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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**LEXICAL PARALLELS IN THE AZERBAIJAN AND
GÖKTÜRK LANGUAGES**

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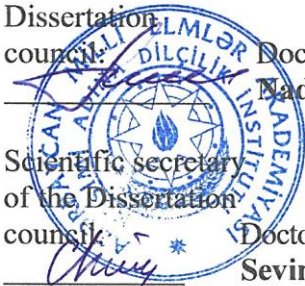
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INTRODUCTION

The actuality and the usage rate of the research work. In many previous studies, the examples of the Göktürks language have been examined and analyzed under the general designation of the language of ancient Turkic written monuments. Since the studies conducted in this direction have not been systematized within the framework of the concept of the Göktürks language, a certain fragmentation has occurred in the analyzed materials. Consequently, specific difficulties have emerged in the systematizing of the unified linguistic features of the monuments.

It is noteworthy that in Azerbaijan this field has been addressed in a broader and more concise manner, and the structural, semantic, and functional characteristics of the Göktürks language—encompassing the unified linguistic traditions of the ancient Turks—have been systematically studied and analyzed. The study of the Göktürks language within a unified context has also provided significant impetus for the comparative investigation of paradigms related to its structural composition alongside modern languages.

Although no written examples characterizing the unified language of the Turkic people, who were spread over a vast territory for approximately two centuries, have survived, the most reliable facts about that language consist of the chronicles engraved on stones. In some cases regarded as epitaphs, these written monuments, due to their extensive descriptive features, go beyond the notion of epitaph and rather resemble a series of narratives providing as detailed an account of events as possible. Therefore, these inscriptions contain information considered essential regarding the deeds, actions, activities, social authority, and positions of heroes, rulers, commanders, and statesmen. At the same time, they create a vivid impression of the leading and official language of the period.

Language is such an extraordinary phenomenon that even as centuries pass over its modernity and certain elements become archaic, they never completely disappear but preserve their traces in one form or another. In this sense, although centuries have passed since the fall of Göktürks rule and although the Göktürks official language no longer functions as a medium of communication, its

traces have neither vanished nor been lost; rather, in later periods, having fragmented into separate languages, they have continued to function in distinctive forms among Turkic peoples. Elements that do not preserve their original structure or meaning in one language may be encountered in another language. After the separation of the Turkic languages from the great empire, the question of which language has preserved the original informational elements to a greater extent remains unresolved.

This issue, which has consistently attracted considerable scholarly interest, remains largely unexplored and unsolved. Research conducted in this field has primarily been based on the comparison of certain paradigmatic elements and the investigation of parallel features within these comparative elements. Undoubtedly, the analysis and investigation of each individual paradigm does not imply the complete resolution of the problem at hand. However, as the network of research expands, the possibilities for identifying parallel elements continue to increase.

Naturally, such results do not lead to a definitive conclusion as to which of the Turkic languages is more closely connected with the foundation of the Göktürks language or in which language the core of the Göktürks language has been preserved. Studies demonstrate that the Göktürks language contains common elements shared by all modern Turkic languages. It is possible that in one language lexical and grammatical elements may demonstrate relative predominance, while in another different elements may be more prominent.

In this regard, the mutual analysis of lexical parallelism between the Göktürks and Azerbaijani languages in comparison with other linguistic samples is of particular interest, as the degree of commonality in this field appears to be more significantly represented in the Azerbaijani language. This, in turn, creates a methodological basis for resolving numerous issues that remain obscure in the historical lexicology, historical dialectology, etymology, as well as lexical derivation and semasiology of the Azerbaijani language. The relevance of the topic is therefore directly connected with the real possibility of addressing such problems.

In Azerbaijani linguistics, numerous studies have been conducted concerning the aforementioned issues. However, it cannot be asserted that all of them have relied upon the lexicology of the Göktürks language. Undoubtedly, comparative analysis with Göktürks elements in future research conducted in this direction may further enhance both the scientific significance and practical effectiveness of such studies.

Thus, by expanding research in this field, it would become possible to develop comparative lexicology, dialectology, etymology, lexical derivation, semasiology, and even phraseology of the Göktürks language in relation to modern languages, thereby facilitating the resolution of many issues of interest within Turkology.

In connection with the problems related to the study of ancient Turkic written monuments, numerous studies have been conducted in Europe, Russia, various Turkic-speaking countries, and Azerbaijan regarding the script of the Göktürks language, writing issues, and its phonetic, lexical, morphological, and syntactic structure. Following the decipherment of the inscriptions found on stone monuments in Central Asia in 1893 by Vilhelm Thomsen and in 1894 by Vasili Vasilyevich Radlov, scholarly interest in these monuments began to increase significantly.

In Russia, scholars such as Platon Melioransky, Fyodor Kotvich, Aleksandr Samoylovich, Sergey Malov, Andrey Kononov, and many others have studied the language of the Göktürks written monuments discovered in the Orkhon–Yenisei basin. Likewise, the Hungarian orientalist Ármin Vámbéry and numerous other researchers have produced substantial studies in this field.

In Azerbaijan as well, a considerable number of professional scholars of the Göktürks language have emerged and conducted highly significant research. In this context, the contributions of Abulfaz Rajabli are particularly noteworthy. It may even be stated without exaggeration that Abulfaz Rajabli's presentation of the Göktürks language as a centralized official language is of scientific importance comparable to the discoveries of Vilhelm Thomsen and Vasili Vasilyevich Radlov. In his conception, both major and minor

monuments are generalized, fragmentation is eliminated, and the Göktürks language is analyzed even at the level of a national language.

Therefore, these studies have stimulated independent comparative analyses of paradigms specific to the Göktürks language. The present work, devoted to the study of lexical parallels between the Göktürks and Azerbaijani languages, investigates their degree of proximity through an analysis of interlingual genetic unity. The high coefficient of lexical proximity between these languages indicates that the role, participation, influence, and ethnic unity of the Oghuz ethnos, including the Azerbaijanis, within the Göktürks state were exceptionally strong.

Object and subject of the research. The object of the research depends on the lexical units belonging to the Azerbaijani and Goytürk languages. However, the documents related to the preservation of the heritage of Goytürk lexical traditions in modern Turkic languages and the materials of these languages are also determined.

The subject of the research is determined in the identification of lexical-semantic and close structures between the Azerbaijani and Goytürk languages, their and their additions. Comparisons show that the lexical proximity of the Goytürk language with the Azerbaijani language is similar to the Goytürk language in terms of the existence of lexical proximity.

The aim and tasks of the research. The main goal of the study of lexical parallels in the Azerbaijani and Goytürk languages was to determine the proximity of Goytürk lexical units to the modern Azerbaijani language. This is so that clear and detailed information can be obtained about the lexical parallelism of Goytürk and Azerbaijani languages. Although a period of fifteen centuries separates the Göktürks era from the stage of the modern Azerbaijani language, genetic unity has not been lost. A number of words have remained stable in terms of their root structure, and no semantic change has occurred. In certain lexical units, partial structural differences have emerged; however, semantic unity has not been

disrupted, while some words that were active in the Göktürks language have become archaic in modern Azerbaijani.

The identification of lexical parallelism is not limited solely to the investigation of root-based words. As in the modern Azerbaijani language, derivative-type lexical units were also formed in the Göktürks language in accordance with the informational needs of the period. It should be noted that the word-formation process in the Göktürks language developed within an exceptionally rich channel and constituted an important stage in the formation of many new words in its time. Furthermore, the internal informational capacity of the language during the Göktürks period was so strong that there was virtually no need to borrow derivative-type words from other languages.

The results of these investigations serve to confirm the existence of a fundamental truth: the Azerbaijani language is an inseparable genetic heir of the Göktürks language and continues and develops its traditions while preserving them. The study of the proximity between the Göktürks and modern Azerbaijani languages thus constitutes the principal and fundamental objective of this research.

For this purpose, the study envisages the fulfillment of the following tasks:

- To collect generalized information on the historical genealogy, ethnic culture, and written monuments of the Göktürks;
- To investigate the genetic source of the Göktürks language and the issue of its succession from the Hun language;
- To analyze root-based elements that create no structural or semantic differences between the Göktürks and Azerbaijani languages;
- To analyze elements that are semantically identical but partially structurally different in the Azerbaijani and Göktürks languages;
- To conduct a comparative analysis of archaic lexical units in the Azerbaijani language with Göktürks language elements;
- To compare derivative-type lexical units in the Göktürks language with their corresponding equivalents in Azerbaijani;

– To comparatively analyze lexical units formed on the basis of word-formative elements specific to the Göktürks language with their Azerbaijani counterparts;

– To conduct a comparative analysis of lexical units formed through word-formative means common to both the Göktürks and Azerbaijani languages.

The methods of the research. The study employs comparative-historical and comparative-typological methods of analysis. In connection with the etymological reconstruction of words, the method of structural analysis is also applied.

The comparative-historical method is used in the analysis of examples from the Göktürks and Azerbaijani languages. The comparative-typological method, in turn, is applied in the examination of examples belonging to other Turkic languages. Samples from modern Turkic languages are incorporated into the study for two main reasons: first, to determine the degree of divergence in the lexical composition of those languages from the Göktürks language in comparison with Azerbaijani; and second, to clarify, in this context, the problem of the preservation of genetically Common Turkic elements in the Azerbaijani language.

The structural analysis method is primarily employed to systematize the differences identified in the derivative lexical potential specific to the Göktürks and Azerbaijani languages, the preserved elements, and the principal directions of grammatical development.

The main arguments of the dissertation to be defended.

– The historical genealogy of the Göktürkss constitutes an inseparable part, continuation, and successor of the Hun ethnic composition.

– The Göktürks language itself, being the successor of the Hun language, functioned as a unified, stable, and independent medium of communication within the empire.

– The Göktürks people possessed rich cultural traditions which were formed, developed, disseminated, and transformed into a dominant ideology on the foundation of the Tengrist belief system.

– Many elements of Göktürks belief and cultural-domestic traditions have preserved their traces among modern Turkic peoples, including within the Azerbaijani cultural environment.

– The root-based genetic lexical potential in the Göktürks and Azerbaijani languages has preserved its original traditions.

– The genetically root-based elements in both languages retain their structural and semantic parallelism in accordance with their original variants.

– The preservation of primary genetic elements without differentiation is determined by the higher intensity of their informational content.

– Certain structural differences are identified within a portion of the lexical potential of the Azerbaijani and Göktürks languages, which are associated with the developmental perspectives of the language in later stages.

– A portion of the word-formative elements participating in the formation of the derivative lexical potential in the Göktürks and Azerbaijani languages remains unchanged in terms of functional activity.

– The mechanism for the formation of derivational means with specific semantic functions in the Göktürks language, shaped by the informational needs of the period, shares common features with the agglutinative word-formation rules of the Azerbaijani language.

The scientific novelty of the research. The scientific novelty of the dissertation is determined by the recognition of the Göktürks language as a centralized medium of communication functioning at a structurally and semantically developed official level within the Göktürks state. Otherwise, if the Göktürks language were regarded merely as fragmented epitaphic samples engraved on stones, the comparative analysis of paradigms specific to this language would appear unproductive.

The comparison of Göktürks language samples at the level of lexical paradigms with their counterparts in the modern Azerbaijani language demonstrates that, provided the archaization of certain groups of words is taken into account, numerous correspondences between the elements of these two languages can be identified.

From this, several conclusions follow. First, it is entirely justified to support the idea that the Göktürks language once functioned as an independent and official state language. Second, the functioning of the Göktürks language as an independent and autonomous medium of communication was not accidental; rather, the view that it developed on the basis of Hun linguistic traditions should be regarded as well-founded and not subject to objection. Third, the degree of lexical parallelism observed between the Göktürks and Azerbaijani languages creates the impression of a historical unity between them.

For this reason, no sharp differentiation is observed between the lexical potential of the Azerbaijani language and that of the Göktürks language; on the contrary, many archaic elements in Azerbaijani can be reconstructed directly through comparison with Göktürks elements.

The theoretical and practical significance of the research.

The theoretical significance of the research lies in stimulating the expansion of the network of studies in this field. It should be taken into account that at the stage when Göktürks monuments were studied in a fragmented manner as epitaphic samples, the systematization of linguistic paradigms based on those materials posed a serious problem, and comparative research encountered practical difficulties.

However, at the present stage, when the comprehensive investigation of the Göktürks language as an independent medium of communication has been achieved, real opportunities have emerged for conducting comparative studies. The comparative investigation and analysis of the phonetic, morphological, syntactic, as well as semantic, derivational, and phraseological paradigms of the Göktürks language are of particular importance, as they are capable of revealing many still-hidden aspects in this field and introducing new insights into scholarship.

The practical significance of the research is multifaceted. Its results may be utilized in resolving problems of etymological reconstruction, in compiling a comparative dictionary of the Göktürks and Azerbaijani languages, as well as in preparing a

comparative etymological dictionary of the Göktürks language in relation to the lexical materials of individual Turkic languages. At the same time, the general results of the study may be applied in the teaching of language history, historical dialectology, and the lexicon of Turkic languages.

The approbation and the applying of the work. The main provisions of the dissertation were discussed at seminars organized by the department in which the research was conducted. In addition, in accordance with the requirements of the Higher Attestation Commission under the President of the Republic of Azerbaijan, articles reflecting the general content of the dissertation were published in both local and international academic journals. Furthermore, abstracts and conference materials were published and presented at national and international scientific conferences.

The name of the organization where the dissertation has been accomplished. The research was carried out at the Department of Azerbaijani Language of Ganja State University.

The volume of the structural sections of dissertation separately and the general volume with the sign. The dissertation consists of an Introduction, three chapters, a Conclusion, and a list of references. The Introduction comprises 8 pages; Chapter I consists of 43 pages; Chapter II comprises 46 pages; and Chapter III consists of 28 pages. The total length of the dissertation is 150 pages, amounting to 253,882 characters.

THE MAIN CONTENT OF THE RESEARCH

The actuality and the usage of content is based, the object, the subject of research is appointed, the aim and the tasks, the method and ways of the research are defined, the material is chosen, the hypotheses are given, the methodological bases of the research are shown, the scientific novelty, the theoretical and practical importance of the work is commented, the basic provisions giving to the defense are noted, the information about the approbation of the work, the structure of dissertation is given in the part of “**Introduction**” of the dissertation.

Chapter I of the dissertation is entitled “*The Göktürks state and the ethnocultural life of the Göktürks.*” The provisions related to this chapter are explained in the following paragraphs:

1.1. The historical genealogy of the Göktürks; This subsection demonstrates that the historical genealogy of the Göktürks is not confined to the period of the emergence of Göktürks rule. The issue lies in the fact that it is impossible to conceive of Göktürks statehood and its traditions in isolation from the traditions of the Great Hun statehood that preceded it. The Great Hun Empire, established in 209 BCE, managed to preserve its existence until 470 CE.

After the collapse of the Hun Empire, new state formations such as the Bulgar, Suvar, Avar, and Khazar polities emerged in its place. The Göktürks state, founded in 522 CE, succeeded in uniting these fragmented political entities and thereby opened a new page in history.

In historiography, various views have been expressed concerning the ethnic origin of the Huns. At the same time, non-Turkish scholars have frequently portrayed the Huns as nomadic, barbaric, bloodthirsty, and savage tribes. One of the hypotheses advanced regarding the origin of the Huns is the Mongol theory. The inclusion of various ethnic strata within the Hun Empire led specialists to disseminate, often rather uncritically, confusing interpretations regarding the ethnic origin of the Huns.

The leading representative of the Mongol hypothesis in the eighteenth century was Peter Simon Pallas. In the nineteenth century, this version was also supported by scholars such as Vasily Bergmann, Isaak Jacob Schmidt, Grigory Potanin, Karl Friedrich Neumann, Alexander Terry, and Nikita Bichurin. The Mongol version of the Huns was even accepted by well-known Russian historians such as Aleksey Okladnikov, Nikolay Dikov, Grigory Rumyantsev, and Mikhail Vorobyov.¹ Even in 2011, during the celebration of the 2220th anniversary of Mongolian statehood in

¹ ru.wikipedia.org/wiki/Хунну.

Mongolia, cultural monuments attributed to the Huns were presented as belonging to Mongolian heritage.²

More widespread and influential interpretations concerning the Huns are represented by the Turkic version. Among the proponents of this view were Edward Harper Parker, Jean-Pierre Abel-Rémusat, Julius Klaproth, Gustaf John Ramstedt, Annemarie von Gabain, and Omeljan Pritsak, among others.

In this context, the central issue is not merely the political succession of the Göktürks from the Huns but rather their ethnic affiliation³. The parallels drawn between Mete, the founder of the Hun state, and Oghuz Khan also present an interesting manifestation of Hun–Turk unity. A more concrete and linguistically grounded source that avoids speculative versions regarding the common ethnic origin of the Huns and Göktürks is the work “The Language of the Huns” by Talat Tekin.⁴

1.2. A historical overview of the Göktürks; Although Göktürks statehood was not formed directly upon the institutional foundation of the Hun state, it emerged after the collapse of the Hun Empire and unified various fragmented political entities that had often remained under Chinese suzerainty.

The Göktürks Empire, which existed between 522 and 744 CE, transformed into a powerful and majestic political structure during periods when it was governed from a unified center; however, during phases marked by internal strife and increasing external intervention, it experienced fragmentation and decline.

² ru.wikipedia.org/wiki/Хунну.

³ Радлов, В.В. К вопросу об уйгурах. Приложение к LXXII тому Записок Импер. Академии наук №2 / В.В.Радлов. – Санкт-Петербург: – 1893. – с. 21-39; Рашид-ад-дин, Ф. Сборник летописей: [в 3 томах] / Перевод А.К.Арендса. – Москва-Ленинград: Изд-во АН СССР, – т. 3. – 1946. – с. 295-296; Таскин, В.С. Скотоводство у сюнну по китайским источникам // Вопросы истории и историографии Китая, – Москва: Наука, – 1968. – с. 21-45; Толстов, С.П. Древний Хорезм / С.П.Толстов. – Москва: Изд. МГУ, – 1948. – с. 295-296; Ельницкий, Л.А. Скифия евразийских степей / Л.А.Ельницкий. – Новосибирск: Наука, – 1977. – с. 238; Sümər, F. Oğuzlar / F.Sümər. – Bakı: Yaziç1, – 1992. – s. 26-28

⁴ Tekin, T. Hunların dili / T.Tekin. – Ankara: Doruk Yayınları, – 1993. – s. 9-10, 12-13.

The foundation of the Göktürks Khaganate is associated with the names of the brothers Bumin and Istemi. At the time of its establishment, various semi-state formations existed in Central Asia and in the regions surrounding China and Mongolia. Historical conditions had matured for their consolidation and liberation from semi-dependence.

In 552, Bumin Khagan died and was succeeded by the formidable and powerful Kara Issık Khagan. During his reign, the borders of the state were significantly expanded. Kara Issık Khagan died in 553 and was succeeded by Muqan Khan (553–572). This period marked the ascendancy of the Göktürks state.

In 572, Muqan Khan died and was succeeded by his brother Taspar. During the reign of Taspar Khagan, many territories of China were conquered by the Göktürks. Taspar ruled the Eastern branch of the Göktürks state, while Istemi governed the Western branch. In 576, Istemi died and was succeeded by his son Tardu.

Due to Taspar Khagan's inability to maintain stable relations with China, the Eastern Göktürks state split into two branches. After Taspar's death in 581, internal conflicts erupted within the ruling elite. As a result, the country fell under Chinese vassalage. Consequently, following the weakening of the Eastern Göktürks Khaganate, the Western Göktürks state was likewise unable to preserve its independence.

Between 587–589, Baga Khagan, and between 589–600, Tulan Khagan, were unable to resolve the prevailing problems. In subsequent periods, marriages between ruling elites and Chinese women inflicted further damage upon the independence of Göktürks statehood. The weakening of state authority continued until the reign of Ilterish Khagan (680–619), during which the Second Göktürks state was established.

Thereafter, under the rule of Qapaghan Khan (691–716) and Bilge Khagan (716–734), Göktürks authority managed to preserve its prestige and influence. However, following the death of Bilge Khagan, internal conflicts intensified, and in 744 the Second Göktürks Khaganate collapsed. In its place, the Uyghur Khaganate was established.

The principal legacy that remained from the Göktürks to subsequent generations consisted of the chronicles engraved on stone monuments.

1.3. The concept of the Göktürks and the culture of the Göktürks; Many of the historical accounts concerning the Göktürks are biased; therefore, inaccurate information is also encountered regarding their culture. The Göktürks are described in sources as nomadic, and their culture is correspondingly portrayed as a nomadic culture. Presenting the culture of a polity that exercised authority for nearly two centuries as merely a steppe, nomadic, and pastoral culture constitutes a social injustice. The belief system of the Göktürks was Tengriism. Among the Göktürks, the concept of Tengri signified the Sky (Heaven). They regarded the Sky as the creative force and considered the lands beneath it to be the realm and dominion bestowed upon them by Tengri. It is not coincidental that even in Russian-language sources the Göktürks are referred to as *Kokturk* or “*Nebesnye turki*” (Celestial Turks) ⁵. Numerous literary works related to the Göktürk period have been preserved to the present day. Among the most comprehensively preserved are the epics “*Yaradılısh*” (Creation), “*Alp Er Tunga*”, “*Oghuz Kağan*”, “*Göy Türk*”, “*Ergenekon*”, “*Shu*”, and “*Koch*”. At the same time, issues concerning the life, daily practices, and worldview of the ancient Turks are reflected in the epic “The Book of Dede Korkut” and in *Shajara-i Tarākima* (“*Genealogy of the Turkmens*”) written by Abulghazi Bahadur Khan. ⁶

1.4. The written monuments of the Göktürks; The written monuments of the Göktürks primarily consist of inscriptions discovered in the Orkhon–Yenisey basin that have come down to us in the form of stone chronicles. For this reason, Göktürk monuments have been introduced to the scholarly community under the designation of the Orkhon–Yenisey monuments. The earliest information about these monuments was provided by the XII

⁵ VLe. Com /topic-60510001 35551261; Zen Yandex. Ru /media/gklimov/kektiurk-nebesnye-turki-5 aa 658 c 825 b d 5 c 80 b2 ae 303c, gklimov. live journal.com/415162.html; filarmonia.online/ispolniteli/nebesnye-tjurki-html.

⁶ www.elibrary.az/does/jurnal/jm2015413.pdf.

historian Ata-Malik Juvayni in his work *Tarikh-i Jahan-gusha*. In Europe, information about the monuments was first presented in the XVII by Nicolaes Witsen, the burgomaster of Amsterdam⁷. Subsequent information concerning the monuments was provided by Semyon Remezov (1642–1721), who conducted research at the instruction of Peter I. More extensive details regarding the monuments were given by the Swedish officer Captain Philipp Johann von Strahlenberg (1676–1747). Information about the monuments was also supplied by scholars such as Grigory Ivanovich Spassky (1783–1864), Jean-Pierre Abel-Rémusat (1788–1832), Christopher Philipp Rammell (1781–1859), Julius Klaproth (1783–1835), Anton Antonovich Shefner (1817–1879), Nil Alexandrovich Popov (1833–1892), and Johan Reinhold Askelman (1842–1915). Nikolay Mikhailovich Yadrintsev rendered particular services in this field. The most significant breakthrough concerning the monuments was achieved in 1893 by the Danish scholar Vilhelm Thomsen and in 1894 by the Russian orientalist of German origin Vasily Radlov. These two eminent scholars succeeded in deciphering the language of the inscriptions. In subsequent stages, broader and more comprehensive studies were conducted on the language of the monuments. These studies focused on the accurate reading, clarification, and translation of the lexical items contained in the inscriptions. Significant contributions in this field were made by Platon Mikhailovich Melioransky (1868–1906), Fyodor Yevgenyevich Korsh, Ármin Vámbéry (1832–1913), Sergey Yefimovich Malov (1880–1957), Alexander Nikolayevich Samoylovich (1880–1938), and others⁸. In Azerbaijan, extensive

⁷ Рәсәбли, Ә. Орхон-Үенисей абидәләри / Ә.Рәсәбли, Ү.Мәммәдов. – Баки: Yazıcı, –1993. – с. 5.

⁸ Мелиоранский, П.М. Об Орхонских и Енисейских надгробных памятниках с надписями // ЖМНП, – 1898. № 6, – с. 263-292; Мелиоранский, П.М. Памятник в честь Кюль-Тегина / П.М.Мелиоранский. – Санкт-Петербург: типография Императорской Академии наук, – 1899. – с. 1-144; Libking. ru /boks/ sci/sci-history/ 543802 vasily-bartold-tyurki-dvenadtsat-lektsiypotyurskih-parodnov-sredney-azii-html; Корш, Ф.Е. Древнейший народный стих тюркских племен / Записки Восточного отделения Российского Археологического общества, – Санкт-Петербург, – 1909. том 19, Вып. 3, –

research in this domain has also been carried out by Abbasgulu Maharramov, Farhad Zeynalov, Abulfaz Rajabli, Alisa Shukurlu, Yunis Mammadov, Nizami Khudiyev, Abulfaz Guliyev, Ramiz Asgar, Yadigar Aliyev, Elnara Alakbarova, and others.

The writing system in which the Göktürk monuments were inscribed has consistently attracted scholarly attention. In discussions concerning the script, envy directed against the Turks often led to attempts to prove that the writing system belonged to other peoples. For this reason, the script was for a long time referred to not as the Göktürk script but as a runic script, thereby giving rise to claims that it belonged to the Etruscans, Hungarians, Swedes, Norwegians, Finns, or Germans⁹. Correctly, in contemporary research the script is presented as the Göktürk alphabet. The alphabetic system used in the Göktürk inscriptions is so highly developed that its characters are capable of fully representing the phonetic structure of the language.

The second chapter of the dissertation is entitled **“Root-Based Lexical Parallels in the Azerbaijani and Göktürk Languages.”** The provisions of this chapter are summarized in the following paragraphs.

2.1. Structurally and semantically corresponding parallels; The analysis of elements belonging to the Göktürk language demonstrates that the genetic traces of root-based units characteristic of this language have been preserved, to varying degrees, in all modern Turkic languages. A comparison of root-based elements of the Göktürk language with other modern Turkic

с.152-162; Вамбери, А. (Герман Бамбергер). Путешествие по Средней Азии / А.Вамбери. – 2-е изд. – Москва: ГИПБ, – 1874. – с.11; Самойлович, А.Н. Вильгельм Томсен как тюрколог / А.Н.Самойлович. - Труды Троицкосавско-Кяхтинского отделения Приамурского отдела Императорского Русского географического общества, – Санкт-Петербург: Сенатская типография, – 1912. Т.15, вып. 1, – с. 16-22; Малов, С.Е. Памятники древнетюркской письменности Монголии и Киргизии / С.Е.Малов. – Москва-Ленинград: Изд. АН СССР, – 1959. – 112 с.; Малов, С.Е. Памятники древнетюркской письменности. Тексты и исследования / С.Е.Малов. – Москва – Ленинград: Изд. АН СССР, – 1951. – 412 с.

⁹ Rəcəbli, Ə. Qədim türk yazısı abidələrinin dili: [4 hissəli] / Ə.Rəcəbli. – Bakı: Nurlan, – h. 1. – 2006. – s. 166; https://tr.wikipedia.org/wiki/Runik_yazı.

languages reveals that a significant portion of these elements fully correspond to the Azerbaijani language in both structural and semantic terms. An analysis of the lexical potential of the Göktürk inscriptions indicates that they contain approximately four to six thousand lexical items¹⁰. The following examples may be cited as structurally and semantically corresponding words between the Göktürk inscriptions and the Azerbaijani language: *ağız-ağız* (*giriş - qapının ağzı - dərənin ağzı* (IB 10; TL, VI, 3); *yer-yer* (e 5, IB, 72); *ağrı-ağrı* (BXc, 9); *adaş-adaş* (Yn XXVI, 10); *az-az* (KTc, 10; KTş, 16); *Ay-Ay* (BXc, 10, Mç, 9, 15); *ana-ana* (Yn, XLı, 6), *an-an* (*anlamaq*) (T, 34, Yn, XI, 1); *art-artmaq* (Yn, XVIII, 2), *aç-açmaq* (T, 28), *aş-aş* (*yemək*) (Yn, XXXII, 2, Kt, 26) and others.

2.2. Structurally partially different but semantically corresponding parallels in the Azerbaijani and Göktürk languages; A comparison of the lexical potential of the Azerbaijani and Göktürk languages further demonstrates that, alongside complete structural-semantic parallels, there also exist parallels that are semantically corresponding but partially different in structure. This phenomenon arises from the fact that, during the uninterrupted process of speech over the historical period separating the Göktürk and modern Azerbaijani languages, a tendency toward phonetic simplification led to structural differentiation in certain root-based words in accordance with pronunciation patterns. The following examples illustrate this category: *ov-ab* (Kr, 9); *ayaq-adak* (KTşm, 7); *ayğır-adğır* (KTş, 35, 36); *ayı-adığ* (IB, 10); *ayrılmaq - adrılmak* (Yn XXXII, 16); *arı-arığ* (*təmiz*, T, 37); *arxa-arka* (T, 5); *aşmaq-asmak* (T, 26); *ad-at* (KTç, 2); *var-bar* (KTş, 10); *böyük - bedük* (Oö, 6; *beş-bes* (Kç, 17) and others.

2.3. Lexical parallels active in the Göktürk language but archaic in modern Azerbaijani

The archaization in modern Azerbaijani of certain words that were active in the Göktürk language may be explained by two principal causes. The first is an internal factor, whereby words

¹⁰ Rəcəbli, Ə. Qədim türk yazısı abidələrinin dili: [4 hissəli] / Ə.Rəcəbli. – Bakı: Nurlan, – h. 1. –2006. – s. 166; 201; Xudiyev, N. Qədim türk yazılı abidələrinin dili / N.Xudiyev. – Bakı: Elm və təhsil, – 2015. – s. 448-580.

gradually lose their intensity in terms of informativeness. The second is an external factor, whereby a semantically corresponding word from another language enters the lexicon and becomes dominant. Abulfaz Demirchizade identifies three principal causes of archaization: the disappearance of the object or phenomenon underlying the word (e.g., *xış*, *yasovul*, *dəbilqə*, *çuxa*, *vəsmə*, *bac*, *yaşmaq*); the emergence of new synonyms, even if of foreign origin (e.g., *soba* instead of *peç*, *miz* instead of *stol*, *tamu* instead of *cəhənnəm*, *uçmaq* instead of *cənnət*); and the effect of homonymy (e.g., *var* “existence” / *var* “to go”; *yazı* “writing” / *yazı* “plain”; *dava* “fight” / *dava* “medicine”), among others¹¹. Other opinions and considerations regarding archaization largely reiterate, in one form or another, the views advanced by Demirchizade¹².

On the basis of a comparison of Göktürk and Azerbaijani language materials, archaic words may be generally summarized as follows: *sü* (army) (KTş, 5), *taşıkmaq* (to mobilize, to move in a flow) (BXş, 32), *uruş* (battle, fight) (Os, 10), *tuğ* (military banner) (Mç, ş, 8) and others.

The third chapter is entitled **“Derivational-type lexical parallels in the Azerbaijani and Göktürk languages.”** The provisions of this chapter are summarized in the following paragraphs.

3.1. Parallels in lexical units formed by derivational means in the Göktürk language; The suffixes *-lıq*, *-lik* correspond to the Azerbaijani suffix *-lı* (*-li*, *-lu*, *-lü*): *yaraklığ* (armed, equipped) (Tş, 54). The suffix *-sık* forms a parallel with the Azerbaijani suffix *-lıq* (*-lik*, *-luq*, *-lük*): *açsık* (hunger), *toksık* (satiety) (KTc, 8). The suffix *-ça* (*-çə*) corresponds functionally to the Azerbaijani elements *-can* (*-cən*) or the postpositions meaning “like” or “up to”: *əlikçə* (up to fifty; as far as fifty) (Tq, 42, 43). The suffix *-çi* corresponds to the

¹¹ Dəmirçizadə, Ə. Azərbaycan dilinin üslubiyyatı / Ə.Dəmirçizadə. – Bakı: Azərtədrisnəşr, – 1962. – s. 101-102.

¹² Cəfərov, S. Müasir Azərbaycan dili. Leksika / S.Cəfərov. – Bakı: Şərq-Qərb, – 2007. – s.67; Həsənov, H.Ə. Azərbaycan dilinin leksikası / H.Ə.Həsənov. – Bakı: Nurlan, – 2008. – s. 259; Həsənov, İ. Müasir Azərbaycan dilinin leksikası / İ.Həsənov. – Gəncə: Gəncə Poliqrafiya ASC, – 2006. – s. 53.

Azerbaijani suffixes -ası or -malı: *kortəçisən*, *baltaçısən* (görəsisən, görməlisən; alasısən, almalısən) (BXş, 14).

The study of the derivational issues of the Göktürk inscriptions demonstrates that, as noted by Abulfaz Rajabli, “*Some of these suffixes generate such a richness of meaning that one cannot but be astonished.*”¹³

the suffix -ır (-ir, -ur, -ür); In terms of its structure and derivational character, this suffix resembles the modern Azerbaijani equivalent *-dır* (-dir, -dur, -dür), which forms transitive verbs from intransitive verbs. Admittedly, in linguistic literature this suffix is presented both as a grammatical form that derives transitive verbs from intransitive verbs and as one that forms the causative voice from transitive verbs, and often no definitive opinion is expressed regarding its derivational nature. Regardless of whether any evaluative opinion is expressed on this matter, no serious argument has been advanced that categorically denies the derivational function of the suffix *-dır*.

Concerning the derivational characteristic of these suffixes, Səlim Cəfərov writes that the suffix *-dır* (-dir, -dür, -dur) “*when added to intransitive verbs forms transitive verbs in which the action is directed toward an object: güldürmək, təəsdirmək, yubandırmaq, gecikdirmək, süründürmək; when added to transitive verbs, it produces again transitive verbs indicating the performance of the action by means of an intermediary: yazdırmaq, kəsdirmək, qurdurmaq, süzdürmək.*”¹⁴

3.2. Parallels in words with specific meanings formed by corresponding derivational means in the Göktürk language; Since the Göktürk language developed on the basis of internal sources without the influence of external intervention, a multidimensionality in the meanings of words is observed.

This, in turn, allows for the emergence of newer, more precise, and contextually appropriate concepts when relevant suffixes

¹³ Rəcəbli, Ə. Qədim türk yazısı abidələrinin dili: [4 hissəli] / Ə.Rəcəbli. – Bakı: Nurlan, – h. 1. – 2006. – s. 311-312.

¹⁴ Cəfərov, S. Müasir Azərbaycan dili / S.Cəfərov. – Bakı: Şərq-Qərb, – 2007. – s.157.

are added to such words. As the derivational processes of the Göktürk language are examined, it becomes clearly evident that this language possessed a remarkably rich and astonishing word-formation potential. In the Göktürk language, compared to modern Azerbaijani, the following words are attested: *yağıl* (Tq, 5) meaning “to unite, to join”; *tirilmek* (BXş, 39) meaning “to gather, to assemble”; *başlığ* (BXş, 9–10) meaning “proud, arrogant”; *tizlik* (BXş, 9–10) meaning “strong, invincible”; *kalıksız* (Tş, 30) meaning “entirely, collectively”; and *arılmak* (KTc, 9) meaning “to become sparse, to weaken.” The trace of the Göktürk word *yağıl* (to gather, to unite) is preserved in Azerbaijani in the form *yığılmaq*; the trace of *tirilmek* (to gather) is preserved in *dərmək* (to collect); the trace of *başlıq* (proud, arrogant) is reflected in *dikbaş*; the trace of *tizlik* (invincible, strong) is reflected in *dizibərk*; the trace of *kalıksız* (collectively, wholly) is preserved in (*qalmamaq*); and the trace of *arılmaq* (to decrease) is reflected in *arıq*.

3.3. Parallels in words formed by suffixes corresponding to modern usage; A portion of the derivational suffixes used in the Göktürk language are virtually indistinguishable from those in modern Azerbaijani, and their derivational functions coincide entirely.

This constitutes a clear manifestation of the continuity of ancient word-formation traditions in Azerbaijani as one of the modern Turkic languages. When considering the propositions advanced regarding the functional character of suffixes in word formation, it likewise becomes evident that the derivational requirements of the modern language do not differ from those of the Göktürk language. In the research conducted by the prominent Göktürk scholar Əbülfəz Rəcəbli, it is demonstrated that the functional scope of certain suffixes is even somewhat broader than in modern Azerbaijani¹⁵. The following examples may be cited with regard to suffixes used as derivational means in the Göktürk language:

¹⁵ Rəcəbli, Ə. Qədim türk yazısı abidələri: [4 hissəli] / Ə. Rəcəbli. – Bakı: Nurlan, – h. 1. – 2006. – s. 312-313.

The suffix -sız (-siz, -suz, -süz). In the Göktürk language, the derivational function of this suffix is extensive. As in modern Azerbaijani, it attaches to nouns to form antonymic words, and, as noted earlier, it also attaches to adjectives to form secondary adjectival derivatives (*tüz*: *tüzsiz* — “not correct, improper”). Səlim Cəfərov indicates that by means of this suffix adjectives denoting the absence of an object, and sometimes attributive nouns, are formed: *evsiz, dilsiz, adamsız, yağsız, ağılsız, susuz*¹⁶. Muxtar Hüseynzadə, with reference to the functionality of the suffix *-sız (-siz, -suz, -süz)* in forming antonyms, notes that this suffix derives negative words from positively marked bases and positive words from negatively marked bases: *dad–dadsız; su–susuz; günah–günahsız; qüsur–qüursuz*.¹⁷

-çı (-çi, -çu, -çü): *bədzici* (ornament-maker) (KTc, 11); *yerçi* (guide) (Tş, 26). *-lıq (-lik, -luq, -lük)*: *yaraklıq* (armed) (KTş, 23); *athğ* (mounted) (T, 4); *illik* (fifty) (KTş, 8–9). *-kı (-ki, -ku, -kü)*: *yırayakı* (northern) (T, 17); *aşnukı* (previous) (Mç, 32). *-sız (-siz, -suz, -süz)*: *tonsız* (without clothing, unequipped) (KTş, 26); *subsız* (waterless); *biliqsiz* (uninformed) (KTş, 5). *-la (-lə)*: *sülə* (advance with the army) (Bkş, 24); *yakala* (seize) (Mç, 20); *aŋla* (understand) (T, 34), and others.

The scientific conclusions obtained in the “**Conclusion**” part of the dissertation work are summarized as follows:

1. The historical genealogy of the Göktürks belongs to periods preceding the establishment of the Göktürk state. Here, the term “historical genealogy” is understood not in the sense of the formation of the Göktürks as an ethnic unit, but in terms of the linguistic affiliation used in state institutions prior to them. When considering the historical genealogy related to specific linguistic issues, it cannot be ruled out that the source of the Göktürk language is connected to the language of the Huns, who held power from 209

¹⁶ Cəfərov, S. Müasir Azərbaycan dili. Leksika / S.Cəfərov. – Bakı: Şərq-Qərb, – 2007. –s.156.

¹⁷ Hüseynzadə, M. Müasir Azərbaycan dili / M.Hüseynzadə. – Bakı: Azərtədrisnəşr, – 1963. – s. 275; 93.

BCE to 470 CE. Recent studies on the Hun language also provide concrete evidence that the Huns were Turkic-speaking.

2. Although the Göktürk state was not the political successor of the Hun Empire, the fact that the Huns were Turkic-speaking confirms historically that both belong to the same genealogy. The phonetic stability, lexical-semantic richness, morphological perfection, and syntactic vitality of the Göktürk language indicate that its formation and refinement could have been achieved only through its long-term independent, free, and intensive use as a medium of information.

3. Because detailed sources on the Hun language are limited, some historians and ethnographers propose unconvincing versions regarding their ethnic composition, often mixing the Huns with Mongols or other unrelated ethnic groups. The truth demonstrated by history is that after the demise of the Turkic-origin Hun Empire, the Turkic-origin Göktürk state emerged once again.

4. At a certain point in history, the Göktürk state established a strong authority. This authority was so formidable because it was cohesive and centrally governed. However, struggles for power undermined the foundations of the state. Consequently, the Göktürk state collapsed in 744 CE. Its linguistic culture, however, survived as a legacy in inscriptions on stone monuments.

5. During the nearly two centuries of the Göktürk Empire, a rich set of traditions was formed. Primarily, the Göktürk language developed a distinctive writing tradition. This writing system is so comprehensive that it fully encompasses all phonetic units of the language and fully meets the phonetic alphabet requirements of the modern period. From the time of the Göktürks to the present, many literary pieces, epics, and examples of poetry, reflecting the product of ancient Turkic artistic thought, have been preserved.

6. The main written monuments of the Göktürks consist of inscriptions engraved on stones, preserved in their original form. Although many studies characterize these writings as epitaphs or funerary inscriptions, this is a mistaken perception. These texts contain extensive descriptions, events, historical information, and episodes concerning great personalities. Extensive research has been

conducted on the structural composition of the Göktürk language. The inscriptions themselves contain sufficient material for studies on their other linguopoetic and discourse characteristics.

7. The rich written monuments of the Göktürk language have often been incorrectly presented as the Orkhon-Yenisei inscriptions in many studies. In fact, calling them Orkhon-Yenisei inscriptions simplifies a large-scale epic-level chronicle and does not recognize it as a cultural legacy of a great empire. As research on the Göktürk language deepens, it becomes evident that the sources of this language are not limited to the Orkhon-Yenisei basin.

8. Although approximately 1,500 years separate the Göktürk language from modern Azerbaijani, its traditions have continued in modern Turkic languages, including Azerbaijani. These traditions have been so strong that many lexical units, characterized by their intensity in the Göktürk language, have preserved their structural and semantic stability in Oghuz languages and modern Azerbaijani. Therefore, it can be concluded that Oghuz languages, including Azerbaijani, played a significant role in the Göktürk linguistic environment.

9. A portion of the lexical potential consists of words that are structurally partially different yet semantically equivalent. The primary reason for structural differences in Azerbaijani examples compared to Göktürk samples is that, over time, pronunciation simplification principles led to certain structural changes in Azerbaijani, while the semantic environment of words remained unchanged.

10. Because the Göktürk language has not been in active use for centuries, it retains its ancient characteristics to a greater extent. Some ancient words in Azerbaijani gradually lost their currency and became archaic. However, since traces of these words remain in Azerbaijani, their reconstruction does not pose a serious challenge. The archaism of words is related to certain factors, primarily the emergence of new, more frequently used synonyms in the language, or the influence of foreign words leading to a loss of semantic independence for native words.

11. The Göktürk language also had rich traditions in words formed through morphological means. This is primarily because the Göktürk state possessed significant influence in its time, foreign words did not enter this language, and information was processed based on internal sources. Consequently, the word-formation process was nourished by internal resources.

12. The richness of the word-formation process in the Göktürk language also led to the expansion of the semantic fields of words. Although the modern Azerbaijani language does not have exact equivalents, traces of the semantic environment of these words in Azerbaijani create parallels in corresponding concepts.

13. Some of the word-forming suffixes used in the Göktürk language do not differ in either functionality or structure from those in modern Azerbaijani. This indicates that despite the considerable temporal distance between the Göktürk and Azerbaijani languages, word-formation traditions have been preserved and continued.

14. Although certain morphological word-formation means in the Göktürk language do not differ from modern Azerbaijani in terms of functionality and structure, corresponding synonym sets have emerged in Azerbaijani through both internal sources and borrowings. This serves as a clear indicator of the development and enrichment potential of lexical parallels.

15. A comparison of the lexical potential of the Göktürk language with the lexical composition of Azerbaijani ultimately shows that the lexical potential in the modern language is a traditional inheritance of the ancient Turkic layer. Although the Göktürk language no longer serves as a medium of information, it plays a significant role in the reconstruction of many archaic lexical units and word-formation means in the modern language.

The main content of the research is reflected in the following published thesis articles:

1. Partially distinguishable in structure, but compatible in semantics, lexical parallels in the Azerbaijani and Goyturk languages // – Vienna: The European Journal of Humanities and Social Sciences, – 2019. № 6, – p. 154-156.

2. On the origin of the Goyturk language // The Sixth Internatioanl Youth Conference “Perspectives of Science and education”, – New-York: – 10 November, – 2019. – s.103-104.

3. Azərbaycan və Göktürks dillərində sturkturca qismən fərqli, semantik cəhətdən uyğun olan leksik paralellər // – Naxçıvan: “Naxçıvan” Universiteti. Elmi əsərlər, – 2020. № 1 (16), – s. 126-130.

4. Göktürks dilində müvafiq derivativ vasitələrlə formalaşmış xüsusi mənalı sözlərdə Azərbaycan dili qarşılıqları ilə paralellik // – Bakı: Filologiya məsələləri, – 2020. № 2, – s.111-117.

5. Azərbaycan və Göktürks dillərində struktur və semantik cəhətdən uyğun paralellər // – Gəncə: Gəncə Dövlət Universiteti. Elmi xəbərlər, Fundamental, humanitar və təbiət elmləri seriyası, – 2020. № 1, – s.354-359.

6. Göktürks dilinin derivativ vasitələri əsasında formalaşmış leksik vahidlərdə paralellik // – Bakı: Filologiya məsələləri, – 2020. №9, – s.246-251.

7. Göktürks dilində Azərbaycan dilinin arxaik paralelləri // – Bakı: Bakı Slavyan Universiteti. Elmi Əsərlər, Dil və ədəbiyyat seriyası, – 2021. № 1, – s.119-124.

8. Göktürks abidələrinin qrafikası haqqında // – Gəncə: Gəncə Dövlət Universiteti. Elmi xəbərlər, Fundamental, humanitar və təbiət elmləri seriyası, – 2021. № 1, – s.226-232.

9. Göktürkslərin həyat və məişəti, dini inamı və etnik mədəniyyəti // – Sumqayıt: Beynəlxalq Konfrans materialları, – 2021. № 6, – s.38-41

10. Göktürks cəmiyyətinin etnomədəni həyatı // VI Respublika Elmi Qaynaqlar Konfransının Materialları, – Bakı: – 4 fevral, – 2022, – s. 69-72.

11. Слова, образованные с помощью аффиксов, созвучных с современным языком, и параллели в них. // «Интеграция современной лингвистики с наукой, образованием и практикой в процессе глобализации: новые подходы, возможности и проблемы», – Узбекистан: – 2025, – 4 dekabr, – s.391-393

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