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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**COGNITIVE PERCEPTION OF LINGUOCULTURAL  
INFORMATION IN LANGUAGES WITH DIFFERENT  
SYSTEMS**

Speciality: 5714.01 – Comparative-historical and  
comparative-typological linguistics

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## INTRODUCTION

**Relevance and the degree of research.** From the beginning to the end of the twentieth century, communication between nations intensified, and by the end of the century, this trend had reached a very high level. In interlingual communication, the process of mutual understanding between peoples was mainly through translation. In the twentieth century, there has been an attempt to convey not only the general meaning of the translated text, but also each lexical unit. At the end of the century, this was no longer enough. At present, it is not satisfactory to consider language units as lexical units or concrete expressions in themselves, because the current level of linguistics, a number of new directions in it, allow a broader approach to language units, a more detailed review of their information. Linguistic units (lexical, grammatical) are now considered as signs - means of carrying meaning.

From the moment a person is born, he gradually expands his acquaintance with the world, certain views on each event (subject) are formed in his mind, and over time they become richer and acquire new shades. Each "image" formed in the human mind is a concept, and their sum can be called a person's cognitive space. Since these processes take place in the human mind, concepts are reflected outside the subconscious by means of language, i.e. concepts are realized mainly by means of language (encrypted in linguistic and non-linguistic means) and in this way they are transmitted to another language carrier and perceived information. In this case, the opposite process takes place: the party receiving the information passes the received information through its cognitive space and decrypts it. Decryption and correct perception of encrypted linguocultural information depends on the degree of overlap of the cognitive spaces of the addressee and the addressee. This process is even more obvious in the example of translation, because the discourse (text) existing in one language must be recreated in another language and

convey the linguocultural information carried by the original discourse (text) with maximum completeness.

Given that the information between the addressee and the addressee is conveyed mainly through discourse, the realization of the worldview in the discretion's mind and its perception by the addressee and the restoration of the original worldview in a new cognitive space is a very complex process. For the first time, an attempt is being made to consider the delivery of linguocultural information in the style of translation and to study the possibilities of its delivery. The urgency of the research topic is due to the fact that this approach is not enough to convey the language of the world formed in the cognitive space of one language carrier (addresser) to another language carrier (addressee), the stages of this process and the mechanism of operation.

Some aspects of the main problem of the research were in the focus of linguistics, its new directions, cognitive linguistics and linguoculturology and translation theory, and world and Azerbaijani scholars expressed valuable opinions on them in their works. In the course of the research, the theoretical problems of linguistics of world and Azerbaijani scientists [K.M.Abdullaev, S.Abdullaev, A.M.Babayev, M.M.Bakhtin, V.Vinogradov, L.S.Vigodsky, etc.], cognitive linguistics [A.A.Abdullayev, F.Jahangirov, D.Yunusov etc.], text and discourse [A.H.Hajiyeva, A.Y.Mammadov, N.Valiyeva, V.V.Bogdanov, T.A.van Dyke, etc.], linguoculturology [V.A.Maslova, Niftaliyeva, etc.], translation theory and practice [V.Gafarov, J.Mammadov, M.M.Morozov, A.V.Fyodorov, S.Florin, etc.], their opinions serve as a methodological basis.

**Object and subject of the research.** The object of research is linguocultural information in different systematic languages (Azerbaijani and English). The subject of the research is discourses on different styles in Azerbaijani and English languages and translation materials that convey them in other languages.

**Aims and objectives of the research.** The main purpose of the research is to study the cognitive perception of linguocultural

information in different languages. For this purpose, the following tasks arise:

- Defining the conceptual view of the world and the characteristics of the linguocultural information carried by the concept;
- Clarification of the essence of discourse as a means of realization of the concept;
- To study the problem of perception and perception of linguocultural information by another language carrier;
- Defining the requirements for translation and interpreter in terms of perception and delivery of received information;
- To study the types of discourse in terms of functional styles and the features of their reproduction in another language on the basis of concrete examples.

**Research methods.** Conceptual modeling, cognitive-discursive analysis, contextual analysis, cognitive interpretation method, linguistic description method, linguocultural analysis method, etc. are studied in the work. was used.

**The main provisions of the defense:**

- 1) Concepts, as a phenomenon of consciousness, arise in the mind, are formed, enriched, and realized in discourse, which is a speech event related to life;
- 2) Linguoculturology, one of the most important methodological bases of cross-culture in the perception of the world, allows to distinguish and study language units and concepts "encrypted" in them;
- 3) When a concept is realized in discourse, there is a problem of its perception by another language carrier, which is even due to the differences between the conceptospheres of the speakers of the same language. Since these differences are more pronounced between speakers of different languages, the study of the problem on the basis of translated materials gives better results;
- 4) In the process of translation, the worldview formed in one consciousness and realized in the discourse is perceived by the

translator, that scene is restored in his own conceptosphere and presented to the final addressee after the discourse in the translated language, ie the addressee acts as an addressee to the new discourse (text);

5) In interlingual communication, as in the case of the primordial worldview, it cannot be conveyed "in its own image";

6) The role of the interpreter in interlingual communication is great. He studies the original in depth, "restores" it on the basis of the materials of the translated language, and then has to make a choice, that is, he decides by what means and how to convey the language units in the translated language expressing partial or completely unrelated concepts;

7) Discourses can also be grouped by functional style. These styles differ not in the set of language units used in them, but in how they are used: in formal-business and scientific styles and news genres, discourse is designed to meet certain requirements, while in other genres of journalism these requirements are relatively small and general. related to genre features;

8) Although the "works" of speech in oral communication are considered to be based on everyday style, the recent development of technology allows to communicate in writing on social networks, and this includes written discourses, but formed in the communication of two or more people. gives the basis;

9) It is very difficult and, in some cases, impossible to "restore" an artistic discourse in another language, which is characterized by imagery and emotionality. In translation, artistic discourse changes not only the means of expression, but also the addressee, and its conceptosphere and linguocultural knowledge are very different;

10) The best examples of translation restore only partially the information encrypted in the original, and the main task of the translator is to restore the imagery and emotionality of the original. The interpreter has the final say in how and by what means they are delivered.

**Scientific novelty of the research.** Based on the postulate of creating a worldview in the conceptsphere, concepts that are a phenomenon of consciousness, created, formed and stored in the mind, the idea of its realization in discourse is noted, and it is noted that linguocultural knowledge plays an important role in perception of "encrypted" information. It is emphasized for the first time that this process is more pronounced in interlingual communication, and its study on the basis of translated materials allows to obtain more complete results. The translator's personality, level of training, linguocultural knowledge and professionalism play an important role in this process. It is also important to take into account the characteristics of the stylistic types of discourse in interlingual communication. The problem of including written discourses created on social networks by technical means is also touched upon. While the "letter" is at the forefront of official, scientific discourses and news genres, figurativeness and emotionality and the author's personal style come to the fore in artistic style, and their restoration requires an individual approach each time. The best examples of translation emphasize the idea that encrypted information can only be partially conveyed in such an artistic discourse, and this is explained not only by the differences between the two conceptspheres, but also by the change of destination.

**Theoretical and practical significance of the research.** The results obtained in the course of the research can serve to form a new view of the concept and conceptsphere, the worldview and its realization in discourse, perception in another consciousness, the problem of mutual understanding in interlingual communication.

The results of the research can be used in the preparation of materials on subjects related to modern English and Azerbaijani languages, linguoculturology, cognitive linguistics and ethnolinguistics, translation theory and practice.

**Approbation and application.** The main provisions of the dissertation are reflected in articles and theses published in scientific

journals of various universities of the Republic, as well as in collections published abroad.

**Name of the organization where the dissertation work has been performed.** The dissertation work has been accomplished at the Department of Lexicology and Stylistics of the English Language at the Faculty of Education 1 of the Azerbaijan University of Languages.

**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 48 pages, chapter II 45 pages, chapter III 35 pages, Conclusion 4 pages, list of bibliography 13 pages. Total volume 152 pages – 249, 152 characters.

### **THE MAIN CONTENT OF THE RESEARCH**

The introduction of the dissertation substantiates the relevance of the topic, defines the goals and objectives, research method, theoretical provisions, scientific novelty of the work, its theoretical and practical significance, provides information about the structure of the dissertation.

**The first chapter, “Discourse as a means of conveying the addresser’s and the addressee's cognitive space,”** shows that since cognition is primarily concerned with processes in the mind, the concept is approached from a much broader perspective and is a manifestation of conceptual and conceptual cognitive phenomena directly related to consciousness.

Comparing the semantic domains of different languages allows us to identify specific national as well as group and individual characteristics and traits in concepts and their structuring. It is rightly stated that *“People perceive meaning not only through oral speech, but also through gestures, facial expressions, body movements, and the proximity and distance of two people. These aspects of*

*communication are not just beautiful speech epithets, but critical components of the information that the speaker wants to convey.”<sup>1</sup>*

The first paragraph of the chapter, entitled **“Reflection of the conceptual picture of the world in the language”** states that at the current stage of development of linguistics, more attention is paid to three issues ("language landscape of the world", "language identity" and their transformation in interlingual communication).

The linguistic landscape of the world is the image of the world that is historically formed in the minds of a certain language community and reflected in the language itself. The worldview is a reflection of the real world through the prism of concepts formed during the process of understanding the world on the basis of both individual and collective human experience. Each of these concepts is specific to each language and each culture individually. Intercultural differences are more pronounced in language. A large part of the people's conceptsphere is presented in the semantic field of its language. For example, when we say "nightingale" in Azerbaijan, we first think of Karabakh and Shusha. For our people, the "nightingale" is of great importance not only in the sense of a plant.

*Karabakh's Khari Bulbul presented in U.S.*

*The Khari Bulbul flower, the symbol of Azerbaijan's Karabakh region, was presented in the United States. The presentation ceremony took place at the U.S. Botanic Garden Conservatory on March 18 at the initiative of the Azerbaijani embassy in the United States, and with the organization of the Karabakh Foundation, AzerTag news agency reported.<sup>2</sup>*

*Qarabağın Xarı Bülbulü ABŞ-da təqdim edildi*

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<sup>1</sup> Cahangirov, F. Dil və mədəniyyət / F.Cahangirov. – Bakı: “Elm və təhsil”, – 2014. – s. 276.

<sup>2</sup> Rajabova S. Karabakh's Khari Bulbul presented in U.S: [Electronic resource] / AZERNEWS. – March 19, 2014. URL: <https://www.azernews.az/culture/65408.html>

*Azərbaycanın Qarabağ bölgəsinin simvolu olan Xarı Bülbül çiçəyi ABŞ-da təqdim edildi. AzerTag xəbər agentliyi xəbər verir ki, təqdimat mərasimi Azərbaycanın ABŞ-dakı səfirliyinin təşəbbüsü və Qarabağ Vəqfinin təşkilatçılığı ilə 18 Martda ABŞ Botanika Bağ Konservatoriyasında baş tutdu.*

The conceptosphere of a particular nation can be characterized as the sum of the conceptospheres of its individual individuals. However, it should be borne in mind that there are significant differences between the concepts of individuals due to objective and subjective factors. If there are significant differences between the conceptospheres of individuals belonging to the same people, the conceptospheres of different peoples differ significantly in terms of their composition and structuring of their conceptospheres. This can be clearly seen in the comparative analysis of two or more languages. For example, consider an example of “false friends of a translator” who look the same at first glance and deceive the translator during translation:

*substantive activity (hərfən) - substantiv aktivlik - (əslində) əsas fəaliyyət; substantive proposal (hərfən) - substantiv təklif - (əslində) konkret təklif; dynamic program (hərfən) – dinamik program – (əslində) çevik programdır<sup>3</sup>*

The mentality of the people is first of all reflected in its character, actions and communicative behavior. The mentality is formed as a result of economic conditions, political situation, socio-political processes, natural phenomena, relations with other ethnic groups. Ethnocultural and ethnopsychological methods and techniques should be used in its study. This is not just a matter for linguists and linguocognologists. The conceptual sphere of thought is the information base of the cognitive consciousness of the individual and the whole people.

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<sup>3</sup> Bayramov Q.H. Tərcümə sənəti (Tərcümə nəzəriyyəsi üzrə ali məktəb tələbələri üçün dərslik). Bakı: “OKA Ofset” nəşriyyatı, – 252 s.

According to scientists, mentality is a specific way of perceiving reality, defined by a set of cognitive stereotypes of consciousness, specific to a particular ethnic or social group of people, as well as a particular personality.

The idea of a worldview is related to mentality. The worldview, unlike the worldview, is a collection of knowledge about the world. The worldview arose from man's need to visualize the world. Several worldviews are distinguished: spiritual-cultural, spatial, emotional, physical, biological, philosophical, etc. When approached from this perspective, there can be more types of worldviews. For example, the linguistic landscape of the world, the mythological landscape of the world, the ethnic landscape of the world, and so on. When we look at the Azerbaijani, English and even Russian mythological landscape, we come across a number of similar points. For example, Azerbaijan's "Gogal" is similar in content to "The Wee Bunnock" in English and "Колобок" in Russian, but differs in form. In addition, the English folk tale "Cape Rushes", the Azerbaijani fairy tale "Göyçək Fatma" and the Russian folk tale "Золушка" are essentially similar.

The national picture of the world is reflected in the people's behavior in stereotypical situations, in the people's general perceptions of reality, in general ideas about reality, in proverbs, sayings and aphorisms. For example: *A bird in the hand is worth two in the bush – Soğan olsun nağd olsun; All bread is not baked in one oven – Beş barmağın beşi də bir deyil; After dinner, mustard. After death doctor – Toydan sonra nağara; After rain comes fair weather – Yaman günün ömrü az olar; A little pot is soon hot – Düşüncəsiz adam özündən tez çıxar və s.*

The second paragraph, "***The concept and the linguocultural information it conveys***", states that the concept is the concentration of cultural features in the human brain, a means for a person to enter the culture itself. Concepts exist in the human mind (mental world) in the form of a "bunch" of concepts, knowledge, associations, and emotions. Concepts are not only thought out, but also lived. The

concept is a mental unit, an element of consciousness. Human consciousness is the mediator between the real world and language. Consciousness includes cultural information, which is filtered, processed and systematized. Concepts create a "*cultural layer*" that mediates between man and the world around him.

A researcher who compares concepts specific to different cultures is faced with an asymmetric representation of units. The degree of asymmetric representation of units is lacunar. That is, one system lacks certain features compared to another. In other words, the concept formed in the minds (national consciousness) of two different language speakers does not completely coincide (ie they do not have a complete opposite).

According to the level of relevance, they can be conditionally grouped as follows:

1. Illogisms that do not exist because people do not need them, but that can be created and do not exist in comparable cultures; For example, in Azerbaijani, the words *bibi* and *xala* are generalized in English and expressed by the word *aunt*, and the words *əmi* and *dayı* are expressed by the word *uncle*. On the contrary, the word *grandparent* in English is not expressed in Azerbaijani as a single word, but as *nənə və baba*. In addition, in Russian there is no direct translation of the words *сымка*, *почемучка* into English and Azerbaijani.

2. Materiality that is specific to one culture but does not exist in another culture. These are called anthroponymic, historical and cultural concepts related to things. For example, the words *xan*, *müfti*, *aşıq*, *dərviş* in Azerbaijani, *Union Jack*, *celt*, *Magna Carta*, *druids*, etc. in English.

3. Qualities that are not relevant in one culture, but have a name in another culture where they are relevant. Since there is no object here, we can talk not about the emergence of lacunarism, but about the linguocultural feature. For example, some features of the ceremonies of wedding and mourning of the Azerbaijani people can

be attributed here; *tamada*, *khoncha* at weddings, *mollah*, *halva* at mournings etc.

The concept can be verbalized with individual words and phrases, phraseological units, sentences and whole texts. The meaning of a word that activates that image is enough to convey a specific concept related to a fixed image.

*At any cost – nəyin bahasına olursa olsun; to eat like a horse – qurd iştahası, acgözlüklə yemək; to burn one's finger – yanmaq, özünü işə salmaq; When hell freezes over - dävənin quyruğu yerə dəyəndə; break the ice – buzları əritmək, gərginliyi aradan qaldırmaq; an old bird – bərkə-boşa düşmüş adam, qoca qartal; fall of deaf ears – qulaqardına vurmaq və s.*<sup>4</sup>

According to Nigar Valiyeva, “Every language is connected with its culture. Language plays a key role in the culture with which it interacts, especially literature...” “As a result, language and culture are studied together.”<sup>5</sup>

In the paragraph entitled “**Discourse as a means of realization of the concept**”, the function of realization of the concept of discourse during the differentiation of discourse and text, speech communication is in the center of attention.

Academician K.Abdullaev shows that, “The text can be divided into initial, middle and final stages as well as sentences. The beginning of the text seems to become the main, thematic knot of the whole text structure, in other words, this beginning performs the function of the principle in the sentence structure, that is, the idea of the subject. The beginning of the text is usually characterized by a general introduction, which is also gradually concretized throughout the process of composing the text.”<sup>6</sup> This idea provides a

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<sup>4</sup> İngiliscə-Azərbaycanca-rusca frazeoloji lüğət / tərt.ed. K.Məmmədzadə. – Bakı: Qafqaz Universiteti Nəşri, – 2008. – 323 s.

<sup>5</sup> Valiyeva, N. Synergetics of the language, National Consciousness and Culture by Globalization / N.Valiyeva. – Bakı: “NURLAR”, – 2016. – s.72.

<sup>6</sup> Abdullayev, K.M. Azərbaycan dili sintaksisinin nəzəri problemləri / K.M.Abdullayev. – Bakı: “Maarif”, – 1999. – s.204.

methodological tool for reviewing all exhaustive syntactic units up to and including the text.

The most important feature of discourse as a major cultural phenomenon is its value-based features. For example, if we pay attention to the following text, we come across a large number of national-specific units, which are foreign words for the English-speaking audience:

*The limited diapason of the wind instruments affects their technical and artistic capabilities. For example, the diapason of the zurna, the most common wind instrument, does not exceed two octaves.*

*The wind instruments are divided into the following types:*

- 1. Instruments with a mouthpiece—zurna and balaban*
- 2. Instruments without a mouthpiece—ney and tutak*
- 3. Instruments with bellows—tulum, garmon*<sup>7</sup>

*Nəfəsli alətlərinin məhdud diapazonu onların texniki və sənət qabiliyyətlərinə təsir göstərir. Məsələn, ən çox yayılmış nəfəsli aləti olan zurnanın diapazonu iki oktavanı keçmir.*

*Nəfəsli alətləri aşağıdakı növlərə bölünür:*

- 1. Müştüklü alətlər — zurna və balaban*
- 2. Müştüksüz alətlər - ney və tütək*
- 3. Körüklü alətlər - tulum, qarmon*

From the point of view of the participants of communication (sociolinguistic approach), all types of discourses are divided into personal and status discourses. In the first case, the participants want to open their inner world to the person to whom they are addressed and try to understand it. In the second case, communicators act as representatives of one or another group of society and play the role dictated by the communicative situation. Personality-oriented discourse is found in two main areas of communication: the domestic and the realm of being. Domestic communication is the genetic

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<sup>7</sup> Administrative Department of the President of the Republic of Azerbaijan. Presidential library. Baku, – 209p.

starting point of discourse. The communication of beings finds its expression in the types of artistic, philosophical and mythological dialogue. Let's look at an example of a domestic discourse:

*İri qaşığıla qreçkanı boşqaba çəkmək istəyirdi ki, əlindən yapışdı. –Qızım-dedim. Apar bu boşqabı yaxşı-yaxşı yu, gətir.*

*Ya ayrı, təmiz boşqab gətir.*<sup>8</sup>

*She wanted to put the buckwheat on a plate with a large spoon, but I grabbed her hand. "My daughter," I said. Take this plate and wash it well. Or bring another, clean one.*

The second chapter of the dissertation is entitled "**Problems of acception, perception and “recovery” of linguocultural information by another language speaker in their own cognitive space.**"

Traditionally, three scientific paradigms are distinguished: comparative-historical, systemic-structural and anthropocentric. *The Comparative-historical paradigm* was the first scientific paradigm in linguistics. Because the comparative-historical method is the first special method used in the study of language. In *the System-structural paradigm*, attention is focused on the object, and therefore the focus is on the word. *The Anthropocentric paradigm* is the transfer of the researcher's interests from object to subject.

From the point of view of the anthropocentric paradigm, man perceives the world by perceiving himself. The fact that we see the world through the prism of man can be seen in the fact that there are many metaphors in the language: “*külək oynayır*”, “*yarpaqlar pıçıldaşır*”, “*səs yatdı*”, “*çiçək sırğaları*”, “*illər gedir*”, “*ana təbiət*”, “*kölgələr uzanır*” and etc.

The first paragraph, “**Linguoculturology and linguoculturological information**”, states that language not only reflects reality, but also creates a special reality in which a person

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<sup>8</sup> Anar. Ağlım başıma gəldi. Hekayə: [İnternet resurs] / 525-ci qəzet. – iyun, 2013. URL: <https://525.az/news/9495-aglim-basima-geldi-hekaye>

lives by changing it. That is why the millennium borderline philosophy develops on the basis of language use. That is why linguistics is at the forefront of any humanitarian knowledge system, and it is impossible to study culture without it.

Linguoculturology is a branch of linguistics that arises within the boundaries of linguistics and culturology and studies the indicators of the strengthening culture of the people reflected in the language. Consider the extract from William Shakespeare's Othello:

*Good name (From "Othello" act III)*

*Good name in man and woman, dear my lord;*

*Is the immediate jewel of their souls:*

*Who steals my purse steals trash;*

*`tis something, nothing;*

*`Twas mine, `tis his, and has been slave  
to thousands;*

*But he that filches from me*

*my good name*

*Robs me of that which not enriches him*

*And makes me poor indeed.*

*Təmiz ad ("Othello", 3-cü səhnədən)*

*İstər kişi olsun, istərsə arvad*

*Onunçün şərəfdir ləkəsiz bir ad.*

*Mənim pul kisəmi oğurlayan kəs,*

*İnanın heç bir şey qazana bilməz.*

*Mənim aləmində mal, pul heç nədir –*

*O, bu gün məndədir, sabah səndədir.*

*Fəqət deyiləsi bir sözüm də var:*

*Ləkəsiz adıma qara yaxanlar*

*Gəlirsiz qazancsız sözlər söyləyir,*

*Məni el içində bədnam eləyir.<sup>9</sup>*

As you can see from the example, the translation of "Good name" is given as "Clean name, spotless name", "Makes me poor

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<sup>9</sup> Poetik tərcümələr. 1-ci toplu. Redaktor və "Poetik tərcümələr" məqaləsinin müəllifi: Hamlet İsaşanlı. Bakı: Xəzər Universitəsi Nəşriyyatı, – 2005. – 329 s.

indeed” - “I am disgraced in the people”, “But he filches from my good name” - “Those who blacken my spotless name”. Because the translator Anvar Rza adapted the reality in English to our native language, which led to a change in some expressions in the translation.

The concept of cross-culture is considered in modern times as one of the defining elements of understanding the world. Cross-culture is considered from both linguistic and linguodidactic aspects. Naturally, cross-cultural linguistics is one of the most relevant areas in modern linguistics. It is the study of language from the point of view of cross-cultural linguodidactics with the application of the principles of cross-culture in a multi-ethnic language and cultural space.

VN Telia believes that *“linguoculturology studies only the synchronous relationship of language and culture”*.<sup>10</sup> He studies the processes of live communication and the connection of the language expressions used here with the mentality of the people who exist simultaneously. Language acts as a mediator in the collection and storage of culturally important information. A short extract from the State Register of Intangible Cultural Heritage of the Republic of Azerbaijan on “The Art of Kelaghayi” states:<sup>11</sup>

*Kəlağayı armud, qoz, cır alma ağacından hazırlanan, üzəri böyük ustalıqla oyulmuş nəbati, həndəsi və kosmoqonik təsvirlərdən ibarət qəliblərlə naxışlayırlar. Qəliblərə naxışlarına görə müxtəlif adlar verilir (“günəş”, “pullu qəlib”, “simayi-şəms”, “haşiyə”, “şah” (böyük buta), “buta” (kiçik buta), “göbək”, “mədahil”, “xari*

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<sup>10</sup> Телия, В.Н. О методологических основаниях лингвокультурологии // Логика, методология, философия науки. Тезисы докладов. – Москва: Обнинск, – 1995. – 301 с.

<sup>11</sup> Azərbaycan Respublikasının Qeyri-Maddi Mədəni İrs Nümunələrinin Dövlət Reyestrindən “Kəlağayı sənəti”nə dair qısa çıxarış. Reyestr Azərbaycan Respublikası Mədəniyyət və Turizm Nazirliyinin 218 sayılı 28.04.2010 tarixli əmri ilə təsdiq edilmişdir. (09.07.2013 tarixli əlavələrlə)

*bübül”, “xətayi”, “kəpənək”, “herati”, “çobanyastığı”, çiyələk”, “aypara”, “tikəş”, “ispirəy” və s.).*

*Kelaghayis are decorated with floral, geometric and cosmogony patterns made with the help of specific woodblocks, which woodblock-makers skilfully prepare from various kinds of trees: pear-tree, walnuttree and apple tree. Woodblocks have different names (gunesh, pullu qelib, simayi-shems, hashiye, shah (boyuk buta), buta (kichik buta), gobek, medahil, xari bulbul, xetayi, kepenek, herati, chobanyastighi, chiyelek, aypara, tikesh, ispirey and others).*

Understanding the importance of cross-cultural interaction is very important in today's reality of Azerbaijan, because people living in a multinational society should not only understand the value of the culture of all peoples, but also build cross-cultural interactions based on pluralistic speeches and learn to understand the most important "foreign" values, they should pass on valuable experience from generation to generation, such as the ability to communicate with other cultures, thereby creating conditions for the political and cultural unity of Azerbaijan. Let's pay attention to an excerpt from Elkhan Elatli's novel "Blood Stain" about the strong will of the Azerbaijani people and their determination against the enemy:

*Robert istehza ilə güldü:*

*- Qalx da, qalx görüm, necə qalxırsan? Qalxa bilsən, azad edəcəm səni!*

*Gəncin də partlayıb şişmiş dodaqlarında istehzalı təbəssüm göründü:*

*- Mən qalxsam, sən ayaq üstə dayana bilməyəcəksən!*

*- Sən öləsən! - Robert bunu deyib, gənci bir də təpiklə vurdu. -*

*Kökünüzü kəsəcəyik sizin! Bələkdəki körpələrinizə qədər qıracağıq hamınızı!*

*Bu zaman heç kəsin ağına gətirə bilməyəcəyi bir hadisə baş verdi.*

*Yerdə uzanıb qalmış gənc qəflətən koramal kimi qıvrılıb, bir-birinə sarınmış ayaqlarını Xaçikyanın ayaqlarına çırpdı.<sup>12</sup>*

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<sup>12</sup> Elatlı E. Qan ləkəsi. Bakı: Qanun nəşriyyatı, – 2015. – 951 s.

*Robert laughed ironically:*

*- Get up, get up and see, how do you get up? If you can get up, I will set you free!*

*A mocking smile appeared on the young man's swollen lips:*

*"If I get up, you won't be able to stand!"*

*- May you die! - Robert said this and kicked the young man again. - We will extirpate your generation! We will break you all up to your babies in the cradle!*

*At that moment, something happened that no one could have imagined. Lying on the ground, the young man suddenly curled up like a blindworm and kicked Khachikyan's legs.*

The paragraph entitled ***“The Problem of “concept” (“spirit”) and “language” (“letter”) in interlingual communication”*** examines two “events” that are closely related. These are concept and language. It is impossible to separate them, to consider them in isolation, because the concept is realized through language, language reflects the concept.

The conceptospheres of the speakers of different languages are fundamentally different from each other. The main reason for this is the concept and the conditions for the formation of conceptospheres. The concept is based on specific natural conditions, ethnic private environment, specific language conditions, etc. formed, enriched. It is more productive to observe this process on the basis of translated materials.

*Love's secret*

*Never seek to tell thy love,*

*Love that never told can be;*

*For the gentle wind doth move*

*Silently, invisibly.*

*I told my love, I told my love,*

*I told her all my heart,*

*Trembling, cold, in ghastly fears.*

*Ah! She did depart!*

*Mahabbat sirri*

*Çalışma eşqini açıb deyəsən  
Sevirəm söyləmən sevən heç zaman  
Səssizcə, gizlincə öpər telindən  
Həzin meh də səni oxşadığı an.  
Mən açdım eşqimi, açdım eşqimi  
Sevdiyim gözələ qorxu içində  
Ah! Məni tərək etdi, o, bir quş kimi,  
Hicranın oduna qalandım mən də.*<sup>13</sup>

Since content exists only within the boundaries of language expression, the nature of the means of language is determined by the content, but the accuracy of the content is also determined by the nature of the means of language. In the translation of a work of art into another language, the work changes involuntarily through the translator's mind, on the one hand it gains something new, on the other hand it loses something.

*Mehdixan kişi həyatə girəndə, əziz qonaqlarının evin qarşısına qoyulmuş uzun stolun arxasında oturub şahmat oynadıqlarını gördü. Gəlini Nuridə samovara od salırdı. Nemətgil, deyəsən, hələ yatırdılar. Ev sahibi qonaqlara salam verib, tövlənin qabağında toyuqlara dən verən arvadının yanına getdi.*

- *Uşaqlar qalxmayıb hələ?*

- *Fədayə qalxmışdı. Nemətgil də durar bu saat. - Dilbər xala cavab verdi.*

- *Nəvənin dünənki məclisi xoşuna gəldi? - Mehdixan kişi mehribanlıqla soruşdu.*

- *Hə... Çox yaxşı keçdi. Ancaq axşam yaman pis yuxu görmüşəm. Allah axırın xeyir eləsin!*

- *Nə yuxu, ay arvad?! - Mehdixan kişi təəccüblə soruşdu.*

- *Lap qatma-qarışıq yuxu idi. Yaxşı yadımda qalmadı.*

- *Fikir vermə! Get qızlara de, süfrəni tez hazırlasınlar.*

*Qonaqlar acdır, yəqin.*<sup>14</sup>

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<sup>13</sup> Poetik tərcümələr. 1-ci toplusu. Redaktor və "Poetik tərcümələr" məqaləsinin müəllifi: Hamlet İsxanlı. Bakı: Xəzər Universitəsi Nəşriyyatı, – 2005. – 329 s.

<sup>14</sup> Elatlı E. Pəncərədən görünən kölgə. Bakı: Qanun nəşriyyatı, – 2015. – 206 s.

*When Mehdikhan entered the yard, he saw his dear guests sitting at a long table in front of the house and playing chess. Nuride, the bride, was setting fire to the samovar. It seems that Nemat and his children were still asleep. The host greets the guests and went to his wife feeding chickens in front of the byre.*

*- The children haven't got up yet?*

*- Fedaye has gotten up . Nemat will also wake up at this hour.*

*- Dilber aunt answered.*

*- Did you like your grandson's party yesterday? - Mehdikhan asked kindly.*

*- Yes ... It was great. But last night I had a bad dream. God bless you in the end!*

*- What a dream, my wife ?! - Mehdikhan asked in surprise.*

*- It was a mixed dream. I do not remember well.*

*- Do not think about it! Go and tell the girls to prepare the table quickly. The guests are hungry, probably.*

There are certain requirements for a translator who acts as a direct "mediator" in interlingual communication and for the results of his work. A paragraph entitled ***“Requirements for translation and translator in point of view of perception and conveying of linguocultural information”*** is devoted to this problem.

In the process of translation, each participant in the communication brings his own idea of meaning. The translator changes the meaning of the original text in such a way that it becomes a carrier of both national and foreign culture. The translator creates a translated picture of the world that shapes his bilingual consciousness. The recipient filters the meaning of the derivative text through its own national consciousness and its own national culture.

The communicative goals of the author and translator of the original text may also be different. The analysis of transformations carried out at this level allows to determine the characteristics of the cognitive and motivational levels of the translator's linguistic personality. Given that the original text is the author's individual realization of his world model, it can be said that the translator's

activity is defined by two world models - the ethnic and the personal world description.

*Musicians come to the room of the bride under the sounds of wedding melody called "Vağzali". In the accompaniment of the trusted persons the girl leaves her father's house. In the hands of one of the trusted persons is a mirror and in the hands of another is a candle with light on or a lit lamp. They keep them on the right and the left of the bride. Among the people they say that candle light or lamp next to a bride is a symbol that protects her from bad eye and evil spirits.<sup>15</sup>*

*Musiqiçilər "Vağzalı" adlı toy mahnısının sədaları altında gəlinin otağına gəlirlər. Etibarlı şəxslərin müşayiəti ilə qız ata evini tərk edir. Etibarlı şəxslərdən birinin əlində güzgü, digərinin əlində yandırılmış şam və ya lampa olur. Onları gəlinin sağında və solunda saxlayırlar. İnsanlar arasında deyirlər ki, gəlinin yanında şam işığı və ya lampa onu pis gözdən və pis ruhlardan qoruyan bir simvoldur.*

The translator has a secondary linguistic personality, both as a translator and as a bearer of the target language, and as a person who has the perception of reality and its expression in the language, which is inherent in the culture of both languages. The translator, who interacts with the text of the "foreign" culture, faces the problem of not being able to understand some parts of the text that reflect the national character of the cultural society, its valuable experience.

The third chapter is entitled **“Dependence of linguocultural information on the types of discourse and the peculiarities of the reproduction of each type in the cognitive space of the addressee”** and shows that the discourse is wider than the text in terms of scope and means of expression. The same can be said about discourse, as functional styles are differentiated in the text and texts are described according to functional styles.

The problem of style is not limited to fiction. Newspaper articles, technical documents or scientific literature also have stylistic

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<sup>15</sup> Guliyeva N. Wedding Customs in Azerbaijan. – Baku: IRS Follow traditions. – p 52-57.

features, and they differ not only in content, but also in the system of means of expression, vocabulary and syntax as a whole.

In the first paragraph, entitled *“Types of discourse in point of view of functional styles and the features of their perception and reproduction,”* functional styles are called subsystems of language. They have individual characteristics in lexicon, phraseology and syntax.

Stylistics, as a rule, distinguishes domestic style, formal-business style, scientific style, journalistic style, artistic style. However, this division and classification cannot be considered complete and satisfactory, because it is often possible to observe the characteristics of several styles in a text belonging to one functional style, and only based on the dominant features it is possible to decide which style the text belongs to.

Each functional style uses language tools from other styles, but each style uses different combinations of these tools. Distinguish genres and types of texts within functional style. Of course, the concept of genre cannot be applied to all functional styles. The genre is more distinguished in journalistic and artistic styles. Although news, analytical and artistic-journalistic genres are distinguished in journalism, each of them is divided into many smaller groups.

Pay attention to specific examples:

*Photo exhibition of Azerbaijani carpets opens in Brazil*

*An exhibition of Azerbaijani carpets has been launched at the Peña Cultural Center in the city of São Paulo. The event is co-organized by the Embassy of Azerbaijan in Brazil, the country's Ministry of Culture and the City Hall of Sao Paulo.*<sup>16</sup>

Braziliyada Azərbaycan xalçalarının foto sərgisi açılıb

*San-Paulo şəhərindəki Peña Mədəniyyət Mərkəzində Azərbaycan xalçalarından ibarət sərgi açıldı. Tədbir Azərbaycanın*

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<sup>16</sup> Photo exhibition of Azerbaijani carpets opens in Brazil: [Internet resource] / AZƏRTAC. – yanvar, 2020. URL:

[https://azertag.az/en/xeber/Photo\\_exhibition\\_of\\_Azerbaijani\\_carpets\\_opens\\_in\\_Brazil-1397606](https://azertag.az/en/xeber/Photo_exhibition_of_Azerbaijani_carpets_opens_in_Brazil-1397606)

*Braziliyadakı Səfirliyi, ölkənin Mədəniyyət Nazirliyi və San-Paulo Bələdiyyəsinin birgə təşkilatçılığı ilə keçirilirdi.*

No matter how informative the news itself, the article itself is seldom read if its essence is not captured in the headline and subheading and they do not attract attention. In fact, this has become more of a law than a trend. For example, consider the following headings and subheadings:

1) *“Göygöl rayonunda mina aşkarlanıb  
Göygöl rayonunda mina tapılıb”*.<sup>17</sup>

2) *“Avtomobil işıq dirəyinə çırpıldı, yaralı var -  
FOTO/VİDEO*

*Suraxanı rayonunda baş verən yol qəzası zamanı bir nəfər  
xəsarət alıb”*.<sup>18</sup>

Analytical genres differ from news genres in the depth of penetration into the essence of the event, the level of coverage of the event and the explanation and interpretation of what happened, the journalist must express his position and attitude to what happened. Analytical genres differ in both volume and the richness of the information involved and, as we have noted, necessarily reflect the position of the author.

For example, Agil Asadov's analytical article titled "Azerbaijan's oil strategy is a guarantee of sustainable economic development" discusses Azerbaijan's oil strategy and the work done during independence, lists and evaluates the achievements one by one, and draws the following logical conclusion: *“Sustained successful economic reforms and well-thought-out foreign policy lead to the conclusion that the so-called “Legend of the Three Sea” Baku-Tbilisi-Ceyhan oil and Baku-Tbilisi-Erzurum gas export pipelines, Kars-Tbilisi-Baku railway and other projects will soon*

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<sup>17</sup> Göygöl rayonunda mina aşkarlanıb - FOTO: [İnternet resurs] / URL: <https://oxu.az/society/359870>

<sup>18</sup> Avtomobil işıq dirəyinə çırpıldı, yaralı var - FOTO/VİDEO: [İnternet resurs] / URL: <https://oxu.az/society/359857>

*become a more powerful state of Azerbaijan and a guarantor of the country's sustainable economic development”*.<sup>19</sup>

Certain genres can also be distinguished in scientific and formal-business styles. The scientific style includes dissertations, scientific articles, monographs, theses, reports and other similar works. There are special requirements for the language and design of scientific works; they are distinguished by the abundance of complex constructions and scientific terms in their language. For example, the "Rules for the preparation of the Abstract" reflects all the requirements for the abstract. As an example, here are a few items of the Rules:

“1. *“Avtoreferatın tərtibi Qaydası” (bundan sonra - Qayda) 11 iyun 2019-cu il tarixli 728 nömrəli Fərmanla təsdiq edilmiş “Elmi dərəcələr verilməsi qaydası haqqında Əsasnamə”nin 3.22-ci bəndinə uyğun hazırlanmışdır.*

2. *Avtoreferatın mətni A5 formatında, səhifənin kənarlarından 15 mm boş sahə saxlanılmaqla, Azərbaycan dilində latın, rus dilində kiril və ingilis dilində ingilis (ABŞ) əlifbası, “Times New Roman” 12 şrifti ilə bir sətirarası intervalla qara rənglə yazılır.”*<sup>20</sup>

Formal-business style means the style of official and business documents. Official documents: constitution, law, decision, code, order, decree, order, etc.

Business documents: biography, application, notice, announcement, reference, etc.”

An example of this:

*“Diaspor fəaliyyətində xidmətə görə” Azərbaycan Respublikası medalının təsviri*

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<sup>19</sup> Əsədov, A. Azərbaycanın neft strategiyası davamlı iqtisadi inkişafın qarantıdır // Xalq. – 2009, 25 avqust.

<sup>20</sup> Avtoreferatın tərtibi qaydası. Azərbaycan Respublikasının Prezidenti yanında Ali Attestasiya Komissiyası Rəyasət Heyətinin 29 oktyabr 2019-cu il tarixli qərarı ilə təsdiq edilmişdir: [Internet resurs] / URL: [http://www.aak.gov.az/ed\\_senedler/avtoref\\_tertibi.pdf](http://www.aak.gov.az/ed_senedler/avtoref_tertibi.pdf)

*Maddə 1. Medalın ümumi təsviri*

*“Diaspor fəaliyyətində xidmətə görə” Azərbaycan Respublikasının medalı (bundan sonra – medal) bürüncdən tökülmüş və qızıl suyuna çəkilmiş, guşələrinin arası iki üzbəüz birləşən qövs şəklində işlənmiş, diametri 40 mm olan səkkizguşəli ulduz formalı lövhədən ibarətdir.<sup>21</sup>*

Məişət üslubu – insanların gündəlik həyatda ünsiyyətdə olduğu, bir-birinə informasiya ötürmək üçün istifadə etdiyi dildir. Məişət üslubu əsas etibarilə şifahi şəkildə yaranır və mövcud olur.

The most complex discourse in terms of perception and recovery is artistic discourse. It is very complex and colorful, and most importantly, it has features that are clearly national in every national literature. Let's take another example of the importance of understanding linguocultural information and refer to the work of the American poet Walt Whitman. The author's name was not mentioned on the first edition of his book "Grass Leaf". The author's name is mentioned at the beginning of one of the poems:

*Walt Whitman, a kosmos, of Manhattan the son,*

*Turbulent, fleshy, sensual, eating, drinking and breeding,*

*No sentimentalist, no stander above men and women*

*No more modest than immodest.<sup>22</sup>*

*Uolt Uitmen, kosmos, Manhettenli;*

*Çılğın, ətli, həssas, yeyən, içən və becərən,*

*Sentimentalılığı olmayan, özünü kişilər və qadınlardan üstün tutmayan,*

*Təvazökarlıqdan daha təvazökar olmayan.*

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<sup>21</sup> “Diaspor fəaliyyətində xidmətə görə” Azərbaycan Respublikası medalının təsviri: [Internet resurs] / AZƏRTAC. Rəsmi sənədlər. – dekabr, 2019. URL: <https://azertag.az/xeber/Diaspor-fealiyyetinde-xidmete-gore-Azərbaycan-Respublikası-medalının-təsviri-1375823>

<sup>22</sup> Whitman, W. Leaves of Grass / W. Whitman. – New York: Oxford university Press, – 1998. – 478 p.

In the same paragraph of the poem, the author's name is mentioned again, but this time the surname is not given (*“Walt you contain enough, why don't you let it out then?”*).

Artistic style differs from the functional styles we have considered above primarily in its imagery and emotionality. Artistic style uses all layers and all means of the national language, which greatly expands its possibilities of expression.

The paragraph entitled ***“The problem of choice in translation depending on the linguocultural characteristics of the translated material”*** shows on the basis of concrete examples that each nation differs in the linguistic landscape of the world. To some extent, this landscape intersects with the landscape of the world in the conceptspheres of other nations, but differs in a number of features, and these differences make it difficult to convey and restore this feature in the process of literary translation. Translation is the main means of mutual understanding between peoples, and it is in the process of translation that the linguistic landscape of the world created in one language is "restored" in another.

In H. Longfellow's work we come across a very interesting fact about the transformation of linguocultural information. This is also connected with the "Koroglu" epos. This work, called "Rovshan Bey's riding the horse", is connected with the translation work of H. Longfellow. After getting acquainted with the English translation of the Paris version of "Koroglu", the poet created this work based on his motives. "Rovshan Bey's riding the horse" creates a certain image of Koroglu and contains some linguocultural information about the reality of Azerbaijan:

*O my Kyrat, O my steed,  
Round and slender as a reed,  
Carry me this peril through  
Satin housing shall be thine.  
Shoes of gold, o Kyrat mine,  
O thou soul of Kurroglou!  
Soft thy skin as silken skein,*

*Soft as woman's hair thy mane,  
Tender are thine eyes and true;  
All thy hoofs like ivory shine,  
Polished bright; O, life of mine,  
Leap, and rescue Kurroglou!*<sup>23</sup>

Professor Shahin Khalilli comprehensively analyzes the work, examines the question of which poems of the Azerbaijani epos actually correspond to it, and considers the translation of the work into Azerbaijani by Jafar Jabbarli from the Russian translation and then presents his translation:

*Canım Qırat, gözüüm Qırat!  
Vardır sənə sözüüm Qırat!  
Gəl, ölümün əlindən al,  
Sivri oxa dön bu kərəm,  
Atlasdan çul tikdirərəm,  
Vurduraram qızıldan nal.  
Tükün ipək, nur selidir,  
Yalın sanki qız telidir.  
Canım Qırat, gözüüm Qırat!  
Ala gözüün yanır par-par,  
Dırnağından alov qopar,  
Atıl məni, oddan çıxart!*

The following results were obtained in the research work:

1. Concepts are phenomena of consciousness, where they arise, form and enrich. They are realized in a discourse that is a life-related speech event. Unlike the text fixed in the text, discourse is a process of live communication as an event between speech, communication, language behavior, and is understood as a text in real communication, the volume can be of different sizes;

2. In the process of understanding the world, cross-culture is manifested, and one of its methodological bases, perhaps the most important, is linguoculturology, because this direction, along with

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<sup>23</sup> Xəlilli, Ş. Azərbaycan-İngilis ədəbi əlaqələri / Ş.Xəlilli. – Bakı: 2002. – 216 s.

language units, also allows to distinguish and study the "concepts" encoded in them. Since interlingual communication is especially relevant today, it is especially important to understand this "encrypted information".

3. The concept is formed in the cognitive space of man, includes the period, ethnos, social and public, geographical, etc. It carries traces of the environment, and when realized in discourse, there is a problem of its perception by another language carrier. Because the conceptospheres are different in specific individuals, there is no absolute completion, and there are some differences between the original encrypted and the decrypted information. This problem is especially evident in interlingual communication. Therefore, the study of the problem on the basis of translated materials is more productive.

4. In the process of translation there is a double process: the worldview formed in one consciousness is materialized in the form of discourse (text), in the translator's mind its code is deciphered, the obtained worldview is re-materialized on the basis of other languages and presented to the final recipient. In this process, the translator, who acts as a "transmitter", acts as an addressee to the original text, and as an addressee to the addressee of the newly created text.

5. In interlingual communication, the original worldview cannot be conveyed as "identical" as it is. The key is that the "new worldview" is relevant to the "original worldview." Even when a talented, original work is translated into another language, it must retain these special features, the unity of its content and form must be conveyed as fully as possible, and its national identity and author's style must be preserved.

6. Ideally, the translator must know the language of the original perfectly, study the original in depth as a scientist, have special translation skills, have a deep knowledge of the language of translation and have a wide vocabulary.

7. Discourses, like text, can be grouped into functional styles. Each of the functional styles belonging to the language subsystem

has individual characteristics at different levels of language. They differ from each other not in the set of language tools used, but in how these tools are used.

8. While there are certain general standard requirements for discourse in official-business and scientific styles and news genres of journalism, there are very few such general requirements in other types of journalism, especially in artistic style, and they are mainly related to the genre features of discourse (text).

9. If, according to the household style, speech "works" created during oral communication were referred to more recently, due to the development of technology, communication is more on social networks, and although the features of oral speech are reflected in the text, it nominally performs the function of oral speech.

10. Artistic discourse is distinguished primarily by its imagery and emotionality. Specific discourses on different languages are closely related to the characteristics of the language in which they are created, and because they carry private linguocultural information, it is often difficult to find the exact equivalent when moving to another language space.

11. Translation is a key tool for intercultural communication. The main subject in the translation is the translator. Depending on his level of training, the translator "deciphers" the discourse (text) formed in another linguocultural space through his conceptsphere and "revives" it there, creating a new unity of content and form.

12. The best examples of translation can only partially restore the original text, creating its figurative and emotional similarity in the target language, but not all its features, because even if the text (discourse) could be conveyed as it is, the addressee changes and the perceptual linguocultural space it is not possible to understand the original text (discourse) as it is in the original.

13. In the process of translation, especially in literary translation, the translator always has to make a choice. Not all of the features reflected in the original come into translation, and in some

cases, they do not have a counterpart or a complete counterpart in the language of translation, and therefore the translator decides what is sacrificed, what and how to deliver. This is especially true of poetic translation.

***The main results of the research work are reflected in the following articles and theses of the author:***

1. Linqvokulturologiya və mədəniyyətlərəarası ünsiyyət // Dilçilik İnstitutunun əsərləri. – Bakı: Elm və təhsil, – 2018. №2, – s.271-277.
2. Tərcümə və dünyanın müxtəlif xalqlarına məxsus dil mənzərələri // Filologiya məsələləri. – Bakı: Elm və təhsil, – 2018. №17, – s.174-180.
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