

Definition, Restoration, and Multilingual Comparative Analysis of the Initial Form of Azerbaijani Language's Lexical Base

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The main focus of the article is the semantic analysis and genesis of the words that create the lexical base of the modern Azerbaijani language to a certain extent and belong to the roots system of the language. The goal is to restore the words which have gone through deformation and flexion for thousands of years to their initial forms. The concept of stem cells in genetics has also been utilized as an analogy method because the author believes that languages are living organisms too and they have words and elements functioning as stem cells. Thus, the principal idea is that the linguistic units and words entering the organic system of a language are deprivations of the aforementioned linguistic stem cells. The stem words and concepts—the original elements of a language are determined in the first place and all the following analyses are built upon them. Such studies contain a wide range of comparativist investigations as well. Examples from the Ancient Greek and Latin languages have also been used as comparativism objects. Discovery of such words will not only give us linguistic information but also objective historical information on different aspects. This fact can be considered one of the main reasons making this kind of study very significant.

Keywords: semantic analysis, comparative approach, linguistic reconstruction (restitution)

Introduction

I am Najafov Yusif Rahim oglu and by profession I am not a linguist or philologist. My profession was shown as a lawyer in the diploma I received from the university. I graduated from in Russia during the Soviet era. However, since I began to get to know myself, the fields of philosophy, science, language, and literature have always fascinated me and made me deeply interested in them. Art as a humanitarian field can also be included in this list. The thousands, perhaps tens of thousands of books and works of various styles I have read have increased and intensified this interest and connection. The profession of translator (mostly to/from Russian, sometimes French) that had chosen me before I chose it has also made me a great admirer of philosophy and language. Especially the translation of philosophical works of F. Nietzsche, H. Joly, K. Jaspers, I. Kant, J. P Sartre, as well as the great Scottish ethnographer and theologian J. Frazer's capital work, *The Golden Bough* to Azerbaijani has led me to focus on constant searching and semantic research. Recently, Nietzsche's *The Wanderer and His Shadow*, the work that I translated into Turkish, was published by the "Gece kitaplığı" Publishing House. In the last 20-25 years, the field that has fascinated me the most has been the analysis of language, in other words, the study of philosophical and linguistic semantics and the semiotics directly related to it. After all, adequate, authentic translation is impossible without learning the basic meanings

of philosophical ideas and terms. Inevitably, this analysis makes it important to get to the heart of language, the internal structure of languages, the organic system of them and to feel and capture its core, to understand its spirit. Without doing this, correctly translating tens of thousands of text pages would be a far cry from reality. In the process of translation and research, I think I have been able to make linguistic findings and discoveries, most of which were unknown so far. In this work, I have been greatly supported by comparative studies, in other words, comparative linguistics. Over the decades, several hundred similarities between the lexical base of Azerbaijani Turkish (basic words and elements) and Ancient Greek, Latin, and English and most of all, thousands of conformities and pairs with Russian language have been identified. In this article, I will give examples for some of the mentioned findings.

Language Analysis and Restoration

The most interesting and even astonishing aspect of this work for me was working on the restoration of the original state of the stem Azerbaijani words and the very surprising results this produced. I call this linguistic reconstruction or language restoration. We are talking about the restoration of the original state and form of words that have changed their appearance and become unrecognizable (as a result of inflection or deformation) over thousands, or rather tens of thousands of years. In this work, along with many years of painstaking research and search, the role of intuition, a very subtle and sharpened instinct, was also great. As a result, the restoration of 70-80 percent of these inflected and deformed words has been completed, and a close to whole picture has emerged. In fact, this is decoding or decryption of the language. In this case, I have employed the idea of the stem cell in genetics for analogy and applied the principles of genetics in the analysis of language. I think that the most accurate information about the world and man can be provided by genetics and language analysis. However, the analysis of language can also shed light on many metaphysical issues. The historical information it provides is also the most objective, non-ideological, accurate, and undeniable. I have to note with great regret that in this titanic work I have not been assisted by anyone, no local or international organization; on the contrary, all sorts of obstacles were put in the way of making this research a property of science and the people. For this reason, my research and findings continue to be known only to myself and those around me (partly). Even my appeals to the Turkish Language Association and the Turkic Academy in Kazakhstan that I sent years ago did not receive the necessary response and respect. Perhaps this approach was due to the fact that I do not have a scientific rank and am not a well-known person or expert in this field (Here I remember a saying of the German philosopher, A. Schopenhauer: "Ranking scientists is an invention of the Christian Church", and to him this was a method to keep science and philosophy as a servant of the church. I could get a scientific degree; I just did not want it and aspire to it). Maybe the motivation was not this or not only this. After all, in the past, great philosophers and scientists did not have any scientific ranks and degrees.

The Stem Words and Their Faces

I tried to keep the introduction as short as possible. Now, I will present some examples of the language restoration below. In Table 1 below, the abovementioned stem words and elements of Azerbaijani language that have not been borrowed or influenced are provided (the analysis is based on the verb roots of the words). The Tables 2, 3, and 4 focus on the research of certain stem words in Ancient Greek, Russian, and English languages respectively.

Table 1

Current, Initial and Ancient (Stem) Forms of Certain Words in the Azerbaijani Language (Qanun, 2017; Al-Kashgari, 2006; Siegel, n.d.; Lider, 2005)

Current form (meaning in English)	Initial form (meaning in English)	The stem of the word and comments
Örnək (an example)	Öyrənək (let us learn)	“Öyrətmək” or “to teach”—to create or instill “ök” (mind, idea, talent)
Gənc (young)	Örgənci (student)	The name of the city of Urgench in Uzbekistan originates from this word
Usduflu, ustuplu (cautious)	Usu toplu	To pull one's “us” (mind) together
Topuq (heel)	Topcuq	In the form of a “top” (ball)
Köks, Köküs (chest)	Kök öz	“Kök” (the core) “öz” (self)
Borc (debt)	Bir ovuc (a handful)	
Ağac (wood)	Yaxac (fuel)	
Xaç (cross)	Yaxac (fuel)	The cross was mainly built with wood in ancient times. The sounds “Y” and “A” were lost over time.
Nacaq (axe)	Yonacaq (a thing to carve with)	
Nar (pomegranate)	Yanar (burning)	“Küknar” (the spruce tree)—“göy nar” (blue pomegranate)
Nər (brave)	Yener (one who would defeat)	
Nökər (Servant)	Yenikər (the defeated one)	Yeniçeri (janissary) in Turkish is a deformed word; the original is “yenilmiş ər” (the defeated man)—in German and English it stayed as “junker”
Mazut (mazut)	Akmaz od (a nonflowing flame)	
Xəmir (dough)	Xamır-axmır (does not flow)	
Xama (Ekşi krema)	Xam yağ (xam yağ)	
Toxtaq (even-tempered)	Tox odaq (full focus)	To be concentrated and balanced
Bordaq (stall)	Bir odaq (one focus)	One center, one point
Qırtlaq (larynx)	Qoru udlaq (to protect the pharynx)	Also related to “qığırdaq” (cartilage) in English
Çay və çaylaq (river and dry riverbed)	Çağ və Çağlaq	The stem word “çağ” also means “time” and both meanings are related: both river and time flows. “Çağlaq” also means “a replenishing source”. Another synonym is “çağlayan” with the meaning of “waterfall” or “babbling stream”
Uşaq (child)	Oxşaq (Alike)	
Quşaq (generation)	Doğuşaq (Childbirth)	
Qurşaq (sash)	Qoru uşaq (to protect child/belt)	
Qancıq (bitch)	Doğancıq (one to give birth)	
Qadaq (nail)	Qoy odaq (narrow focus)	
Quzu (lamb)	Qo(yun) zoğ (sheep scion)	
Buzov (calf)	Buğa zoğ (bull scion)	
Soykök (ancestry)	Zoğ kök (scion root)	“Zoğ”—the Ancient Greek word “zoo”—life, alive has originated from this word too.
Oğuz (oghuz)	Zoğ uzu (Scion union)	The word “soyuz” in Russian also means union (also name of the Soviet spacecraft in space).
Oğul/Oğlan (son)	Zoğ ol/Zoğ olan (to be the scion)	
Üzük (Ring)	Odux—idudq-ududq	“Odux or oduq” means we; the men are the flame, the fire. A similar word in Russian, “dukh” means “the spirit”. Culturally, the ring is known as a symbol of sacredness for weddings just as sacred elements of “the flame” and “the spirit”. This is one of the words that has changed greatly over time.

Table 1 to be continued

Dağ (mountain)	Odaq (focus)	Odaq (focus), ocaq (bonfire), dağ (mountain) are different forms of the same word.
Otaq (room)	Yataq (the bed)	
Mağara (cave)	Oyma qora (the carved mountain)	“Qora” is the synonym of “dağ” (the mountain) origination from the word “qor” meaning “the flame”. Also the real name of Koroghlu is “Qoroğlu”.
Kürü (caviar)	Püskürü (eruption)	
Toxum (seed)	Doğum (birth)	
Qar (snow)	Ağar (to whiten)	“Xaar” in Yakut language
Qan (blood)	Axan (flowing)	“Xaan” in Yakut language
Gəmi (ship)	Gəmli	“Gəm” (steering or horse bridle) and “li” (with)
Gənzik (oropharynx)	Gəmcik (little steering)	As the oropharynx functions as a little steering to direct or push swallowed food to esophagus
Yazıq (poor/miserable)	Azık (one who went astray)	
Sayıq (vigilant)	Usu ayıq (one with awakened mind)	
Dovşan (rabbit)	Doğuşan (one to give birth)	
Davar (livestock)	Doğar (one to give birth)	
Toxlu (yearling lamb)	Doğlu	“Doğ” (life) “lu” (with)
Can (life/body)	acan (one who is hungry)	
Könül (heart/soul)	Yönül	Ruhun yönəlişi (inclination of the spirit)
Hünər (courage)	Öyünər (boasting one)	Also related to the word “owner” in English
Qazan (cauldron)	Qızan (the heating one)	
Xan (khan)	Yıxan (the one who overthrows)	
Xaqan (khaqan)	Yıxağan (the one who overthrows)	
Yağış (rain)	Axış (flow)	
Çuxur (pit)	Uçuq yer (ruined place)	
Çuğundur (beetroot)	İçi yoğun turp (radish with thick core)	
Bayır (outdoors)	Oba yeri (place of the hamlet)	
İlik (marrow)	İylik (shank, spindle)	İçlik (özək)—lining (core)
Orta (middle)	Yırta (one to tear apart)	As in something is torn apart when hit from middle
Qorxu (fear)	Qorğu (protection)	
Qoxu (smell)	Qovqu (chase)	From “qovmaq” meaning “to chase”
Qoçu (hooligan, racketeer)	Qorçu (bodyguard)	
Tüstü (smoke)	Od üstü (top of flame)	
Kələm (cabbage)	Əkləm (addition)	The cabbage is made up of layer additions.
Tələ (trap)	İtələ (to push)	To push to the trap
Tələsmə (to rush)	İtələsmə (to shove)	As people (or animals) shove one another while in a hurry
Torpaq (soil)	Ot yarpaq (grass-leaf)	
Yarpaq (leaf)	Yapriq (flattened)	
Qırmızı (red)	Qarpızı (watermelon-like)	
Ərik (apricot)	Əprik (frayed)	“Əprik” is similar to the word “Apricot” in English.
Laylay (lullaby)	Valayla (to sway)	
Çovuş (sergeant)	Ovçubaşı (the head of hunters)	Same as the ethnonym “Chuvash”
Dəyər (value)	Ödəyər (would pay)	

Table 1 to be continued

Duzaq (trap)	Duz yax (to spread salt)	
Astar (lining)	Ast yer	Aşağı yer (bottom place)
Ayqır (stallion)	Hayqır (to shout)	
Çaxır (wine)	Acıxır (makes one hungry)	
Kişmiş (raisin)	Əkşmiş (went sour)	
Əskər (soldier)	Kəsər (cutting one)	
Əski (ancient)	Əkşi (sour)	Something that went sour or decayed—in Greek “oxús”
Yaxşı (good)	Ağ işıq (white light)	Yaxışıqlı (handsome)—ağ işıqlı (one with white light) >> ağ işıq (white light)—tanrı, nur (god, divine light)
Dərviş (dervish)	Ağ oda ermiş (one who reached the white light)	“Ağ od” or “white light” is God. A similar word is in English as “God” and in German as “Gott”.
Kişi (male)	Əkici (one who plants)	
Qala (castle)	Qalaq (a pile (of soil))	
Yaxın (close)	Ayağına (to the foot)	Come close to me = come close to my foot
Ürək (heart)	Yüyrək (swift-footed, fast)	
Dəli (crazy)	Dəvli (to be possessed by a monster)	
Gödən (belly)	Güdən (one who pursues)	
Gövdə (torso)	Göy, göv tən (green body, organism)	
Bədən və tən (body)	Bitən (one that grows/organism)	The word “bədən” has not originated from Persian or Arabic.
Tənək (grapevine)	Bitənək (one that grows)	
Albalı (cherry)	Al ballı (red fruit)	“Ballı”—fruit
Dəniz (sea)	Dəng üz (even surface)	
Yosun (algae)	Yoxsun (devoid)	
Danmaq (to deny)	Yadınmaq (to alienate)	
Qaya (rock)	Qayan (slippery)	
Pişik (cat)	Busuq (pursuing one)	“Busmaq” or “pusmaq” means “to pursue”; the Greek word “psukhē” has originated from this word. Also “kedi” in Turkish comes from “güdü” or “motive”
Məngənə, mənənə (vice/clamp)	Əmən gənə (tick that sucks)	Clamp has a similar working mechanism to a tick. Both hold the object between their “hands” to take a firm hold of it
Çəpər (fence)	Çəmbər (circle)	“Çəmbər” could originate from Persian.
Dolamaq (to deceive someone)	Tovlamaq (to deceive someone)	Gradually the letter “t” has changed to “d” and the letter “v” has been lost.
Kənd (village)	Əkinti (plantation)	
Ozan (bard)	Yozan (interpreter)	
Zümrümə (croon)	Özüm özümə (me to myself)	
Zanbaq (lily)	Üzən bağ (floating garden)	
Öküz (bull)	Öksüz (mindless)	
Öksüz (orphan)	Köksüz və ya böyüksüz (one without ancestor or elder)	
Sarı (yellow)	İşar(t)ı (light beam)	
Türk (Turk)	Ötürük (one that is passed to)	The word has remained as “török” in Hungarian language. In this sense, “göy or gök türk” is false; it must be “kök türük” or “root türük”. The word “Türk” is not an ethnonym; it originates from “ötürük, ötürü” meaning “one that is passed (over generations)” or simply “the generation”. The earliest do not have a name, because they are naming others.

Table 1 to be continued

Tük (hair)	Örtük (cover)	
Oyun (game)	Ovun(maq) (to comfort/soothe oneself)	
Beşik (cradle)	Evcik (tiny home)	
Tanrı (God)	Tenqri—Dəng veri (the place of equilibrium)	In the sense of one who gives order and harmony
Bayram (holiday)	Bəhram (Bahram)	Bahram is the Persian name for the planet Mars after which “March” was named. The Novruz holiday in Azerbaijan is celebrated in March annually.
Bəy—bəh (bey as a courtesy title and “bəh” as “oho”—to express pleased surprise)	Yey (good)	“Bəh” in Persian is “yey” meaning “good” as well. The Russian word “bog” meaning “god” also originates from this word denoting the goodness of god.

Table 2

Comparative Analysis Between Ancient Greek and Azerbaijani Languages (Aleteyya, 2000)

Ancient Greek (words represented in Latin alphabet)	Azerbaijani language (meaning in English)	Comments (translation in English)
Oxús	Əksi (sour)	Sour
Ōma	Oma, çanaq, yançaq (sacrum, pelvis, buttocks)	Tumor, abnormal growth
Hórāma	Görməli, baxmalı (worth seeing)	Something that is seen, a visible object, a sight
Orthós	Orta (middle)	Straight, right, true
Polús	Bol (abundant)	Many, a lot of
Rhákhis	Arxa (back)	Chine, lower part of the back
Ésō	Öz (self)	Into, within
Thūmós	Dümağ (pure white)	Soul, life, breath
Hágios	Ağ (white)	Sacred, holy
Arkhḗ, árkhēs	Arxa/yeddi arxa (one's supporter/ancestors)	Beginning, origin, ruler
Askós	Əski (ancient, old)	Skin, hide made into a bag
Arithm(ós)	Artım (increase)	Number, amount, sum
Bathús	Bat(maq)—(to drown)	Deep
Bíos	Boy (a part of a poem or saga)	Life
Zōion (animal)	Zoğ, doğ (sprout, bud, to give birth)	Animal
Kephalḗ	Keçəl (bald)	Head, the top-most part
Tuphlós	Tifil (infant)	Blind
Botánē	Bitənək (something that grows)	Grass

Table 3

Comparative Analysis Between Russian and Azerbaijani Languages (Şərq-Qərb, 2006; Multilingual, 2012)

Russian (words represented in Latin alphabet)	Azerbaijani language (meaning in English)	Comments (translation in English)
Dobró	Doğru (right, true, fair)	Well, fine, alright
Blágo	Bilgə (to be gifted/blessed with wisdom)	Blessing
Týsjača	Düz sayıca (even/straight number)	Thousand (even number)
Dólja	Ödül (reward)	Share, part
Žértva	Yortma (to jab/stab)	Victim, sacrifice
Udalój	Od—alov (someone who is very active like fire)	Go getter, very active one, dashing
Brat	Bir ata (one/same father)	Brother
Člen	Əklən (to be added)	Member

Table 3 to be continued

Velikij	Ellik (related to people, nation)	Large, great
Moróz	Mor üz (purple, livid face)	Frost, freezing weather
Rak	Oraq (sickle, bagging hook)	Cancer
Zakón	Saqın (to avoid, to refrain)	Law, rule
Jazýk	Yassıq (curved shape (of the tongue))	Tongue, language

Table 4

Comparative Analysis Between English and Azerbaijani Languages (Siegel, n.d.)

English	Azerbaijani language	Mutual meaning
Love	Alov	Flame, fire
Alone	Yalın	Bare, bleak
Wry	Əyri	Curve, bend (n.)
Smarmy	Şımarmak	To spoil
Dog	Doğ (canlı)	To be born (alive)
Axe	Öküz	Ox
Ululation	Ulama	Howl
Lecherous	Ləçər	Impudent
Sassy	Sası (oğuz)	Bad-mannered, rude
Arrow	Yaraq	Weaponry
O'clock	Oxluq	Quiver
Hoopoe	Hophop	Hoopoe
Hot	Od	Fire
Main	Beyin	Brain
Dish	Diş	Teeth
Awake	Ayıq	Awake, vigilant
Weirdo	Ərdo	Ghoul; weird, dreadful person
Dash	Daş	Stone
Whip	İp	Rope
Winner	Yenər	Victor, conqueror (from the word-yen (to overcome))
Walker	Ölçər	Measurer
Teacher	Tikər (terzi, usta)	Tailor, master
Elbow	Əl bağı	Hand tie
Sweet	Şit	Unsalted, salt-free
Fog	Buğ	Steam
Esteem	İstəm(ə)	To want
Savior	Sovar	Protector (from the word-sov (to defend))
Foot	Bud	Thigh
Snake	Əsnək	Supple, lithe
Leader	Eldar, ilder	Commanding, leading one
Creepy	Kirpi	Hedgehog (that causes fear on sight)

In addition, I want to note that the word "Latin" has originated from the word "Laçın" or "Lachin", a district in western Azerbaijan as there were no "ch" and "sh" sounds in Latin; the word "mask" originates from "başqa" meaning "another" and the word "Roman" has originated from "orman" meaning "forest" (or forested, because the 70-80% of the territory of Italy at the time was covered with forests) in Azerbaijani language. The linguistic conformities and pairs that I discovered in Russian language without the use of any source or help are not related to the loanwords, but to the old Slavic words that are considered to be originals. For example, as a

result of the influence of western languages, the word “Soviet” is written and pronounced as “Sovyet” in Turkish language, while the meaning of the word is “Sov et!” that can be translated as “to notify” or “to inform”. The word “shaman” was originally “sovan” meaning “the one who knows”. In Russian, the word has remained as “sová” (owl, the wise bird). The French word “savant” with the same root also means a person of learning or sage.

In the era of globalization, the interaction and diffusion of languages has become much more widespread than in previous periods and has accelerated significantly. It is extremely difficult to predict the outcome of this process. For more than a century, the English language has been clearly dominant. Will there be a single universal language, or will this process regress and return to scattered languages? Now, this is a subject of research in sociology and philosophy. However, it is also very important that linguistic analysis, especially language restoration, can provide epistemological and ontological information; there is also the linguistic field of onomastics. It may be even more important to shed light on many dark aspects of the existence of man and society, as well as nature, and to clarify their historical paths and missions. Another aspect of this analysis is the identification of relationships between languages and connection or separation periods between them. Completing this analysis as much as possible may also solve the problem of protolanguage as a result. The main conclusion that all this long-term and intensive research has led to is that the main purpose and function of language is related to semantics. Semiotics or the purpose and function of sign processes is an auxiliary attribute.

Let us give examples (Balasaguni, 2017) of some findings in Azerbaijani language that are connected to historical knowledge. In connection with historical information in the language under study: The restoration of the original form of the word “Turan”, a historical region shows that it was in the form “Aloturan”. Similar names are “alatoran” and “Elturan”. “Aloturan” can be explained as the place where the sun “sits” (“al” is a synonym of the sun and “oturan” means “sitting”) and sets, in other words, the west. It turns out that Turan was not in the east, but in the west. Or the word “Aran” (another geographical region, “Arran” in English): The original form of this word was “Ağaran” (“ağarmaq”—to get whitened) according to the initial research, i.e., the place of sunrise, in other words, the east. Another word, “Karabakh” was initially “Qora bağı” meaning “vineyard”; the phenomenon of vowel harmony has turned the first “o” sound into the “a” sound. Also the word “Türk” or “Turk” given in the table: The analysis shows that this word was not originally an ethnonym or a raceonym—it has originated from the word “ötürük” or “one that is passed to” (from “ötürmək” or “to pass”)—meaning “(something that is passed to) the generation”. The word “Mongol” was not an ethnonym—it was “mang (“məng, bəng”) el” or “eternal nation” originating from the name of Genghis Khan’s state. There are dozens, even hundreds, of such examples, and it may take a long time to list them in this article. That is why only limited examples were given here.

In comparative studies, the direction of exchanges between languages has not been explored and this issue has not been touched. This may be the subject of future research. The most important thing here is when and where these exchanges took place from a geographical point of view. In itself, the analysis of this issue can reveal and shed light on many historical realities. This should be mainly the work of historians.

I would like to emphasize once again that the phenomena of syncope, elision, prosthesis, epenthesis, etc., have played a major role in changing the shape and form of the words (Akhundov, 2006).

The above table is based not only on the current state of the language under study (Azerbaijani language), but also on the current state of other languages, as well as their stems, primary and historical formations. That is why it should not be considered illogical to have differences (sometimes big ones) in these words.

“Ürək” or “heart” originates from “yüyrək” meaning “swift-footed or fast” as the purpose of heart is to be constantly active; “kəpənək” or “butterfly” from “iki bənək” or “two specks/marks” indicating to the butterfly wing patterns; “bənövşə” or the flower “violet” from “bənəkçə” (speckled flower); “maraq” or “interest” from “marıq” in the sense of “ambush”; “səki” or “pavement”—from “üstəki” meaning “above” (part of the road); “dolma” (the food) from “dolama” meaning “wrapped”; “yarış” or “race”—from “varış” meaning “arrival” (“varmaq”—to arrive); “duzaq” or “trap” from “duz yax” meaning “to spread salt” as people used to hunt animals by putting salt on rocks and “tülkü” or “fox” from “tüklü” meaning “hairy”. Hundreds, even thousands, of such examples indicate that language restoration and comparisons form a system, which is a logical, organic, and philosophical system. And this process continues without interruption and provides a great basis for the multifaceted development and completion of this field in the future, which can be achieved not with few individuals, but through collective and long-term work.

Conclusions

The reason for all the changes in a language is the three main principles of language: the law of preservation of the root of the word (agglutination), the law of vowel harmony (synharmonism), and the law of easing or smoothing of consonant pronunciation (for Azerbaijani language) and of course the time factor that works like a mill (Serebryakov, 1970; Mechkovskaya, 2001). It is the first law listed that has managed to preserve the language (mainly the spoken language). Being a son of a mathematician and as a lawyer, I am very careful and demanding in matters of logic. Analysis of the language shows that its base is rational for about 90%. But it also contains metaphysical information. This is the most important point for me.

I also consider it important to emphasize that all my research material and results in this area are fully open to discussion and criticism. There is no science and art without objective criticism and discussion; only the dead doctrines avoid it as if they were escaping from the fire. My research is completely far from politics and ideology and is based only on science-logic and the common sense.

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