

веками художественных испытаний. В последние годы проведено множество научных исследований метафор и фразеологических сочетаний, исследовано их образование, структура, употребление в художественных произведениях, способы перевода на разные языки. Об этом говорят многие лингвисты. Возникновение, строение, масштабы развития, значения, выраженные в разных языках, масштабы употребления образных слов всегда были актуальны. Цель статьи заключается в том, чтобы раскрыть механизм метафоризации как процесса в стихах турецких ашугов, а также определить важность определения моментов образования нового имени и выражения в тюркском языке Турции.

EARTHLY LOVE IN THE SYSTEM OF METAPHORS IN THE ANADOLU VERSES OF THE TURKISH ASHUGS

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Summary

The Ozan tradition has an important place in the history of Turkish culture. This tradition developed as a field of art with its own rules and regulations and was honed by centuries of artistic testing. In recent years, many scientific studies of metaphors and phraseological combinations have been carried out, their formation, structure, use in works of art, and methods of translation into different languages have been studied. Many linguists talk about this. The emergence, structure, scale of development, the meanings expressed in different languages, the scale of the use of figurative words have always been relevant. The purpose of the article is to reveal the mechanism of metaphorization as a process in the verses of Turkish ashugs, as well as to determine the importance of determining the moments of the formation of a new name and expression in the Turkic language of Turkey.

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INTEGRATION AND DIFFERENTIATION AS THE MAIN PROCESSES OF THE HISTORICAL DEVELOPMENT OF LANGUAGES

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Annotation: *The main processes of development and interaction of different languages include differentiation and integration, the processes are multidirectional and opposite in their results. Differentiation (from lat. differentiatio - distinction), or divergence (from lat. divergo - deviate) - the process of interaction of languages, as a result of which dialects arise in the language, turning under certain conditions into related languages. This is the main way of forming a family of languages after the collapse of their common proto-language - the transformation of dialects or adverbs of a once single language into independent languages. Integration (from lat. integratio - connection into a whole) or convergence (from lat. convergo - approaching) - a process leading to interaction, mixing or merging of languages (or dialects) as a result of their close contact; Integration can be:*

- voluntary - in case of loss of dialect differences within a particular national language;*
- violent - when the language of the vanquished is absorbed by the language of the winners.*

Key words: differentiation, integration, substratum, superstratum, adstratum

Açar sözlər: diferensiasiya, integrasiya, substrat, superstrat, adstrat

Ключевые слова: дифференциация, интеграция, субстрат, суперстрат, адстрат

With the convergent development of languages, the phenomena of crossing languages arise - substratum, superstratum and adstratum.

Substratum (from Latin sub - under, stratum - layer, layer) is a set of elements of the language system that are not related to the laws of development of a given language, but ascend to a language that was previously widespread in a given territory; i.e., peculiar "traces" of the defeated language in the system of the language of the winner (the Romance languages developed from folk Latin, which was superimposed on different substrates). Characteristic features of the substrate:

- substrate - the phenomenon of language as a historical category (distortions in the speech of individuals or groups of people who speak not their native, but a secondary language, are not related to the problem of the substrate);
- the influence of the substrate is not related to vocabulary;
- there is no substrate in "foreign" proper names, if they are not phonetically and grammatically "contradicted" by the laws of the borrowing language;
- the influence of the substrate - a violation of the internal laws of the development of the language, which may affect the structure of the language (in its morphology and phonetics); linguistically "valence" the influence of the substrate becomes only when the entire mass of the given language in its structure (and not vocabulary) shifts from the path of development according to internal laws;
- when languages are crossed, one of them "dies", obeying the other, but, "dying", introduces a distortion into the internal laws of the victorious language, into its structure.

Superstratum (from lat. super - over, stratum - layer, layer) is a set of elements of the language system that are not related to the laws of a given language, but are introduced from the language of newcomer ethnic groups, assimilated by the original population, i.e. these are peculiar "traces" of the disappeared the language of newcomers who adopted the language of the local population (elements of the French superstratum in English, which penetrated into it after the Norman conquest). Substratum and superstratum are elements of the defeated language in the winning language.

Adstratum (from Latin ad - at, about, stratum - layer, layer) is a set of elements of a language system that reflect the result of the influence of one language on another in the conditions of long-term contacts between speakers of these languages. Occurs with prolonged bilingualism in border areas. Adstratum is a neutral type of linguistic interaction: languages do not dissolve in each other, but form a layer between two independent languages.

The languages and dialects in the early stages of the development of society were the languages of the species Homo sapiens, i.e. they belong to the same class of semiotic systems as any modern language. At the same time, within the framework of this community, the languages of the primitive time are distinguished by an amazing originality. Analogues to some exotic features of primitive languages can be found in the form of residual traces and consequences in the languages of later formations and in the languages of the so-called "archaic" societies in the modern world.

1. The language of the state of the primitive communal period is characterized by the plurality and fragmentation of languages within the framework of the language of the family, in the absence of clear boundaries between languages. In relatively small spaces, many related languages and dialects coexisted, forming a linguistic continuum.

This is a situation where 2 neighboring languages are very similar, close to each other; languages separated by one from each other are less alike; after two - even less, etc. It was precisely such a linguistic landscape - fractional - that I found in Miklouho-Maclay in New Guinea in the 1980s.

2. The primitive period is characterized by a rapid change in languages due to constant and deep language contacts. In a primitive non-literate society, linguistic history proceeded stormily. The time of existence of one language could be short. Not anchored in a written tradition, languages were easy to forget, and that didn't bother anyone. The military victory of a tribe did not always mean the victory of the language of that tribe. The victors often adopted the language of the vanquished; often a new hybrid language arose.

3. Primitive languages are characterized by the existence of group sublanguages - masculine, feminine, as well as youthful and girlish in the period of initiation. Only men knew hunting or building vocabulary, and women knew the vocabulary of housekeeping.

4. XIX - XX centuries, researchers of archaic societies were amazed at how many tribal languages have names for everything specific and singular, which allowed the natives to represent the outside world in visible, audible, tangible details in speech - and this despite noticeable gaps in the sphere of general generic designations

5. spoken language based communication includes the widest use of sign language

6. The languages of primitive times are characterized by the tabooing of words and expressions. => quick update of the dictionary of tribal languages. For peoples who were at a primitive stage of development, languages were typical, which were spoken by a small number of people.

The formation of national languages in the slave and feudal systems. The language of the early state-in The first state formations arise at about the same time when the people have a written language. Private property arises, the social division of labor deepens, customary law, the court of elders are replaced by written laws and professional institutions of power. these processes affected both the nature of the language of communication and the languages themselves. At the same time, the differences between the slave and feudal formations for the history of languages seem to be less significant than their common features: all these are early forms of statehood, early centuries of writing, manual labor in production.

1. The language of situations in the Middle Ages is characterized by a special kind of cultural bilingualism, which is formed, on the one hand, by the supra-ethnic language of religions and written culture, and on the other hand, the local (folk) language serving everyday communication, including partly written. This feature of linguistic situations is associated with the predominance of the religious worldview in the Middle Ages, the existence of world religions.

2. In history, the language of situations in the feudal era is dialectal fragmentation and isolation. This is how feudal fragmentation is reflected in the language, the weakness of economic ties in the conditions of natural economy. Intensive migration of primitive tribes has ceased; states with stronger borders were formed. At the same time, the boundaries of the dialects coincided with the boundaries of the feudal lands. At the same time, supra-dialectal forms of communication also take shape in feudal times. Later, on the basis of Koine, folk lit languages are formed - such as Hindi, French, Russian.

3. The feudal era is characterized by hierarchy and regulation of book and literary communication. Such are the features of the feudal society itself - with its complex social structure (a clear division of society into the clergy and the world; a multi-tiered church and secular hierarchy; vassalage - the suzerainty of feudal lords; workshops and guilds of artisans and merchants; attachment of peasants to the land); complex etiquette of relations between people; a complex system of aesthetic rules, conventions, decency.

4. In comparison with modern culture, the Middle Ages are characterized by closer attention to the word. This is a feature of the cultures that developed from the religions of Scripture. Bookish people of the Middle Ages saw in the word the key to the knowledge of the secrets of life, recorded in sacred texts. In the ability of a person to write down and read the text, an exciting secret was seen, revealing the human essence.

Eastern despotisms (Babylonian, ancient Persian), as well as the Athenian and Roman states with all their conquests, are conglomerates of peoples and languages, united by one state power. With a multitude of languages, one or another of them became common for a certain period of time, but for most peoples it was a second language. Ancient culture was characterized by state and cultural monolingualism - in the Athenian state, Koine Greek prevailed among other related Greek dialects, and in Rome, among the various Italian languages, Latin.

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İNTEQRASIYA VƏ DİFERENSİALLAŞMA DİLLƏRİN TARİXİ İNKİŞAFININ ƏSAS PROSESLƏRİ KİMİ

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Xülasə

Müxtəlif dillərin inkişafı və qarşılıqlı təsirinin əsas prosesləri diferensiallaşma və integrasiyanı əhatə edir, proseslər çoxistiqamətli və nəticələrinə görə əks xarakter daşıyır. Diferensasiya (lat. differentiatio - fərqləndirmə) və ya divergensiya (lat. divergo - sapma) - dillərin qarşılıqlı təsiri prosesi, nəticədə dildə dialektlər yaranır, müəyyən şəraitdə qohum dillərə çevrilir. Bu, ümumi proto-dilinin dağılmasından sonra dil ailəsinin formalaşmasının - bir vaxtlar vahid dilin dialekt və ya zərflərinin müstəqil dillərə çevrilməsinin əsas yoludur. İnteqrasiya (lat. integratio - bütövlükdə birləşmə) və ya konvergensiya (lat. convergo - yaxınlaşma) - dillərin (və ya dialektlərin) sıx təması nəticəsində qarşılıqlı təsirinə, qarışmasına və ya birləşməsinə səbəb olan prosesdir. İnteqrasiya 2 formada ola bilər:

- könüllü - konkret milli dil daxilində dialekt fərqləri itdikdə;
- məcburi - məğlub olanın dili qaliblərin dili ilə hopduqda.

ИНТЕГРАЦИЯ И ДИФФЕРЕНЦИАЦИЯ КАК ОСНОВНЫЕ ПРОЦЕССЫ ИСТОРИЧЕСКОГО РАЗВИТИЯ ЯЗЫКОВ

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Резюме

К основным процессам развития и взаимодействия разных языков относят дифференциацию и интеграцию, процессы разнонаправленные и по своим результатам противоположные. **Дифференциация** (от лат. differentiatio — различение), или

дивергенция (от лат. *divergo* — отклоняюсь) — процесс взаимодействия языков, в результате которого в языке возникают диалекты, превращающиеся при определенных условиях в родственные языки. Это основной путь образования семьи языков после распада общего для них праязыка — превращение диалектов или наречий некогда одного языка в самостоятельные языки. **Интеграция** (от лат. *integratio* — соединение в целое), или конвергенция (от лат. *convergo* — приближаюсь) — процесс, приводящий к взаимодействию, смешению или слиянию языков (или диалектов) в результате тесного их контакта. Интеграция может быть:

- **добровольной** — в случае утраты диалектных различий в рамках того или иного национального языка;
- **насильственной** - при поглощении языка побежденных языком победителей.

Rəyçi: dos. Kazımova Sevdə Aqıl qızı

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GƏNCƏ ƏDƏBİ-MƏDƏNİ MÜHİTİNDƏ “MOLLA NƏSRƏDDİN” JURNALININ ROLU

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Xülasə: XX əsrin əvvəllərində “Molla Nəsrəddin” jurnalının nəşrə başlaması bir çox demokratik əqidəli şəxslərin fəaliyyətinə güclü təsir göstərmişdir. Bu jurnal Gəncədə ədəbi-mədəni mühitin formalaşmasında çox böyük rol oynamışdır. Abdulla Tofiq Sur, Əli Razi, M.A.Abbasadə, M.M.Axundzadə, Ə.Nəzmi, H.Yusifzadə, Ə.Şövqi, İ.Şeyxzamanov, Şəfiqə xanım Ağayeva, C.Rəfibəyli kimi ədib və pedaqoqlar burada mütərəqqi ideyaların qarşıları idilər. 1906-1907 illərdə “Molla Nəsrəddin” jurnalı Gəncədən 200 dəfədən çox müxtəlif həcmli yazılar vermişdi. Jurnalın Gəncədən aldığı məktublar öz forma və məzmunlarına görə rəngarəng idi. “Molla Nəsrəddin” Gəncə ilə bağlı ilk xəbəri 1906-cı ildə çıxan ikinci sayında “Telegram” və “Poçt qutusu” rubrikaları altında vermişdi.

Açar sözlər: Mətbuat, ədəbi-mədəni mühit, “Molla Nəsrəddin” jurnalı, maarifçilik, mətbuat tarixi, Gəncə

Ключевые слова: пресса, литературно-культурная среда, журнал «Молла Насреддин», просвещение, история прессы, Гянджа

Key words: Press, literary and environment, “Molla Nasreddin” magazine, enlightenment, press history, Ganja.

Azərbaycan mətbuatı tarixində əvəzsiz rolu olan XX əsr ictimai fikir və ədəbiyyat tariximizdə yeni dövr açmış, klassik irsimizin dəyərli abidələrindən biri, təkcə Azərbaycanda deyil, bütün Yaxın və Orta Şərq ölkələrində siyasi satiranın ilk qaranquşu “Molla Nəsrəddin” jurnalı hesab olunur desək, yanılmarıq. Öz nəşrinin ilk günlərindən başlayaraq “Molla Nəsrəddin” jurnalı təkcə Zaqafqaziya və Rusiyada deyil, Yaxın və Orta Şərq ölkələrində də geniş yayılmış və böyük şöhrət qazanmışdır.

Bu jurnalın nəşri ilə Cəlil Məmmədquluzadə milli ədəbiyyat və jurnalistika tarixində yeni parlaq bir səhifə açmışdır. “Molla Nəsrəddin” jurnalının nəşrə başlaması Bakı, Gəncə, Naxçıvan, Qarabağ, Şamaxı və Lənkəranda yaşayan maarifçilərin jurnalın ətrafında cəmləşməsi o dövrdə Tiflisdəki Azərbaycan ədəbi-mədəni mühitini yüksək zirvəyə qaldırmışdı. Xüsusilə, “Molla Nəsrəddin” jurnalının yerləşdiyi və Mirzə Cəlilin on ildən artıq