterials of I Republican Scientific Conference, Baku: – 2020. – p. 65-68
11. Cognitive aspects of phraseological units // – Baku: Terminology issues, – 2021. №2, – p.62-64
12. English and Azerbaijani paremiological units in the prism of the concept of “good”// – Baku: Philological issues, – 2022. №6, – p.113-119
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