



LINGUISTIC ANALYSIS AND TRANSLATION ISSUES OF PROVERBS IN LANGUAGES OF DIFFERENT SYSTEMS

ANÁLISIS LINGÜÍSTICO Y CUESTIONES DE TRADUCCIÓN DE PROVERBIOS EN LENGUAS DE DIFERENTES SISTEMAS

Ogtay Babali Jalilbayli¹

E-mail: jalilbeyliogtayeg@gmail.com

ORCID: <https://orcid.org/0000-0002-0817-4908>

¹ Baku State University, Azerbaijan.

*Corresponding author

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ABSTRACT

This study examines the comparative analysis of phraseological units in English and Azerbaijani languages within the context of increasing globalization and intercultural communication. As national cultures transform into subcultures and integration between them expands, understanding the structural-semantic characteristics of phraseological expressions becomes crucial for establishing effective cross-cultural dialogue. The research identifies three distinct categories of English proverbs in relation to their Azerbaijani equivalents: (1) proverbs with complete equivalence in meaning, imagery, and component composition; (2) proverbs with semantic equivalence but differences in imagery or lexical composition; and (3) proverbs without Azerbaijani parallels. This classification reflects how different historical conditions and socio-economic structures influence proverbial systems despite some common funds from classical languages and religious texts. The findings contribute to mapping the world's linguistic landscape, facilitating both the understanding of cultural worldviews and the transmission of cognitive knowledge to future generations. This comparative analysis of phraseological units is particularly significant as it reveals how different national mentalities emerge from diverse worldviews and manifest in the content of phraseologisms.

Keywords:

Proverbs, Azerbaijani language, English language, phraseology, translation.

RESUMEN

Este estudio examina el análisis comparativo de unidades fraseológicas en inglés y azerbaiyano en el contexto de la creciente globalización y comunicación intercultural. A medida que las culturas nacionales se transforman en subculturas y la integración entre ellas se expande, comprender las características estructurales y semánticas de las expresiones fraseológicas se vuelve crucial para establecer un diálogo intercultural efectivo. La investigación identifica tres categorías distintas de proverbios ingleses en relación con sus equivalentes azerbaiyanos: (1) proverbios con equivalencia completa en significado, imaginaria y composición de componentes; (2) proverbios con equivalencia semántica pero diferencias en imaginaria o composición léxica; y (3) proverbios sin paralelos azerbaiyanos. Esta clasificación refleja cómo las diferentes condiciones históricas y estructuras socioeconómicas influyen en los sistemas proverbiales a pesar de algunos fondos comunes de lenguas clásicas y textos religiosos. Los hallazgos contribuyen a mapear el panorama lingüístico mundial, facilitando tanto la comprensión de las cosmovisiones culturales como la transmisión del conocimiento cognitivo a las generaciones futuras. Este análisis comparativo de unidades fraseológicas es particularmente significativo porque revela cómo diferentes mentalidades nacionales surgen de diversas visiones del mundo y se manifiestan en el contenido de los fraseologismos.

Palabras clave:

proverbios, idioma azerbaiyano, idioma inglés, fraseología, traducción.



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INTRODUCTION

The comparative study of languages is hugely important in modern linguistics (Feist, 2024). In this regard, the comparison of Azerbaijani and English languages is also interesting and multifaceted from a linguistic point of view. Azerbaijani language belongs to the Turkic language family, and English to the West Germanic language family. Their belonging to different language families creates many differences in their structural, phonetic, and grammatical features. Comparative study of phraseological units based on materials of languages of different systems (Azerbaijani and English) allows us to confirm the formation of parallel phraseological units in the process of historical development of these languages (Ulduz Boyukkish, 2022). The development of a general theory of phraseology and the identification of similar and different aspects of phraseological units in languages of different systems are of great significance in terms of the comparative study of phraseological units in a systematic form.

Phraseological units are the “linguocultural” elements that form the linguocultural sphere of the language, so they are the object of linguocultural studies. Linguocultural symbols are the spiritual and moral wealth of the people and any nation (Guruleva & Fesenko, 2023). From this point of view, the analysis of these units in a specific aspect means comparing the invariant meaningful symbols of languages, the ethnolinguistic and ethnopsychological factors of peoples, as well as determining the global and specific indicators of these languages. The formation of phraseological units occurs due to the direct interaction of people with their lifestyles. Thus, ethnic and external linguistic factors play a very important role in the formation of phraseological units (Ermakova & Prokopova, 2023). That is why these factors are considered the main factors determining the formation and development of phraseological units (Autelli, 2021).

The similarities of the text-theme-plot characteristics of folk literature, as well as classical literature, were not due to the genetic proximity of these literatures, but to the direct influence of common traditions inherent in literary movements, mainly in different periods of development of the compared literatures. The study of the historical roots of Azerbaijani-British literary relations is one of the most important issues facing comparative literary studies. In general, proverbs in the form of folk sayings emerge as a general result of people's experiences. Proverbs with a historical character emerge in connection with a specific historical event.

It is noteworthy that there are several historical facts that our historical scientists have carefully discovered about the establishment of economic relations between these

countries long before the emergence of Azerbaijani-British mutual literary relations - in ancient times (Mirzabayova, 2016, pp. 10–12). Let us pay attention to this fact regarding the economic relations of the Azerbaijani Turks with Western countries, including Britain, in the first half of the 2nd millennium BC - the Middle Bronze Age: “...as a result of recent research, it has also been determined that tin was also obtained by another route - Great Britain - Spain - the Balkan Peninsula - Asia Minor - the Caucasus relay route” (Mahmudov, 2008). Tin brought from Britain, as well as copper, was used in the preparation of other products produced in Azerbaijan, and some of these goods were exported to Britain. Naturally, such economic relations from time to time left certain traces in the lives of these peoples and played a positive role in their rapprochement with each other (Khalilli, 2002, p. 10).

When we compare proverbs from different nations, we can see common features of these nations. For example:

In Azerbaijani: *İştah dış altındadır* / In Turkish: *İştah dış dibindedir*.

In Russian: *Аппетит приходит во время еды*.

In English: *Appetite comes with eating*.

Or: In Azerbaijani: *Tikansız gül olmaz* / In Turkish: *Gül dikensiz olmaz*.

In Russian: *Нет розы без шипов*.

In English: *There is no rose without a thorn*.

Phraseological units remain the most important link in cultural communication. Translating values and cultural stereotypes, certain expressions help to preserve the continuity of the language and, as a result, maintain communication between generations (Gilfanova, 2013, p. 70). We can confidently say that phraseological studies, from the point of view of the linguoculturological approach, help to understand and maintain the phenomena of national identity through phraseological images.

Considering the above, this study aims to examine the similarities and divergences between English and Azerbaijani phraseological units in the context of an increasingly interconnected world. The research employs a comparative-descriptive approach to systematically analyze proverbs from both languages, classifying them according to their semantic, structural, and imaginative equivalences. Through contrastive linguistic analysis, patterns of correspondence between phraseological expressions were identified, considering both linguistic calques and specific cultural adaptations. Significant literary examples, such as excerpts from Shakespeare and Byron, are included to illustrate the semantic and stylistic transformations that occur during the translation process.

This approach allows us to decipher how differences in historical contexts, socioeconomic structures, and cultural worldviews manifest themselves in proverbial systems, thus contributing to an understanding of the particularities of the global linguistic landscape.

MATERIALS AND METHODS

It is impossible to perfectly learn any language, including English, without knowing its phraseology. The study of phraseological systems of world languages is one of the issues that remain relevant today (Ariza & Perez, 2023). It is known that the culmination of phraseological researches falls on the middle and second half of the last century. However, the most relevant linguistic direction, known today as cognitive linguistics, has revived interest in phraseological units. The rich nature of the phraseological unit creates broad opportunities for studying it in many directions.

In general, the field of phraseology is a crucial problem for foreign language learners. Phraseologisms in most cases cannot be translated into another language, they are often perceived as meaningless and absurd. Thus, phraseological units arise around certain concepts.

Concepts have similar, but at the same time different features in different peoples. One of the main goals of cognitive phraseology is to study these features and the ways of expressing individual concepts in the language. R.I. Gonzalez rightly notes that “when the meaning of a phraseological unit is not known, a gap appears in the sequence of discourse and information is lost in the communication process” (González, 1995, p. 157). To be familiar with the phraseology of any language being studied means to fully master this language. This idea was first expressed in 1909 by Charles Bally, who is considered the founder of phraseology: “The importance of phraseological units for those learning a foreign language is undeniable” (Bally, 1951, p. 73). This idea was later confirmed by the French lexicographer Ian Ray: “In the process of learning a language, along with the mastery of vocabulary, the mastery of syntagmas (phraseological units) used in the language is fundamental” (Rey, 1973, p. 97).

Proverbs are an important component of phraseology

Phraseologisms are linguistic structures that serve to convey certain concepts. They are special units that have been fixed in the language in the form of ready-made units. Such units do not have an independent meaning and express a general meaning as a whole. The individual words participating in these units combine to create a general meaning. The words included in the components of such units are also not grammatically independent; they lose their original meaning in the composition of the combination and cannot be separate members of the sentence

(Arnold, 1986, p. 150). According to Vinogradov (1946, p. 56), phraseological units are words in a grammatical form, all of whose components are stable and cannot be changed. For example:

- To loose one's head (English) – başını itirmək, nə edəcəyini bilməmək (Azerbaijani)
- To loose one's heart to somebody (English) – sevmək (Azerbaijani)
- To jump at the bait (English) – qarmağa düşmək (Azerbaijani)
- To throw down one's arms (English) – silahı atmaq, təslim olmaq (Azerbaijani).

Phraseologisms, reflecting the lifestyle and socio-cultural conditions of any people, live and develop together with the culture and language repertoire of the corresponding people. They contain certain concepts and cultural codes. Phraseological units are an important part of the linguistic heritage of each country and are perceived as a reflection of the mentality of the people.

English phraseology is also extensive and diverse. The complex phraseological system that has arisen as a result of the historical development of this language is so rich that one can clearly convey this or that thought to another person in the process of speech with the help of phraseological units. Phraseologisms of the English language have a millennial history. They were formed in various socio-historical conditions because of complicated reasons. The source of the formation of the phraseology of the English language was mainly colloquial speech, written literature and folklore. In general, in terms of the presence of phraseological units and the phraseological system, English is one of the richest languages. All events taking place in Great Britain: political life, sports, cultural events and everyday life are reflected in phraseology.

Phraseologisms are used in artistic-publicistic, as well as other styles. Basically, phraseological expressions play a special stylistic role in works written in an artistic style. It is known that through language and dialect, the national psychology, character, way of thinking and features of artistic creativity of a people are revealed. Proverbs in particular allow us to better understand the human soul, to touch the treasure of wisdom. That is why they occupy a special place in today's natural speech.

Proverbs are one of the most widespread paremic expressions of folk literature due to their conciseness and depth of content. This small genre has had a strong influence on the folklore and classical literature of neighboring peoples throughout history. Examples of this genre used in the languages of different peoples are usually comparable in terms of both meaning and content.

According to Gamidov, “philosophically understanding language is one thing, but understanding the system of paremiological units (conceptual units) is another. Proverbs are a form of inseparable unity of language (significative) and speech (denotative). This is a fundamental position in understanding the system of proverbs, which express language as a means of communication in the form of speech” (Gamidov, 2001, pp. 238–251).

There are thousands of phraseological units in modern English, which are highly developed both in the English language itself and in the vocabulary of its other variants. The area of dissemination means that phraseology is used only within one language or in different languages. Only the semantic structure of phraseological units can become popular in different languages. For example, the phraseologism (proverb) “*İşləməyən dişləməz*” (“*He who does not work, neither shall he eat*”), which is considered typical for our modern era due to its functionality, is equally popular in the East and the West, but each nation has created an idiom that gives that general meaning at the expense of the internal resources of its national language - native words, morphological and syntactic capabilities of its native language. In this regard, we can also cite the following proverbs as examples:

Dəmiri isti ikən döyərlər. – Strike while the iron is hot.
Özgəyə quyu qazan özü düşər. – Curses like chickens come home to roost.
Ehtiyat igidin yaraşığıdır. – Caution is the parent of safety.

Linguistic features of proverbs in Azerbaijani and English languages

Scientists studying the same idioms in the world's languages have difficulty determining which language a particular idiom belongs to. It is also impossible to show whether it is original or a translation. For example, approximately 200 English proverbs and sayings have Azerbaijani equivalents: No smoke without fire – *Od olmayan yerdən tüstü çıxmaz*; No pain, no gain – *Zəhmət çəkməsən barını görməzsən*; One swallow cannot make spring – *Bir güllə bahar olmaz*; The pot calls the kettle black – *Kor kora kor deməsə bağrı çatlar*; As you sow you will mow – *Nə əkərsən, onu da biçərsən*; Man may meet, but mountains never – *Dağ dağa rast gəlməz, insan insana rast gələr*; Easy come, easy go – *Haynan gələn, vaynan gedər və s*

As we mentioned above, since Azerbaijani and English languages belong to different language structures, proverbs and sayings in those languages have both similar and different characteristics.

For example: *əli ətəyindən uzun qayıtmaq* (Mirzalieva, 2009, p. 137) – *come away none the wiser* (Kunin, 1984, p. 164); *ağlı başına gəlmək* (Mirzalieva, 2009, p. 42) – *come to one's senses* (Kunin, 1984, p. 165); *quyunun dibinə*

düşmək (Mirzalieva, 2009, p. 106) – *come unstuck* (Kunin, 1984, p. 166); *ətlə dırnaq arasına girmək* (Mirzalieva, 2009, p. 142) – *go one's finger between the bark* (Kunin, 1984, p. 166) and so on.

The presence of the same meanings in phraseological units of different languages is a natural phenomenon, since no language develops according to a certain model or without the influence of external factors. “It is astounding that some expressions in different languages are the same both in meaning and structure. They are quantitatively a minority. It should be borne in mind that each people has created such identical expressions independently of each other” (Smith, 1959, p. 12).

At the same time, each language has original phraseological units that belong only to a certain people. Such phraseological units are the result of the development of this people. Such originality of expressions is closely related to the changes taking place in the socio-political and historical development of a particular people.

Run with the hare and hunt with the dogs/hounds // Dovşana qaç deyir, taziya tut. The English phraseological combination *run with the hare and hunt with the dogs/hounds* is equivalent to the Azerbaijani expression *ikibaşlı oyun oynamaq* (Mirzalieva, 2009, p. 145). The semantics are the same in both languages, and the lexical components that make up this phraseological unit are also similar: *hare/dovşan, hound/tazi*. The difference lies in the verb of phraseological units: In the English version, verb *qaçmaq / “to run”* in the first part is common to all languages, the second part uses the verb *hunt / ov etmək*, which is translated into Azerbaijani as “*ovlamaq*”. The use of the word “tazi” as “ov iti” (hunting dog) explains the semantics of this phraseological expression and indicates that the original meaning of the phraseological unit was related to hunting.

It can be said that the main feature that distinguishes a phraseological unit from other word combinations is its figurative use and stability. Sometimes, however, the structural feature, whether the expression is sentence-type or not, cannot be considered a decisive factor. The meaning of many expressions is not equivalent to a linguistic unit, it cannot be explained by a single word. Naturally, in this case, issues of their equivalence come to the fore. For example, the phraseological unit *to give smb one's heart* used in English is adapted to the Azerbaijani language according to the same principle of *ürək vermə, qəlbini vermə*, while phraseological units such as *on the arm - havaı; to do a hot foot - aradan çıxmaq*, etc. are translated from English into Azerbaijani using the calque method. Or: the phraseological unit *to be on the shelf* in English is used in several meanings in Azerbaijani: 1) *təxirə salmaq* (to cancel); 2) *həbs altında olmaq* (to be

under arrest); 3) ayaqlarını uzadıb ölmək (to die); 4) qız qarımaq (to be old maid), etc. Let's look at another phraseological unit: to break the neck of smth – 1) məhv etmək, darmadağın etmək; sarsıtmaq (devastate); 2) bir şeyin ən çətin hissəsinin öhdəsindən gəlmək (to overcome the most difficult part of something); 3) ən çətin işə tab gətirmək (to cope with the most difficult task).

The stylistic features of proverbs in English and Azerbaijani are quite rich. When we look at proverbs that reflect the mentality of the people to which they belong, we witness stylistic and phonetic phenomena such as repetitions, rhyme, alliteration, assonance, rhythm, rhetoric, parallelism, and word play. Actually, stylistic and phonetic phenomena help to strengthen the expressiveness of idioms, proverbs, and phraseological units, which are among the richest layers of the folklore of the Azerbaijani and English languages being compared. For example:

In the example *Early to bed, early to rise, makes a man healthy, wealthy and wise* (Tez yatıb tez qalxmaq insanı sağlam, zəngin və müdrik edir), the repetition of the sounds [w, θ], and subsequently, in the example of Azerbaijan – *Əlinin papağını Vəlinin başına qoyur, Vəlinin papağını Əlinin*, the repetition of the sound [ə] creates alliteration.

At the same time, we encounter repetitions in proverbs (in both languages being compared) *Don't trouble trouble, until trouble troubles you* – *Bəla sənə dəyməyincə, sən bəlaya dəymə; A lie begets a lie* – *Yalançılıq yeni-yeni yalanlar gətirər*.

A word play used in proverbs in both languages (*Never say never* – *Heç vaxt heç vaxt demə; Many small things make one big thing* – *Dama-dama göl olar, daşa-daşa sel; No longer pipe, no longer dance* – *Bağda ərik var idi, "Salam-məlik" var idi. Bağdan ərik qurtardı, "Salam-məlik" qurtardı*) (Abasgulyev, 1981, p. 119); parallelism (*Like father, like son* – *ot kökü üstə bitər; No pain, no gain // No sweat, no sweet* – *Zəhmət çəkməyən bar yeməz*); ellipsis (*Bone of the bone and flesh of the flesh* – *Əti ətindən, canı canından; Cheap and nasty* – *Ucuz ətin şorbəsi olmaz*) and rhyme (*Əbləh odur dünya üçün qəm yeyə, Tanrı bilir, kim qazana, kim yeyə* – *"Money is honey, my little sonny, And a rich man's joke is always funny*) are techniques that enhance expressiveness and allow them to be easily transmitted from one language to another.

When talking about stylistic figures, it is appropriate to touch on antithesis. Phraseologisms of an antithetical nature are based on a kind of antonyms. Antithesis, as one of the stylistic devices, describes the fact that two sides of a sentence are opposed to each other: *In the right church but in the wrong pew; After dinner sit a while, after supper walk a mile; dream of a funeral and you hear of a wedding; Qız evində toydu, oğlan evinin xəbəri yoxdu; özünə umac ova bilmir, başqası üçün əriştə kəsir; adam*

ölməmiş kafənini tikmək və (Nagiyeva, 2024, p. 433). Or: "The moon is a moon whether it shines or not" = "Günəşi örtə də qara buludlar, Yenə Günəş adlı bir qüdrəti var" (Vurgun, 2005, p. 102).

Problems of translation of figurative physiological units

Undoubtedly, from ancient times to the present day, the oral literature of every nation has been enriched through translations, while for centuries, economic, political, scientific and cultural development among peoples speaking different languages has been directly related to translation (Nazarova, 2021, p. 261). Both Azerbaijani and English are poetic languages. Classical poetry examples created in both languages create beautiful forms of phonetic-lexical artistic expression called alliteration, assonance, and polysyndeton.

As in all world languages, phraseological units are an integral part of artistic images in English and Azerbaijani. In the compounds created by the vocabulary of the people, words are combined in such a way that they cannot be divided or replaced with other words, and appropriate variants are used in translation.

In W. Shakespeare's "Hamlet", considered one of the best works of the English language, we come across several phraseological expressions in Hamlet's monologue: *Whether 'tis nobler in the mind to suffer The slings and arrows of outrageous fortune, Or to take arms against a sea of troubles* (Shakespeare, 1987, p. 239). Ya da ki taleyin zərbələrinə, Atdığı oxlara gizlincə dözmək. Silahı götürmək bu an əlinə, Hücümü eyləmək dərd dəryasına (Isakhanli, 2008, p. 8). Daha nəcibi bunu, özlüyündə dözmək Zalım taleyin sapandlarına, oxlarına Ya silaha sarılmaq qəmlər dəryasına qarşı.

Above we see the expression "silaha sarılmaq" (silah götürmək) in the sense of "to prepare for a fight (battle)". Azerbaijani scholar N. Valiyeva presents the expression "silaha sarılmaq" in the form of "to take up arms" (Valiyeva, 2006, p. 369). As in the poetic translation, the combination "to take arms" is a synonym for the expression "to take up arms".

Let's take a look at Byron's poem "Mazeppa": My thoughts came back; where was I? Cold, And numb, and giddy; pulse by pulse Life reassumed its lingering hold (Byron, 1912, p. 336). Huşum gəldi yerinə; Hardayam? Bu nə sirdi — Buz bədənüm keyləşmiş, başım bərk hərlənirdi. Döyündü yavaş-yavaş nəbzim, vurdu aramla. Huşum geri qayıtdı; Hardaydım? Soyuq, Keyimə, gicəllənə; nəbz ardına nəbz Həyat tədrici hökmünü bərpa edirdi.

As you can see, the translator breaks the rhythm of the original. The English version of the phraseological unit "huşu geri qayıtmaq," which means "özünə gəlmək," is "come

back one's thoughts." The phrase "Huşum yerinə gəldi" is the translator's correct version.

A comparative study of English and Azerbaijani proverbs shows that the semantic similarity of English and Azerbaijani proverbs is partly explained by the presence of international proverbs originating from the same sources in the proverb funds of these languages. These are, for example, proverbs known to many peoples: *If the mountain won't come to Mahomet, (then) Mahomet must go to the mountain* = *Dağ Məhəmmədin yanına gəlməzsə, Məhəmməd dağın yanına gedər*.

The English phraseological unit attracts the attention of researchers not because of its structure and semantics, but because of the presence of a conditional clause in its composition. Even though the action here is in the future, the future tense is not used with any of the types in the conditional part of the phraseological unit. In our opinion, this is explained by the fact that this expression is a phraseological calque (from Azerbaijani or another language related to the Islamic faith). In Azerbaijani linguistics, some of the forms of the verb are included in the category of tense. The prominent Azerbaijani scientist S. Jafarov states: "The forms of the verb formed with the suffixes -ası/-əsi, -a/-ə, -malı/-məli, -sa/-sə in the Azerbaijani language are nothing more than suffixes belonging mainly to the future tense category"

The main question is what the main reason for the similarity of such proverbs is. Paremiologists give different answers to these questions. Some of them explain the similarity of proverbs and sayings by the ethnic and linguistic kinship of peoples, others by borrowings resulting from economic and cultural contacts, and still others by the similarity of experience and the uniformity of ideology at the same stages of social development.

CONCLUSIONS

Based on the above examples, it can be said that, despite all the differences in subject and figurativeness, the Azerbaijani proverb can be the semantic equivalent of the English proverb. Even among peoples who have not had long-term relations with each other and do not have close ties, for example, between the English and Azerbaijanis, proverbs with the same meaning are found. On the other hand, the proverb systems of different languages do not coincide in principle. Despite some common funds (calques, borrowings from classical languages, biblical texts, the pan-European proverb treasury), Azerbaijani and English proverbs were formed in different historical conditions, reflecting the discrepancies between the socio-economic structure and development conditions of the two nations. The differences are directly related to the images used and the subject of the texts in which the proverbs are applied, as well as the nature of the use of proverbs, their

distribution in different strata of society, etc. In this regard, many proverbs have not only incomplete correspondences, but also lack partial correspondences or synonyms.

The results of linguistic analysis allow us to identify the following groups of English proverbs in terms of their translation into Azerbaijani: proverbs that are adequate proverbs in the Azerbaijani language, equivalent to their English parallels in terms of meaning, imagery, and composition of the main components (according to their syntactic structure, such parallels and other proverbs with similar meanings do not always coincide, which is apparently explained by the differences in the grammatical structures of the English and Azerbaijani languages). *All that glistens is not gold* = *Hər parıldayan qızıl deyil*, similar proverbs or incomplete parallels which are adequate in meaning, but completely or partially different in their image and lexical composition from the corresponding Azerbaijani proverb. It should be noted that some of these English proverbs have not one, but several analogues in the Azerbaijani language, for example: *Never trouble till trouble troubles you* = *Sənə toxunmayan bəladan gen gəz*; *Xəta sənə toxunmayınca, sən xətaya toxunma*; *İlanın quyuğunu basma*, English proverbs and sayings that have no parallel, equivalent, or analogue in the Azerbaijani language.

Determining the structural-semantic characteristics of phraseological units will contribute to the creation of the world's linguistic landscape. The appearance of the world's linguistic landscape will not only ensure the understanding of the world by speakers of certain languages, but also play a major role in the transmission of cognitive knowledge to future generations.

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