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ABSTRACT

of the dissertation for the degree of Doctor of Science

**AZERBAIJANI LITERARY LANGUAGE
OF THE 17th CENTURY**

Specialty: 5706.01 – Azerbaijani language

Field of science: Philology

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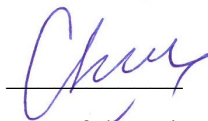
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INTRODUCTION

Relevance of the topic and degree of its development. The 17th century covers a period of the 17th-18th centuries being the first half-stage of the last phase of our literary language's writing period. This period is extremely controversial on issues surrounding the language, and extremely tense in the term of a socio-political point of view. In the context of this intense policy, one of the actual issues is to resolve the existing linguistic disputes and clarify the position of the Azerbaijani language. The 17th-18th centuries are considered as a period of nationalization. Namely, in the 17th century determined by intra-linguistic development and taken its beginning from this historical stage differentiation, stabilization, and democratization, oriented in a chain to the 18th century, it cultivates the peak point of that nationalization. That is, if differentiation is the basis for stabilization, both processes pave the way for democratization, and as a result, this unified triad process allows to the nationalization, which is transmitted through the 17th century to the 18th century and peaks in this century. If we take into account that all centuries are interconnected with each other, it means that without the study of the literary language of Azerbaijan in the 17th century, which is a historical stage of our literary language, in general, it is impossible to fully study the historical development of our language. This research goes primarily through the study of literary language norms. Because the involvement phonetic, lexical and grammatical norms in the research separately is more actual to bring clarity to the independence, leading and sustainability of the Azerbaijani language against the background of the controversies of the 17th century.

Object of the research. The main research object of the dissertation is the Azerbaijani literary language of the 17th century, which covers a century of the nationalization phase.

Subject of the research is the phonetic, lexical and grammatical norms of the 17th century Azerbaijani literary language. For studying the norms of the 17th century Azerbaijani literary language, the main factual language material is the fictional works of

outstanding word masters, representatives of this period, partly, scientific and official-epistolary style samples.

The aim and objectives of the research. The main purpose of the research, in general, is to study the phonetic, lexical and grammatical norms on a scientific basis that form a microsystem on the structural-form side of the Azerbaijani literary language norm of the 17th century. For this purpose, the following have been implemented:

- First of all, it consists of following the intra-linguistic processes that were the basis of innovation in the 17th century and realizing its assurance and defining it concretely;

- To identify the source of influence of new processes such as differentiation, stabilization, democratization, nationalization occurring within the language, to study these processes in a compact way, not in isolation from each other;

- As the 17th century playing as a role of bridge between the 16th and 18th centuries, to follow the processes against the background of the unity of tradition and innovation;

- To determine the direction of development of the 17th century Azerbaijani literary language;

- To study and reveal the concepts of “leading language”, “leading meter”, “leading style”, being in a chain relationship with each other in the variability of the norm, which is a historical category;

- To involve research the phonetic norm of the 17th century Azerbaijani literary language in connection with the orthographic norm and to determine the specifics of the orthographic norm in the study of the phonetic norm;

- To pay attention to the issue of alternating variability in the phonetic norm, to follow the direction of democratization occurring within the norm and to reveal the main reasons of this;

- To reveal intra-linguistic and extra-linguistic factors in the study of the lexical norm of the Azerbaijani literary language of the 17th century;

- To explain the lexical-semantic landscape of the period, to follow the role and degree of activity of lexical units and common

borrowings of Turkic origin in the component democratism of homonyms, synonyms and antonyms, as well as the increase of phraseme potential;

- To emphasize systemically the process of archaicization that namely began in the late 16th and early 17th centuries, to follow the later fate of the Turkic and foreign lexical samples in the archaic layer, to reveal the historical traces of most of the lexemes of national origin that have passed their time, in fact, by determining their secret protection place in our modern language;

- To follow the word-formation process in the Azerbaijani literary language of 17th century by traditional ways, to pay attention to the synthesis of national language facts with foreign ones, to determine the scope of the new vocabulary in morphological word-formation, to group suffix morphemes involved in the word-formation process according to their national and foreign structure, percentage of rate in word-forming, activity and inactivity;

- Involving scientific research comprehensively morphological and syntactic norms, which are components of the structural-form side of the norm of the Azerbaijani literary language of the 17th century, to reveal the existence of the Chagatai language facts as well as the Oghuz elements, and to determine the arrival reasons for these facts in the 17th century Azerbaijani literary language and to reveal the percentage of rate of non-Oghuz language elements;

- To follow the process of democratization in word combinations and to follow the direction of development from abstraction to concreteness, from complexity to simplicity, to bring to attention the reality of democratization occurring even in izafat which is available in the grammatical system of the Azerbaijani literary language of 17th century;

- To show the landscape of forming of the syntactic norm on the national basis;

- To reveal with linguistic facts in a complete and comprehensive way that the 17th century Azerbaijani literary language played the role of a preparatory phase for the 18th century literary language.

Methods of the research. The historical-comparative and descriptive methods have been mainly used in the research. However, statistical and structural analysis methods have been also used at the required points during the research. These haven't been implemented in isolation from each other, but as a whole, i.e., in a complex way.

Main provisions put forward for defense:

- The 17th century, in general, includes the process of nationalization of the Azerbaijani literary language.

- The 17th century is appreciated in the history of the Azerbaijani literary language as a stage in which new processes identified such as differentiation, stabilization, democratization, reorganization of nationalization.

- The 17th century Azerbaijani literary language is considered to be a transitional stage as it has developed against the background of the unity of tradition and renewal.

- The 17th century includes the change of meter, genre and style realized due to the predominance of the Azerbaijani language, and as a result, directing the Azerbaijani literary language towards the live spoken language, prepares it for the 18th century.

- The study of the phonetic norm of the Azerbaijani literary language in this period of time, especially in parallel with the orthographic norm, on the one hand, despite the long history, 17th century creates conditions for proving the immutability of the phonetic structure of our language, on the other hand compared to modern Azerbaijani literary language allows the identification and presentation of integral and differential properties.

- The lexical norm of the Azerbaijani literary language of the 17th century allows the study of historical lexicology on a more detailed and scientific basis.

- 17th century creates conditions for determining the homonymy, synonymy, antonymy of words, as well as their place in the phraseological system.

- The study of the later fate of many lexical units that left the language proves that the connection between the 17th century

Azerbaijani literary language and our modern language has not been lost, but rather continuity.

- The presence of recorded uncommon borrowings in the language makes it a reality that they are not able to slow down the new processes that started in the 17th century.

- The everyday lexicon not as a means of creating metaphors any more, but rather its influence to aruz as examples of ordinary lexical language confirms that the nationalization occurring in public opinion is reflected in the language, i.e., in fact, the classical book language falls within the scope of folklore-spoken language's influence.

- The study of grammatical norms proves, in fact, the stabilized grammatical system of our language, acquired in the 17th century, is a grammatical system that is transferred and normalized to the modern Azerbaijani literary language. This leads to the conclusion that the grammatical system of the 17th century Azerbaijani literary language is the grammatical system of the modern Azerbaijani language itself.

- The study of the norms of the Azerbaijani literary language of the 17th century reveals the reality, in general, national language features underlie normality.

- The results of the research fully prove that we already have stabilized national written literary language during the 17th century.

Scientific novelty of the research. The norms of the Azerbaijani literary language of the 17th century - phonetic, lexical and grammatical norms were fully studied in this research work for the first time. The Azerbaijani literary language of the 17th century has been studied in much wider coverage for the first time in terms of language material. The Azerbaijani literary language of the 17th century has traditionally been studied based on the language materials by such word masters as Fadai, M. Amani, G. Tabrizi, S. Tabrizi, Masihi, but also for the first time, Rahmati Pasha, Sadig bey Afshar, Tarzi Afshar, Zafar, Majzub, Vahid Qazvini, Shah Abbas Kabir, Shah Abbas Sani, Musahib Ganjavi, Mirza Saleh Tabrizi, Malik bey Avchi, Vaiz Gazvini, Murtuzagulu Sultan Shamlu, Movci, Tasir, Nasha, Safi and others. End of the 16th century from beginning of the 17th century, it was determined that the new intra-linguistic

processes that had been identified and had a direct impact on norm variability — differentiation, stabilization, and democratization — began at this period of time. The tendency towards live spoken language has been revealed in norm's democratism. It is defined and presented on the basis of a comparison of the parallels between the classical book language and the folklore spoken language, aruz and syllabic meters, respectively. The most important issue during the study - the democratization that takes place in aruz has been determined and the main reasons for it have been revealed in the 17th century.

For the first time, the phonetic norm of the 17th century Azerbaijani literary language has been fully followed, and this research has been carried out in parallel with the orthographic norm. The existence of new graphic forms in the conventional signs of the vowel system in the text has been identified and presented. The system of consonants has also been involved in a comprehensive analysis, attention is paid to the presence of specific Arabic graphemes in the writing of Turkic origin lexemes, and sometimes it is established by the facts that cause phonematic variability. All types of the law of harmony - mainly the harmony of vowels, the harmony of consonants as much as the language materials allow, and the harmony of consonants with vowels have been observed. The law of harmony, especially the labial harmony, has been examined from a new angle and the final result has been obtained.

The general landscape of the lexical norm of the 17th century Azerbaijani literary language has been defined, the lexical-semantic system has been studied, the direction of Turkic origin words and even uncommon foreign lexical language facts towards archaicization of the language systematically was first identified and presented in the late 16th and early 17th centuries. Some lexical samples in the archaic layer of our language have even been found out by their historical place in the modern language. New lexical language units, which are a manifestation of innovation in the process of word formation, have been noted and presented. The share of Turkic origination in this process has been determined. While the width of coverage of phraseological combinations in the genres of

folk poetry is a clear reality, the increase of phraseme potential in the language materials with aruz presented of the 17th century Azerbaijani literary language was assessed as one of the factors of democratism.

As a result of the study of morphological and syntactic norms, the grammatical system of the 17th century Azerbaijani literary language has been defined and presented, for the first time, along with the Oghuz elements, non-Oghuz elements - language units belonging to the Chagatai Turkic have been studied and identified and their share in this system has been determined. The predominance of Oghuz elements in the Oghuz // Chagatai parallelity has always been confirmed by factual materials. For the first time, it has been proved factually that such democratization has taken place in the izafat combinations being foreign equivalents of attributive word combinations. This is explained by the increasing degree of understanding of izafats.

In general, both in the phonetic, lexical and grammatical normativeness of the 17th century Azerbaijani literary language, the predominance of the folklore spoken language was determined, and the entrance of live spoken language to aruz and also the presence of it in aruz's democratization was revealed. Demonstrating predominancy in language materials written in syllabic meter, arrival of live spoken language facts to aruz that and its stabilization has taken the form of a system since the 17th century has been identified and presented as the main leading feature of this historical period.

Based on stability of fact, the literary language of the 17th century has been introduced for the first time in the history of the Azerbaijani literary language as a transitional stage and has been highlighted against the background of the unity of tradition and renewal. During this historical period, the direction of language towards nationalization has been presented more vividly in reference to the facts. Namely in this direction, the stage of new intra-linguistic processes, which began in the late 16th and early 17th centuries, has been appreciated as a preparatory stage for the 18th century, which reached a peak point in differentiation, stabilization and democratization.

Theoretical and practical significance of the research. The provisions and results of the dissertation can be considered a useful and reliable source for research on the history of language in general, for the study of the history of the Azerbaijani literary language, and for those specializing in historical phonetics, historical lexicology and historical grammar as well.

Approbation and applying of the research. The dissertation work was carried out at the Department of Turkology of Baku State University. The main content of the research has been reflected in the articles published in various scientific journals of our country and abroad, as well as in reports at international congresses and conferences.

Name of the organization where the dissertation has been accomplished. The dissertation was carried out at the Department of Turkology of Baku State University.

Volume of the structural parts of the dissertation separately and the total volume with characters. Introduction 8 pages, chapter I 89 pages, chapter II 64 pages, chapter III 40 pages, chapter IV 101 pages, conclusion 9 pages, list of bibliography 31 pages, abbreviations 3 pages. Total volume 346 pages - 580, 830 characters.

GENERAL DESCRIPTION OF THE RESEARCH

The **Introduction** of the dissertation states the relevance of the topic, the degree of usage, identifies the subject and object, the aims and objectives, the methods, the main provisions for the defense of the research, the scientific novelty, theoretical and practical significance, validation and applying of the research, gives information on the name of the organization where the dissertation work is performed, the volume of the structural units of the dissertation separately and the total volume with the sign.

The first chapter is entitled “**Language landscape of the 17th century and the phonetic norm of the Azerbaijani literary language**”. This chapter provides information about the position of the Azerbaijani language, the direction of development, new intra-

linguistic processes occurring in the Azerbaijani literary language of the 17th century. The phonetic norm of the 17th century Azerbaijani literary language is involved in research in parallel with the orthographic norm. A more accurate and comprehensive analysis of these issues is explored in the following four sections.

The first section of the dissertation is entitled ***“Language policy of the 17th century and nationalization in norm”***. It is noted here that each historical period is transferred to the memory of history with its socio-political, economic, historical and cultural content, as well as its own linguistic environment. From this point of view, the 17th century isn't exception. The 17th century, which is adjacent to the 16th century, on the one hand, as a historical stage attracts attention sharing a tradition but doing preparations for the 18th century with new processes going on inside, and on the other hand feudal wars, invasions by foreign countries, as well as, as a stage in which long-lasting internal strife takes place after death Shah Tahmasp I (1524-1576). The Azerbaijani literary language of the 17th century is developing against the background of the unity of tradition and innovation. In other words, it does not completely break away from its antecedent, but prepares in itself the renewal that will be passed on to the next one. This renewal is possible due to new internal processes of language - differentiation, stabilization, democratization. This direction in language marked the way of decline of classical book language. Due to the change of the concept of the leading language in favor of the Azerbaijani language, the folklore-spoken language has entered the path of leading one. Thus, the processes such as reorganization of differentiation, stabilization, democratization, nationalization which occurring in language give a special normality to the Azerbaijani literary language of the 17th century. The norm of each period is determined on the basis of the literary and fictional language samples created at that time. Representatives of the 17th century also endowed the literary and fictional language with nationalism and democratism, which made it suitable for common understanding. They brought to the Azerbaijani literary language of the 17th century the language of fairy tales, which began with a standardized title, such as *“biri varmış, biri*

yoxmuş...”. The most interesting thing is that, the narrative language of Amani such as “*Bir qarı kim, xərfligi yar imiş, Beş oğulu və bir ləkü bar imiş...*” (Amani), and Fadaï such as “*Var idi Bəsrədə bir varlı tacir, Ticarət ustası, kirdarlı tacir. Misirdən mal alar, Hində gedərdi, Ticarət məqsədilə seyr edərdi...*” took a way to aruz. Masihi, who is known among the word-representatives of the 17th century for his language difficulty, apparently had to turn to the language simplicity after seeing this development of the language such as “*Dedüm ki, dərdə eylə dəvə, dedi, ya nəşib. Dedüm ki, əhdə eylə vəfa, dedi, ya nəşib...*”. Even the 17th century masters of the word themselves acknowledged this renewal. They had to confirm that this path coming from ud, ney which correspond to the genres of classical poetry, going to saz, which corresponds to the genres of folk poetry, and that the era of saz has already arrived. Masihi said “*Ta sınımaya, saxla əldə sazın...*”; “*Dərd ilə tərənə düzdi sazə*”; “*Ta kim qoşalar səda o sazə...*”; *Bir rəng ilə qıldı müyə ağaz, Od saldı dili-hilalə ol saz*”, and Q.Tabrizi said “*Gətir, saqi, şərabi-nab, mütrib, sazını saz et, Çəkib bir naləvü bülbülləri dörd yandan avaz et*”. Thus, the leaders of the 17th century fictional style of the set a new trend in the language. However, there is a connection between the language of classical books and the language of folklore. While the former passed on traditional words and expressions, common Arabic and Persian words to the latter, the latter did not grudge them the spirit of a live spoken language. Those that passed from the former were not able to break the barrier of the live spoken language, but simply strengthened their poetic power by expanding the scope of their linguistic richness, and the latter were able to present the linguistic landscape of the 17th century by combining the traditional ones with the live spoken language.

Thus, the classical norm, which demonstrates long-term activity, if it is possible to say so, the “*foreign-based norm*” from the 17th century gives its place to the “*national norm*” that reflecting normativeness of the Azerbaijani language, syllabic verse, genres of folk poetry. In all cases, the norm of the literary language of the 17th century ensures the convergence between the oral and written

branches of the literary language and prevents the formation of a gap between them. Thus, this new level of development in normalization directs the literary language of 17th century Azerbaijan to a live spoken language, a process that ends in the late 18th century. It is a reality that the functional-content aspect of the norm, as in different stages of historical development of our language, presents the stylistic definition of the literary language norm in the 17th century too, while the structural-form aspect acts as a system of phonetic-orthographic, lexical and grammatical (morphological and syntactic) norms of the 17th century Azerbaijani literary language. For the first time, these norms, which define the structural-form aspect of the norm of the 17th century Azerbaijani literary language are involved in research in bulk, which ensures the disclosure of the general content with whole meaning of the 17th century literary language norms.

In the second section of the first chapter “*Vowels in the phonetic system of the 17th century Azerbaijani literary language*” it is informed that the processes of differentiation, stabilization, democratization and nationalization, founded in the late 16th century, as in all norms of the the 17th century Azerbaijani literary language also take the lead in the phonetic norm. Our classical heritage is read differently by various researchers and textologists and is presented differently to the world of science, as well as to the modern readership. This reveals variability of lexical units in terms of content that occurring in the context, as well as causes to be formed phonovariants of many lexical units. S.Alizade also supports the idea that *the compilers that publishing classical literature, our language and literary historians have an intuitive approach to Arabic graphics, and in the transcription of texts they are based more on personal opinion than on a single scientific-theoretical principle*¹. Of course, this also manifests itself in the 17th century. Despite the use of Arabic graphemes, in the orthographic norm the classical system always alternates with the folklore-speech system, but the preference is gradually shifted to the latter. That is, the phonetic system also

¹ Əlizadə, S. Orta əsrlərdə Azərbaycan yazı dili / S.Əlizadə. – Bakı: ADU nəşriyyatı, –1985. – s.9

begins to take advantage of this. In general, starting from the 17th century, the “*phonetic structure of the language is democratized, nationalized – Turkified*”¹. Not only in the 17th century, but in general, the normalization of the phonetic system of the national literary language of Azerbaijan occurs gradually. One of the main reasons for the delay is the discrepancy between the Arabic graphics system and our national phonographic system. This discrepancy, of course, causes confusion in part. The difficulty is also that, with the exception of “alif” (ا) (it should be noted that there is no concreteness in “alif” in terms of sound it expresses in writing), the other writing marks act as consonant sounds. However, in the writing system of the 17th century, there are also some syncretic graphemes, which are indicators of consonant sounds, and these symbols, in addition to performing their main functions, act as representations of some vowels. We are talking about the fact that these graphemes express both consonant and vowel sounds in writing. These are the letters “waw” (و), “ye” (ی) və “he” (ه), that is, “hayi-hawwaz”.

Let’s repeat the well-known fact of the classical language in general, as well as the writing system of the 17th century Azerbaijani literary language, that although long vowels take their place in the writing, short vowels are not reflected. Of course, this belongs to borrowings and has character of system in words of Arabic as well as Persian origin. In lexical units of Turkic origin, when it comes to the use of vowels in writing, there is a sequence. That is, vowels are either spelled or not seen in the spelling system. If we pay attention to the percentage of usage in comparison, the leadership is resolved in favor of those which using in the writing system of the 17th century Azerbaijani literary language. Let’s look at examples: *qoyub* — قویوب *könül* — کونکول *sinsiz* — سینسیز *bulmaydur* — بولمايدور — *bilməs* — بيلماس (Masihi).

As can be seen, vowel sounds are reflected in the root morphemes of all presented lexical units. However, in the 17th century Azerbaijani literary language, there are both word roots

¹ Xudiyev, N. Azərbaycan ədəbi dili tarixi / N.Xudiyev. – Ankara: – 1997. – s.280

(*düştüm* دشتوم), and suffixes (*könlüm* کونکم) that do not reflect vowels.

Sometimes it is also possible to spell the same lexical unit (both the main and auxiliary parts of speech) from the point of view of whether the vowel is written or not: *kimi* — کیمی *kimi* — کمی (Masihi)

We are also witnessing the formation of phonoparallelity of the same lexical unit according to the vowel phoneme. For example, the pronoun *mən*, which expressing the first person singular, also appears in the writing with the pictorial sign of *min*. The same can be said of the second person singular pronoun *sən*. So, although they are equivalent in terms of content, the spelling of words, of course, is accompanied by variability. Examples such as *Mən* مب // *min* مین ; *sən* سن // *sin* سین confirm this. It is possible to present this type of lexical units with many examples. *Kim* کیم // *küm* کوم ; *tik* تیک // *tək* تک ; *qəra* قرا // *qarə* قاره ; *heç* هنج // *hiç* هیچ ; *daxi* داخی // *dəxi* دخی ; *nə* نه // *ni* نی ; *ki* کی // *ke* که // *kim* کیم and so on, such facts also indicate the variability of a language example in writing. It is even noted that sometimes lexical units with the same phonetic form enter the writing system of the 17th century Azerbaijani literary language with different spellings: *kim* — کم کیم, *və* وه — və و ; *ilə* ایله — ilə ایلا. The external sound structure of the word in the actual language examples presented, of course, cannot affect the content, it simply changes its phonetic cover. Thus, the content is preserved, and the differences occur on the basis of phonofom. Details from modern language occur based on just one of these parallels. Thus, the definition of the position of the vowels, as well as the diversity of positions provide the differences in terms of the phonetic structure of the word in the phonetic-orthographic system of the Azerbaijani literary language of the 17th century. As a result, this occurs to a greater or lesser extent in the phonofom of a group of lexical samples over a period of time when literary language is spoken, and as a result this reality occurring in the phonetic cover of the word causes the duality, and sometimes even the trinity, that is separated from each other in the spelling of the word. This is accepted to be as a part of the historical

manifestation of the phonetic and orthographic norm of the 17th century Azerbaijani literary language.

Even the phonetic phenomena that occurring in the phonetic structure of the Azerbaijani literary language of the 17th century (of course, related to vowels) affect the existing phonetic cover of the word, the form of writing. These phonetic phenomena are as follows:

The parallelism of **a** ~ **o** informs a duality that occurring in terms of attitudes towards a group of factual language samples recorded in the 17th century Azerbaijani literary language. That is, the historical and modern views on the issue stands face to face. In order to explain this issue, the facts recorded from the literary and fictional samples of the period allow to confirm this. Lexical units such as *Av* آو ; *avçular* آوچولار ; *savurur* ساورورر ; *qavma* قاقوماق; *avuc* آووج ; *aña* آنکا (ona); *anıñ* آنینک (onun) ... are the result of this parallelism in the 17th century Azerbaijani literary language. With the exception of the two words presented (*aña* və *anıñ*), all the remaining words are the lexical facts of the live spoken language with these phonetic covers, as they are today. The historical approach to the problem proves that the use of these words with the vowel [a] is an older phenomenon, and the transition of [a] to [o] took place in the later stages of language development. For example, speaking about the fact that the allomorph *av* is older than the phonovariant *ov*, E.Azizov notes that *during the period when the form ov was actively used, the occurrence of the form av in literary language samples was connected with the writing tradition*³. Ancient sources also act as a confirmer of our opinion. As a source, we are confronted with the ancient phonoform of these lexical units in the dictionary of words collected by M. Kashgari from the language of the Turkic tribes. Concretely, the logical conclusion of our thought is the manifestation of the lexical units with the phonoforms such as *ovuc avut*, *ovçu awçı*, *ovlamaq awla-*, *sovurmaq sawur-*, as well as *govrulmaq*, *qovuşmaq... kawrul-*, *kawuş-* ... respectively. At present, they continue their existence in dialects with these phonoforms. *ü* > *i*

³ Əzizov, E. Azərbaycan dilinin tarixi dialektologiyası / E.Əzizov. – Bakı: Bakı Universiteti nəşriyyatı, – 1999. – s.151

(*vüsal* وصال → *visal*: Onun sübhi-*visalın* kim, həyatım tək bəqasızdır –Q.Təbrizi), ə > i (*Xəyal* خیال → *xiyal*: Fikrim, zikrim, *xiyalım* Sən, sən, sən, genə sən –Sarı Aşıq; *Eyləyibdür* ایله بیدور → *Eyliyibdür*: *Eyliyibdür* nöqtəyi-xalın məni pərkarsız – S.Təbrizi) sound transitions also create the reality of the same view.

In fact, this is being closed of the vowel in front of the consonant [y]. Although the first language fact is recorded in the folklore-spoken language, and the second example is recorded in the classical-book language, the change presented in both lexical units is equivalent to the live spoken language. For example, although the word “eyləmək” itself today enters a narrow range due to its usage, the pronunciation of the word (*eyliyib*) belongs to the people: edib → *eliyip*; xəyal → *xiyal*. So, the pronunciation of live speech permeates the text and draws our spelling to nationalization, which also leads to democratization. This phonetic phenomenon, which is also noteworthy for its low frequency of usage in dialects, also appears in the comparative analysis of *Bashkir*⁴, Tatar and Khakas languages with the Azerbaijani language. Thus, the vowel [ə] used in the first syllable of the word in the Azerbaijani language corresponds to the vowel [i] in the languages mentioned above. Lexical units *sən, gəl, kəs, tər, səkkiz* in the Azerbaijani language; *sin, kil, kis, tir, siqez* in the Tatar language; it acquires new phonofoms in the Bashkir language such as *hin* (sən), *kis, tir, hiqez* (səkkiz)⁵. According to A. Vəliyev, “*this phenomenon, which is also recorded in transitional dialects, occurs at the beginning, first and next syllables of the word due to closure. The reason of occurrence of these substitutions can be thought of as the influence of the following sonorous sound ([n], [r]), [y] on the vowel [ə], and in rare cases the neighborhood on the voiceless consonants [ş], [k]*”⁶.

It is worth mentioning an important fact. This is due to the fact

⁴ Баскаков, Н.А. Введение в изучение тюркских языков / Н.А.Баскаков. – Изд. 2-е. –Москва: Высшая школа, – 1969. – с.284

⁵ Исхаков, Ф.Г. Характеристика отдельных гласных современных тюркских языков // Исследования по сравнительной грамматике тюркских языков. Фонетика / Ф.Г.Исхаков. – Москва: Изд-во АН СССР, – ч. 1. – 1955, – с. 78

⁶ Vəliyev, A. Azərbaycan dilinin keçid şivələri / A.Vəliyev. – Bakı: Elm, – 2005. – s.84

that the written monuments of the 17th century were written in the old Azerbaijani alphabet, based on Arabic graphics, and there was a difference in the reading of what was written. Try to show our thoughts on examples:

ایستاماس حور و پری همدم لیغینی هر کیمونک
İstəmäs hurü pəri həmdəmliğini hər kimüj... (Masihi).

At first glance, it is assumed that there is a substitution of ə > a. In fact, due to the fact that “alif” expresses the sound [ə], during reading the presentation of this lexical unit with the phonetic cover “istəmäs” is a reality. Of course, it does not seem convincing that at this historical stage of our literary language (or at other times) these lexical units we are talking about in a language based on nationalization, for example, concretely *istəmäs* → *istəmäs* ایستاما
 س , e > i exposed to sound transition *demä* → *demä* // *dimä* دیما
 lexical units should be pronounced as *istamas*, *dima*, ie in accordance with the written language. This, of course, was only a matter of related to orthographic principles. In our opinion, this is due to the atmosphere of the new era, to be more precise, to democracy, which is one of the processes newly beginning in the language. According to N.Jafarov, who turned the 18th century Azerbaijani literary language into an object of analysis and research, “such hesitations are due not to the instability of the orthographic norm, but to the occasional breaking of the normativeness in pronunciation (due to democratism)”⁷. There aren’t such facts neither in the 18th century, nor the 19th century, nor the 20th century. T. Hacıyev, who does not rule out conditionality in such cases, writes when analyzing the orthographic norm of the Azerbaijani literary language in the early 20th century: “... Contemporaries themselves testify that words *əncəq*, *bəşqə* (انجق بشقه) are written, *ancaq*, *başqa* (باشقا) are read; *anlaşılısun* is written (انلشلسون), *anlaşılısın* (آنلاشیلین) is read; *toğri* is read as *doğru*”⁸. These facts prove once again that in the 17th century Azerbaijani literary

⁷ Cəfərov, N. Azərbaycan türkcəsinin mililəşməsi tarixi / N.Cəfərov. – Bakı: Azərb. Dövlət Kitab Palatası, – 1995. – s. 55

⁸ Hacıyev, T. XX əsrin əvvəllərində Azərbaycan ədəbi dili /T.Hacıyev. – Bakı: Maarif, –1977. – s.118

language, the reading of graphic symbols expressing vowels in writing in different ways is reality. In general, it turns out that in the phonetic-orthographic system of the 17th century Azerbaijani literary language, the pronunciation of live speaking has the power over spelling is directed towards leading.

The third section of the first chapter is called *“Consonants in the phonetic system of the 17th century Azerbaijani literary language”*. It is noted in this section that “saghir-nun” which makes a difference in the consonant system of the 17th century Azerbaijani literary language, is the presence of Arabic sounds that do not correspond to the pronunciation of the Turkic throat, the expression of the same sounds with different graphemes, and the syncreticity of some graphemes. The scientific reality of this syncreticity is that the letter “kaf” expresses the sound [kʰ] along with the consonant [k] (yutmak **ک** یوتماک, qılmak **ک** قیلماک); [g] (**گ** کورمک → körmək → [görmək]) and [ŋ] (**گ** مردوم لارنیگ : Natəvan *mərdümlərnii* qaninə qılmış göz qəra – Masihi); the letter “jim” expresses [ç] along with the sound [c] (**ج** چün, **ج** çəmən); the letter “qaf” expresses [kʰ] along with the sound [q] (qılmak — **ک** قیلماک), in some cases sound [x] (**ق** یوق — yoq, i.e. “yox”; **ق** چوق — çoq, i.e. “çox”). T. Hacıyev also notes that *until the beginning of the 17th century, ق (qaf) was pronounced as [kʰ] in such type of words, and it was considered the norm of classical literary language. It should be pronounced as [x] from the middle of the 17th century, i.e. after it was based on the pronunciation norm of the people*⁹. All of these, of course, indicate the equivalence of [q], [x] and [kʰ]. Accepting that the parallels [q] and [x] have a very old history, E. Azizov, based on historical linguistic facts, states that *even in the 5th-6th centuries it was considered acceptable for the Turkic tribes of the South Caucasus*¹⁰. Today, being active linguistic facts of our language vocabulary, the words such as *buyruq, doqquz, qul, qapı, qıpçaq, qara, qızıl, qatı, qıl-, qız, qar, qaz* have been active in the phonological structure of

⁹ Hacıyev, T. *Azərbaycan ədəbi dili tarixi* / T.İ.Hacıyev. – Bakı: ADU nəşriyyatı, – 1976. – s. 53

¹⁰ Əzizov, E. *Azərbaycan dilinin tarixi dialektologiyası* / E.Əzizov. – Bakı: Bakı Universiteti nəşriyyatı, – 1999. – s.100

the old Turkic written monuments of the in the form *buyuruk, tokuz, kul, kapiğ, kıpçak, kara, kızıl, katı, kıl-, kız, kar, kaz* it also indicates the reality of this idea (of course, our idea). These examples clearly show us the parallelism [k'] // [q]. Expressing more specific, it is an objective reality that these lexical language examples, which begin with [k'], are replaced by the consonant [q] in the phonographic system of modern Azerbaijani. The opposite variant is also recorded in the language. Thus, the fact that a group of words beginning with the sound [k'] in our modern language is used in accordance with the live spoken language also indicates this reality (*kolxoz* → *qolxoz* // *qalxoz*; *klub* → *qulup* *karton* → *qardon*). It is noted that the presented syncreticity sometimes allows the duality in the phonetic-orthographical system of the 17th century Azerbaijani literary language. The expression of the same lexical unit within a ghazal, for example, the word *qonçə* in the form of غنچه, as well as غنجه, is the reality of the existence of variant phonofoms of words according to graphic symbols. We are witnessing such a duality of syncretism not only in writing but also in reading. *Kök fəzası nə məqali-pəru bal açmaqdır...* (S.Tabrizi); *Yer ilə gög aşıqın başinə girçək dar imiş* (Rahmati).

In the phonetic structure of the Azerbaijani literary language of the 17th century, there are a number of parallels related to the consonants, as well as phonetic phenomena, which are of special interest in terms of studying the linguistic landscape of our language in the 17th century. Sound transitions such as b > m (*كرجه وصلونكدين*) *جدا دشتوم مونكا شادام ولي* / *Gərçə vəslünjdin cüda düştüm muña şadəm, vəli ...*); b > p (*فرقتيدین شمع تک آتش دوشوپتور جا*) *فیرقەتیدین şəm tək atəş düşüptür canimə*); t > d (*یوزیدین زلفین دوتوب مسیجی سوردی مینی یوزیدین*) *Zülfin dutub Məsihi sordı mini yuzidin*) [Masihi]; q > x // h (*Qaçan ki, yar visaliğə ittisalım bar* (Masihi); *Ey könül, sən xanda, Məcnun xanda, bari əbsəm ol – Rahməti*; *Gözəlin qaşı qaradı, Bayqunun meyli haradı?*–Ashig Abbas) are examples of this. In general, the prefix [q] which is accompanied by activity and abundance of quantity in the 17th century Azerbaijani literary language is considered to be the oldest variant. However, it is also seen clearly that the variant [h],

which plays the role of the weakest link in the stages of development of the language up to this point and actually, it's a fact of the vernacular itself, is oriented towards intensity.

The factual language samples selected from the literary-fictional language samples of the 17th century representatives also play a sufficient role in determining the initial phonofoms of the word. For example, in the phonetic system of the Azerbaijani literary language of the 17th century, at the beginning of the word there are found examples of lexical language that reflecting parallelism d ~ t: *تورلو تورلو جانه آفت کوستور* / *Türlü-türlü canə afət göstörür ...* (Masihi); *Ğər tarağ diş ilə, ey Rəhməti, ol zülfi açə...* – Rahmati; *...Ki, keçdi ömri-əbəd, tüşmədi qarası hənuz* (S.Tabrizi); *Ol gecə bəsrək ətidin toydular* (Amani). The beginning [t] presented in the world of linguistics is regulated not by Oghuz language features, but by Kipchak elements. T. Hacıyev, who recorded this voicelessness (*tolu, toğru, taş, tamar, tam-...*) which also exists in the language of G. Burhaneddin, originally from the Salur tribe of the Oghuzs, described it as a feature of the Kipchak language and writes: “*So, the concept of Oghuzs in Caesarea it does not reflect the ancient Oghuz tribe, it is a metamorphosed ethnonym. In the place where the poet was born and grew up, the Azerbaijani folk language formed on the basis of different tribal languages has been functioned*”¹¹. Apparently, although it was in form of episodic in the phonetic structure of the 17th century Azerbaijani literary language, this phonological change at the beginning of the word in non-active level should be considered as a remnant of those historical periods, on the other hand, as a result of the influence of Chagatai Turkic. Let's not forget that these linguistic facts are mainly recorded in the language of word masters who cannot avoid the influence of the Chagatai language. But it is also a fact that historically beginning [t] has been distinguished by its initial activity at the beginning of the word. *The use of 1006 words beginning with [t] instead of 18 words beginning with [d] in M. Kashgari's work “Dīwān Lughāt al-Turk, is proof of*

¹¹ Hacıyev, T.İ. Azərbaycan ədəbi dili tarixi / T.İ.Hacıyev. – Bakı: ADU nəşriyyatı, – 1976. – s.97-98

this”¹². Even today, the fact that many petrified lexical units for our language are given in M. Kaşğari’s dictionary under the heading [t] indicates the historical leading, and perhaps duality, of this linguistic fact. Therefore, the transition from the consonant [d] to the consonant [t] is out of the question.

The lexemes beginning with [y] are also noteworthy for their antiquity:

Yırağ غنجه كولى بلبل اون چكتى و بير كلد : بيراغ
 بيراغ / *Gönçəgüldi, bülbül ün çəktivü bir güldin yırağ...*;
Yığlamaq ييغلاماق : *Yığlar bu dü çeşmi-əşkbarım (Masihi); Yılan*
 ييلان : *Oda düşmüş yılan tək gecə-gündüz piçü tabım var (Zafar).*

Speaking of such type of lexical units, some researchers believe that these words have undergone phenomenon of sound addition. It should not forget that the word does not come from modern times to history, but from history to modern times. Therefore, in fact, these lexemes become petrified in our language as they move towards the later stages of historical development of our language, undergoing the phenomenon of sound loss, that is, losing the beginning of [y]. There is noted 3 developmental lines in the direction of these lexemes towards modern language:

1. The beginning [y] falls and the rest of the word is stabilized in the language as it is:

yigit → *igit* (brave) yüz → *üz* (face) yürək → *ürək* (heart)
 yudmaq → *udmaq?* (swallow)

2. The beginning [y] falls and after the consonant y, vowel [i] turns to the vowel [i]:

ı > i : *yılan* → *ılan* (snake) *yırak* → *irak* (far away)

3. The beginning [y] falls, after the consonant [y], vowel [i] turns to the open vowel [a]:

ı > a : *yığlamaq* → *ağlamaq* (to weep) *yığac* → *ağac* (tree)

Our research once again reveals that words beginning with [y] are older, and this is the original phonofom of the lexemes that are talked about.

¹² Kaşğari, M. *Divanü lüğat- it türk: [4 cilddə]* / Tərc. ed. R.Əskər. – Bakı: Ozan, – c. 4. – 2006. – s. 494-594

In the vocabulary of our modern language, many words of Turkic origin with a vowel ending too, we see the historical phonetic manifestation of in the 17th century in the Azerbaijani language with a consonant ending. Facts that are recorded cover both the main and auxiliary parts of speech. Language facts such as sarıġ (ساریق // ساریغ : Könlü qəmgin, canı məhzun, bənizi sarıġ aşkı al –Masih); atlıġ (اتلیغ : Ol cümlədin “Məcməül-xəvas” atlıġ bir nüsxə... – S.Afshar); sarın (سارین : ... Ki, sərxoş mey çəkər yer üzrə hər gün sübh dəm sarın –S.Tabrizi); kim (کیم // کم : Deməz kim, var, ya yox, iltifatım bişü, ya kəmdür – M.Shamlu), sürük (سوروک : Bir sürük oğlum, uşağım bardur ac – Amani, p.289); ilən (ایلن : Eşqin ġəmin şərəkət ilən zəbt qılmaġa Canü könül arasidə hər dəm niza olur – Amani)... ; isən (ایسن : Əġər sən alır isən, ey bəradər, Sataram, məndə vardır iki cövher – Fadaı) are obvious examples of this. It is said an opinion about that the lexical units we present have also undergone phenomenon of sound addition. Of course, these are the results based on the phonetic covers of same lexical units in our modern language. This is completely far from reality. If we take into account that historically words of Turkic origin end with a consonant, the reality of our opinion will be confirmed once again. *This reality is the logical conclusion of the statistics on lexical units of Turkic origin reflected in the dictionaries of Sh. Sami and V.V.Radlov*¹³. This, in conclusion, confirms the idea that the form ending by consonant is the oldest form of lexical units of Turkic origin. It is only in the later stages of the historical development of our language that the strong development from the closed syllable to the open syllable caused the consonant to fall from the end of the word, and this process made it a reality that these lexemes are stabilized with the phonofrom ending by vowel in the language today.

The section entitled **“Law of harmony in the phonetic system of the Azerbaijani literary language of the 17th century”** is the last fourth section of the first chapter. It is presented here that the law of harmony in the phonetic norm of the Azerbaijani literary language of the 17th

¹³ Hacıyev, T. Azərbaycan ədəbi dilinin tarixi: [2 hissəli] / T.Hacıyev. – Bakı: Elm, – h. 2. – 2012. – s. 341-342

century is one of the most necessary and analytical issues. When speaking about this harmony, which includes not only the harmony of vowels, but also the harmony of vowels and consonants, as well as consonants and consonants, more attention is paid to the harmony of vowels. Because vowels play an important role in defining synharmonism as a phonological phenomenon. The law of harmony, which is considered a normative phonological phenomenon, appears with all its might in the presence of vowel phonemes and their harmonization. It should be noted that the law of harmony plays an important role in determining the dialect basis of the language, not only in the Azerbaijani literary language of the 17th century, but in the Azerbaijani literary language in general. The existence of harmony in the root of the word and between the root of the word and the suffix brings a notion to the labial and palatal harmony in the Azerbaijani literary language of the 17th century. In general, in linguistics is more spoken of two types of vowel harmony: 1. Palatal harmony 2. Labial harmony. If the palatal harmony is achieved by the sequence of hard (the back of the tongue) and soft (the front of the tongue) vowels, in labial harmony, almost all linguists rely on the harmony of labialized and non-labialized vowels. In fact, if we say “non-labialized vowels don’t have any connection chain with labial harmony” - we are not mistaken. In this regard, based on the opinion of E. Azizov, we are far from considering the *differentiation of the harmony of non-labialized vowels in labial harmony*¹⁴, and the sequence of only non-labialized vowels in palatal harmony. There are also *many researchers who correctly refer to palatalization and non-palatalization in palatal harmony*¹⁵, and *perceive the palatal harmony as the palatal and velar*¹⁶

¹⁴ Əzizov, E. A həng qanununun prinsipi haqqında // Türkölogiya, – 2000. № 1-4, – s.45

¹⁵ Кязимов, Ф. Принципы сингармонизма в азербайджанском языке // Известия АН СССР, – 1954. т. 13, вып. 1, – с.89-91; Щербак, А.М. Сравнительная фонетика тюркских языков / А.М.Щербак. – Ленинград: Наука, – 1970. – с.121-122; Кязимов, Ф. Принципы сингармонизма в азербайджанском языке // Известия АН СССР, – 1954. – т. 13, вып. 1, – с. 46-47

¹⁶ Сравнительно-историческая грамматика тюркских языков: Фонетика / – Москва: Наука, – 1984. – с.454

harmony. According to prominent researchers, *labial harmony should not be taken in isolation form from the palatal harmony*¹⁷. In labial harmony, it is acceptable for the vowels (front labial, i.e soft labial and back labial, i.e hard labial) to follow one another, *which is more fully shown to be found in the Black Kyrgyz and Altai dialects among the Turkic languages*¹⁸. In the phonological system of the Azerbaijani literary language of the 17th century, as one of the agglutinative languages, law of harmony is observed at the root of the word with a high percentage. In the phonetic structure of the 17th century Azerbaijani literary language, the firmness of harmony between the root and the suffix does not escape attention. In the phonetic structure of the 17th century Azerbaijani literary language, the predominance of the labial variant is sometimes noted in the suffix morphemes which added to the roots of the word (*nədiir, əyağımdadır, ırağımdadır, yaşımdur, aşımdur, başımdur, qaşımdur, cananıdur, dərmanıdur, zindanıdur...*). Directing at the labialization in comparison with the roots of words is recorded as the leading mass in morphological features, but this is not seen the same level and quantity in the language of the representatives of the 17th century. Abundance of quantity has Amani and Masihi's language. The functionality of the labialized variant in suffixes comes from the Tabriz-Shirvan dialects, which took a leading position in the period of our literary language till the 17th century and formed the koine of the literary language. In the koine of the 17th century Azerbaijani literary language, the Tabriz-Shirvan dialects and Karabakh dialects alternate, and it is felt that the latter is already moving towards intensity. In general, *“the linguistic reason for the weakness of the distinguishing feature of the labialization in the history of our language ... is that for vowels used in suffix*

¹⁷ Дмитриев, Н.К. Турецкий язык / Н.Дмитриев. – Москва: Изд-во восточной литературы, – 1960. – с.17; Азизов, Е. Гармония гласных в диалектах и говорах азербайджанского языка: / Автореферат диссертации ... кандидата филологических наук / – Баку, – 1974. – с. 9

¹⁸ Богородицкий, В. Законы сингармонизма в тюркских языках // Вестник Научного Общества Татароведения, – 1927. № 6, – с. 6-8

*morphemes, this sign has no phonological meaning*¹⁹.

In the 17th century Azerbaijani literary language, we also meet, albeit partially, the existence of disharmony between the root of the word and the suffix morpheme, which is again due to Arabic graphics. Because as a result of the influence of these graphics, multivariate suffix morphemes (written in two or four forms) perform in one form. This inevitably leads to a violation of harmony between the root and the suffix: *qapısına* (q + *q+q*) → *qapusinə*; (q + *i+i*) → *قاپوسینه* ; *gözəllik* (i + *i*) → *gözəlluğ* (i + *q*) → *گوزللوغ*

In the phonetic system of the 17th century Azerbaijani literary language, the subordination to harmony of foreign lexical units also shows itself. The subordination of a foreign word to harmony recorded in the genres of folk poetry goes in two ways:

1. Foreign lexical unit as a whole attracts attention with its subordination to harmony: For example: *həllac* *حلاج* → *hallac*, *aşiq* *عاشق* → *aşiq*, *tələ* *طالع* → *talah*, *nanə* *نانه* → *nana*, *busə* *بوسه* → *busa*, *badə* *باده* → *bada*...

2. Part of a foreign word (mainly the last part) subordinates to harmony: For example: *nişanə* *نشانه* → *nişana*, *divanə* *دیوانه* → *divana*, *yeganə* *یکانه* → *yegana*, *viranə* *ویرانه* → *verana*...

Thus, in the spelling and pronunciation variations of foreign words, the live pronunciation norm overcomes the traditional orthographic norm of these lexical units and re-enters the spelling, writing system of the 17th century by acquiring appearance of the new phonetic cover. It should also be noted that in this case, the vowel lengthening in foreign words is eliminated. So, in fact, the new phonofoms acquired by foreign lexemes make obvious the pronunciation norm of our live spoken language in the poetry of the 17th century. In our opinion, this is democratism of pronunciation and is the arrival of democratism in the Azerbaijani literary language. In the phonetic structure of the 17th century Azerbaijani literary

¹⁹ Axundov, A. *Azərbaycan dilinin fonetikasi* / A.Axundov. – Bakı: Maarif, – 1984. – s.25

language, we are also witnessing a disharmony in the lexical samples of Turkic origin. (Şışəmi gər çalsa daşdan-*daşə* ol rə'na igit; Börkini əgri qoyanda *başə* ol rə'na igit; Gözdən axan qətrə-qətrə *yaşə* ol rə'na igit; Versə gər rüxsət göz ilə *qaşə* ol rə'na igit; Kaş tez düşseydi, Qövsi, *başə* ol rə'na igit. (Q. Tabrizi). This linguistic phenomenon, called “imala”, which arose from the demand of aruz not only in 17th the Azerbaijani literary language, but also in classical literature in general, is a violation of vowel harmony in order to restore the rhyme.

Another type of harmony law is a consonant harmony. It should be noted that although all linguistic literatures talk about this type of law of harmony, it does not matter at any time of the historical period of our language, it provides information about the weakness of consonant harmony. We see the same landscape in the phonetic system of the 17th century Azerbaijani literary language. The remnants of this harmony show itself at the junction of the root and suffix today. More specifically, a root of the word ending in a voiced consonant requires a suffix morpheme beginning with a voiced consonant.

(gün + lər — كونلار , bir + lə — بيرله , bir + mak — بيرماک , bul + mış — بولمیش).

Conversely, a root morpheme ending in a voiceless consonant requires a suffix beginning with a voiceless consonant (*it* + sə — ايتسه , düş + tü + m — دشتوم , düş + üp + tür — دوشوپتور). Even in this position we see pairing of the same voiceless consonant (*tutti* — قوروتتى — qurutti — توتتى). As one of the Oghuz languages, despite the fact that voiced consonants is predominant in our language (especially at the beginning of the word and partly in the middle of the word), the Azerbaijani literary language of the 17th century demonstrates episodically in this type of harmony.

The harmony of vowels and consonants is also remembered for its small manifestations in the phonetic system of the 17th century Azerbaijani literary language. This harmony takes place both in the vowels and consonants in the root morpheme of the word, and between the suffixes attached to the root of the word. That is, if the word has back vowels, the suffix must have back consonants.

Conversely, if there are front vowels, then it must be followed by front consonants within the suffix morpheme. This can be applied to very few words of the modern Azerbaijani literary language today. That is, at present, this type of harmony is observed in any part of the word, but not in the whole word. The same idea can be mentioned to the Azerbaijani literary language of the 17th century.

In general, based on the conclusions we have reached and the results we have obtained, our final opinion is that Turkic features are the basis of normality in the 17th century Azerbaijani literary language. The study of the phonetic and orthographic norms of the Azerbaijani literary language of the 17th century also confirms that despite passing of a long historical period, if we do not take into account the graphic details, there are no significant differences compared to modern Azerbaijani literary language. This indicates that our language has been able to determine the direction of its development based on historical sources and maintain the invariability of its phonetic structure.

The second chapter of the dissertation, entitled “**Lexical norm of the 17th century Azerbaijani literary language**” consists of five sections. The first section entitled “*Borrowed lexis in the 17th century Azerbaijani literary language*” notes that the starting of new intra-linguistic processes from the end of the 16th century to the beginning of the 17th century is felt more in the lexical norm. Although the 17th century Azerbaijani literary language developed against the background of the unity of the classical book language and the folklore language, it is not overlooked that the latter gradually subjugated the former. This accelerates the process of democratization in the vocabulary of the language. Democratization also encompasses borrowings.

Thus, although the Arabic and Persian words, which have been stepping parallelly for centuries, are foreign in origin, they move from uncommon to common in terms of understanding in the 17th century Aruz language. However, non-mass borrowings are enough. But such linguistic facts don't slow down nationalization and can't prevent the reorganization of nationalization. Because the scope of Turkified borrowings begins to expand. Almost all of these

borrowings are preserved in the vocabulary of our language today. While some remain in the language as they are, others show only minor phonetic changes (*Fəqir* فقر → *fağır* (poor), *tifl* // *tufl* طفل → *tifil* (new-born child), *xatir* خاطر → *xatir* (sake), *salam* سلام → *salam* (hi), *vəsvasə* وسوسه → *vəsvəsə* (obsession), *saət* ساعت → *saat* (watch), *əcz* عجز → *aciz* (humble), *ləvn-ləvn* لون لون → *ləvin-ləvin* (various), *nay* نای → *ney* (ney)...). The other part undergoes to semantic change too. For example: *Vəsvasə* “şeytan” (devil) → *vəsvəsə* “qorxu, narahatlıq” (fear, anxiety); *mütrib* “çalğıçı” (musician), “rəqqas” (dancer), “yüngül” (light) → *mütrüf* “pis, alçaq” (bad, mean); *zəmin* “məfhum” (concept), “anlayış” (notion), “yer” (place) → *zəmin* “əmanət” (savings); “şərait” (condition); *vəzifə* “maaş, təqaud” (salary, pension) → *vəzifə* “məşğul olduğun üçün növü; işdə qazandığın rütbə” (type of work you do; the rank you earned at work); *tifl* “uşaq, çocuq” (child, kid) → *tifil* “yazıq” (poor) etc.

In the 17th century Azerbaijani literary language, there are also borrowings that are presented in Arabic grammatical pattern. But compared to the language of classical literature before the 17th century, they are quite a minority. Language examples such as *üşşaq* عشاق ; *ənvar* انوار ; *əflak* افلاك ; *övrət* عورت ; *əsrar* اسرار ; *ətfal* اطفال ; *tüccar* تجار ; *əfka* افكار ; *əlqab* القاب ; *əşraf* اشراف ; *əhbab* احباب ; *əcaib* عجائب , *ətvar* اطوار ; *xisal* خصال are a factual confirmation of this plurality. These are phonofoms of Arabic origin words, such as *aşiq* (lover) – عشق , *nur* (light) – نور , *fələk* (fate) – فلک , *arvad* (wife) – ارواد , *sirr* (secret) – سرّ , *tifil* (child) – طفل , *tacir* (merchant) – تاجر , *fikir* (thought) – فکر , *ləqəb* (pseudonym) – لقب , *şərəf* (honor) – شریف , *həbib* (lover) – حبيب , *əcibə* (strange) – عجيب , *tövr* (manner) – طور , *xislət* (trait) – خصال which are included in the Arabic plurality. While lexemes in the Arabic grammatical pattern are not seen in the vocabulary of modern Azerbaijani literary language today, their singular forms are still in the vocabulary of our language and have an active position in the language. Words *həbib* حبيب , *şərəf* شرف in our modern language show intensity as an anthroponym. Lexemes *vüsal* وصال , *murad* مراد , *gülzar* گلزار , *həqiqət* حقیقت , *məhəbbət* محبت , *mail* مائل ,

*gül*نار گنار are also regulated in the same order.

In general, the lack of mass in borrowings decreased in the vocabulary of the 17th century Azerbaijani literary language they do not prevent nationalization. All of these confirms once again that the uncommon Arabic and Persian lexical language examples being already in the reality of leaving the 17th century Azerbaijani literary language.

“Archaic lexical layer of the Azerbaijani literary language of the 17th century” is the second section of the second chapter. Researching lexical language examples recorded in the 17th century, which disappeared from the language due to the occasional loss of intensity, reveals that some of them still have a fate after leaving the language. These lexical units being in the process of archaization since the 17th century, and later episodized and left the language, the place where they mainly located is as follows:

I Root morphemes of lexemes used in modern Azerbaijani language.

Some of these lexical units are:

The word *al* with the semantics of “qırmızı (red)” is included in the vocabulary of the Azerbaijani literary language of the 17th century: *Sirişki-al ilə ol sərşəmini lələzar etdim* (Q.Tabrizi).

With this burden of meaning, the word in our language does not gain independence, too. But in our language, there is also the word “*allanmaq*” in our language, which means “qızarmaq (to blush)” (for example, *Qızın yanağı allandı*), and the word *al* inside is clearly visible. The word *al*, which is reflected in the root morpheme of this word, is a conveyor of the semantic capacity of “qırmızı (red)”. However, since the independent root has lost its function as a morpheme in modern times, that lexical unit cannot be separated as the root of the word. But there are also exceptions in the language. For example: *al bayraq* = “*qırmızı bayraq*” (a red flag); *al yanaq* = “*qırmızı yanaq*” (a red cheek) and so on. It is also noted that the lexical unit *al* is used in our language along with the word *qırmızı*: *Al qırmızı*. In fact, the lexeme is considered here as a particle that creates the superlative degree of an adjective. That is, *al qırmızı* = “qıpqırmızı (crimson) // çox qırmızı (very red) // olduqca qırmızı

(quite red) // lap qırmızı (completely red)”. According to its historical content, it means “qırmızı-qırmızı”.

A lexical language example *arı* is found in 17th century sources as a word that combines the shades of meanings of “pure” and “clean”:

Zahirin pakizə görmüş, könlini *ari* bilür (Məczub).

This lexical unit, as a historical trace, preserves its existence in the idiomatic expression “aydan *arı*, sudan duru” in our language. There is no doubt that the root of the word in the lexeme *arıtmaq* // *artılmaq* // *artılmaq* // *artılmaq* which means “təmizləmək (to clean)” in the live spoken language, is related to the language fact *arı*. We also record this in the 17th century (Çöhrədən, Qövsü, bizim *aritsalar* jəngarımız – Q.Tabrizi; Bu arxı kim, *arıldıb*, Su belə duru gəlir? – Sari Ashig). But the difference is that the verb *arıtmaq* is no longer a literary language fact, but a live spoken language fact.

The word *aş* means “yemək”, “azuqə” (food) in classical sources. In the literary-fictional language examples of the 17th century, it is also recorded as an expression of the same content:

Şahın *aşına* daxil eylədi zəhr; Yedi *aşı* rəvan tapşırıldı canı (Fadai).

This lexical unit currently exists as a result of semantic narrowing only as an equivalent of “pilaf”, one of our national and main dishes. However, the “Old Turkic Dictionary” shows that it acquires a wider scope in terms of semantic capacity compared to the meaning it conveys today: “*yemək, azuqə*”²⁰ (food). In the dialects of the Azerbaijani language, for example, concretely in the Mughan group and Jalilabad dialects, it means “*duru xörək*” (liquid food) (*xəmrəsi, süddü aş, ayran aşı...*)²¹. This is a concretization of the meaning of the lexeme being talked about. So, today the word lives without its historical meaning. However, in the language units *aşxana* (eating-house), *aşpaz* (cook) which are considered common words in our language, it is obvious that the word preserves its

²⁰ Древнетюркский словарь: / Ред. В.М.Наделяев и др. – Ленинград: Наука, – 1969. – с.62

²¹ Məmmədova, Q. Nəsiminin dili və Azərbaycan şivələri / Q.Məmmədova. – Bakı: Nurlan, – s. 104

historical semantics. In Turkic, the word *aş* lives as a literary language fact together with a burden of historical content. The word *aşçı*, which has the same meaning of the lexical unit of *aşpaz*, preserving its internal nationality also protects its intensity at the normative level in Turkic.

Recorded from the language material of the 17th century the words such as *al* in words *aldatmaq* (to deceive), *aldanmaq* (to be deceived) which corresponds to the semantics of “hiylə” (trick), the lexeme *göy-* in the word *göynəmək*, which means “yanmaq” (to burn), the verb *var-* in the word *barışmaq* (to reconcile) conveying the meaning of “getmək” (to go) continues to exist, albeit secretly, in the root morpheme of words.

II Component of compound words.

There is a group of lexemes in the vocabulary of the 17th century Azerbaijani literary language, which continue to function as one of the components of compound words, albeit non-independently:

Biliş. The lexical meaning of this lexeme is “*tanış*” (familiar), recorded in the 17th century Azerbaijani literary language: Qıl həzər Tanrı üçün, bilməm *bilişni*, yadı ot (S.Afshar).

V.Aslanov also presents using of this lexical unit in the meaning of “*dost (friend)*”²². Although the word of *biliş*, which was more leading in the pre-17th century stage of our literary language and has been weakening since that historical stage, is facing dependence today, it continues to exist within the lexeme *tanış-biliş*, which is not avoided attention by the frequency of usage, and preserves its historical meaning. In fact, this preservation creates a pairing “*tanış-tanış*” in modern language, i.e., the word, which has a complex structure, contains itself the same meaningfulness. The word *lives with the same phonetic cover in a number of Turkic languages, including Gagauz, one of the languages of the Oghuz group, but is recorded as an expression of the meaning of “elm”*

²² Aslanov, V. Azərbaycan dilinin tarixinə dair tədqiqlər: [2 cilddə] / V.Aslanov. – Bakı: Elm, – c. 2. – 2003. – s.247

(science)²³.

The lexeme *bərli* is also of special interest in the 17th century Azerbaijani literary language and going to lose its functionality at this historical stage, i.e., is one of the lexical language examples of becoming archaic: Bahar verdi xəzan *bərli* bostanımğa (S.Afshar).

It is also clear from the context that this lexical unit is consistent with the semantic capacity “bəzəkli” (decorated). This word, which is going to leave the language since the 17th century, doesn’t fit even in the vocabulary of our modern language. But it hasn’t give up preserving its historical trace. The word *bərli-bəzəkli* is proof of this, which is active both in our modern literary language and in the live spoken language, and thus becomes a fact of literary language and an expression of the content indicator “çox bəzəkli, səliqə ilə bəzənmiş” (very decorated, neatly decorated). Both words are formed morphologically. In this case, the root morpheme of the lexeme *bərli* also matches to the meaning of (*bər*) “bəzək”. As a result, the two words connected to the historical roots of our language still continue to exist. It is no coincidence that along with the lexical unit *bərli-bəzəkli*, the word *bər-bəzək* is used in our lexicon today. Both are equivalent to the same meaning burden. That is, *bərli-bəzəkli* = “bəzəkli-bəzəkli”; *bər-bəzək* = “bəzək-bəzək”. The fact that the word *bərli* is included in the vocabulary of the 17th century Azerbaijani literary language and that it means “bəzək” (decoration) officially confirms that the word *bər* (“bəzək”) sleeping in our language is in the root morpheme of that lexeme. Linguistic units such as *qardaş*, *xatun*, *dügün*, *sav*, *dal*, *qon-* etc. are included in the vocabulary of the Azerbaijani literary language of the 17th century live as a component within such compound words used in our language as *qohum-qardaş* (relative), *xanım-xatın* (lady), *toy-düyün* (wedding), *söz-sav//so*, *qarğıdalı* (corn), *gecəqondu* (slum) and together with their historical phonofoms they also determine their historical content. The interesting thing is that most of these compound words express the same content: *qohum-qardaş* =

²³ Гагаузско-русско-молдовский словарь: / – Москва: Советская энциклопедия, – 1973. – с.84

“qohum-qohum”; *xanım-xatın* = “xanım-xanım”; *toy-düyün* = “toy-toy”; *söz-sav//so* = “söz-söz”.

Although archaicity is mainly taken in comparison with the modern Azerbaijani literary language, in fact, it is determined that this process has been going on since the end of the 16th century and the beginning of the 17th century, and has demonstrated systematization. It is said that these lexical units left the language as a lexical fact and, if it is possible to say so, they died. Regarding this issue, Saim Sakaoghlu writes: “*Evet, diller ölür de kelimeler ölmez mi? Hem de fazlasıyla ölür. Ama her kelimenin ömrü bir olmuyor*”²⁴. (Yes, languages die, don’t words die? They also die a lot. But the life of every word is not the same). Yes, it really is so. But to be interested in the subsequent fate of these lexical examples, which are considered dead, reveals their existence, albeit in secret.

The third section of the second chapter is called “***Lexical-semantic landscape of the 17th century Azerbaijani literary language***”. It is noted here that not all the lexical units in the vocabulary, which are a mirror of the lexical structure of the Azerbaijani literary language of the 17th century, can maintain their permanence. Some of them have to leave this place because they have lost the frequency of usage. The lexical samples, which lost their permanent residence and left the language, can’t ignore the fact of enriching the vocabulary of the 17th century Azerbaijani literary language. On the contrary, the addition of new words in their place adds extra richness to the vocabulary of the language in terms of quantity and quality. The lexical-semantic landscape of the 17th century Azerbaijani literary language presents us this richness with a wide coverage. Homonyms, synonyms and antonyms have an exceptional contribution to the reality of this enrichment. As a matter of fact, it turns out that synonyms are owners of a large share. The history of usage of lexical parallels in the language is very old, and there are various reasons for this. In our opinion, the root of the manifestation of the same lexical unit in a language with different

²⁴ Sakaoghlu, S. Konya Ağzı Üzerine Araştırmalar / S.Sakaoghlu. – Konya: – 2012. – s. 265

phonetic covers is connected with tribal languages. Specifically, this is due to the linguistic features of the Turkic-speaking tribes that participated in the ethnic roots, ethnogenesis and formation of the Azerbaijani people. The factor of literary language and live spoken language also plays an important role here. Listing of lexical language examples of Turkic origin as words that create synonyms in the language is another issue of interest. Expressing more specifically, this is due to the issue of which lexical unit in a lexical parallel is older and more primary. Of course, this is very difficult to determine. But the fact is that one of the lexical language examples in this order has appeared before. Others entered the language at a later stage of language development and joined the communication, contributing to the activation of the communicative function of the language. To explain our point, let's look at a synonymous line of words of Turkic origin: *gözəl* (t) – *göyçək* (t) – *yaraşlıqlı* (t) – *görklü* (t). In our opinion, the priority here should be written in the name of the word *gözəl* (*beautiful*). According to us, the root morpheme of the word is related to the lexical unit *göz* (*eye*). Consider that the existence of the “göz” as an organ from the day the first human being was created is a reality. It is “göz” that sees and calls everything by seeing. In our opinion, the word *görk* within the word *görklü* is also related to the word *göz*. In our live spoken language, there is a word, *görükmək* (to seen), at the root of this word lies the lexical unit *göz*. Even the historical form is in the form of *gözükmək*. This phonovariant is also found in the 17th century language materials:

Yıǵlayan çağ hırdən xəndan *gözükdi* qarşıdan (V.Qazvini).

This is the oldest form of the lexical unit *görünmək* which is distinguished by its activity in communication and by petrified form in the vocabulary of our modern language, as well as, in the dictionary fund. Although the word is not preserved in the vocabulary of our modern language with this phonetic cover, it continues to live in Turkic: Bazen hareketleriyle pek makul, bazen

âdetleriyle garip ve gülünc *gözükürmüş*²⁵. Another important issue is that it does not matter whether it is a homonym, a synonym or an antonym, borrowing and Turkic synthesis are leading. The basis of the borrowings is Arabism and Persianism in general. It is also a real fact that since the 17th century, when the Arabic-Persian-Turkic linguistic synthesis existed, the last branch of this synthesis - the Turkic branch, as well as the branch of Turkified borrowings, has taken direction towards the lead. As a result, the language is moving from complexity to simplicity. This democratism, which had a certain arena in the 17th century, reaches its peak point in the 18th century.

“Phraseme potential of the 17th century Azerbaijani literary language” is the fourth section of the second chapter. This section consists of two subsections: *“Phraseological combinations”* and *“Proverbs, sayings, wise sayings”*. It is noted that in this historical stage, where folklore-spoken language gaining the leading position, the tendency to the folk spoken language is increasing. Thus, appealing to folk poetry genres along with classical poetry genres is followed by words and expressions, combinations that overlap with and parallel to the spoken language. Within this richness, phraseological combinations are more memorable, both in quantity and quality. It is known that there is a talk of the high quantitative abundance of phraseological potential of the 18th century Azerbaijani literary language, and this historical stage is considered as a stage of rising phraseme potential. Of course, we have no objections to this. But let’s not forget that this is, in fact, the potential of the genres of folk poetry, which are constantly addressed by poets such as Vagif, Vidadi. It is this potential that contributes to this growth. That is, since phraseological combinations form the basis of the national language, it is natural to expand the scope of phraseology in the genres of folk poetry. The main issue is that the phraseological combinations that come from the vernacular in a petrified form, with their semantics, structure and stylistic possibilities, fit in aruz,

²⁵ Türkçe sözlük: / – 10. Baskı. – Ankara: Akşam Sanat Okulu Matbaası, – 2005. – s.797

strengthen their position and attract attention with their multiplicity, which we see in the 17th century Azerbaijani literary language. These enter the language in the form of verbal and nominal phraseologism. In particular, the potential growth of verbal phraseologism paves the way for the development of the 17th century Azerbaijani literary language at the junction of nationalism. In the 17th century Azerbaijani literary language, “Arabic + Turkic” (*xəbər vermək, əqlini aparmaq...*), “Persian + Turkic” (*dərbədar düşmək, nalə çəkmək...*), “izafat construction + Turkic” (*atəşi-əzaba qovrulmaq, çöhreyi-dildarını açmaq*), “Turkic + Turkic” (*bağrına basmaq, əldən getmək...*) structural phraseological combinations are found. Excluding exceptions, the borrowings in the phraseological combinations are Turkified Arabicism and Persianism, which have been used in our language and are still being used from “The Book of Dede Korkut” up to now. Borrowings take place within the national phraseological framework and are rooted within the national pattern. Of course, the verbs put signature to the realization of nationality. Even incomprehensible foreign language facts gain definiteness in this context, and the level of understanding increases, while misunderstandings decrease to minimum. Along with the mainly ready-made phraseologism being in vocabulary of the 17th century Azerbaijani literary language, *könül yoxlamaq, xəyal yığmaq, intiqamını oddan çəkmək, qılıncla gülüstanı suvarmaq, könül yoxlamaq, zülmə əl qatmaq, xəyalə salmaq, könül yıxmaq* and so on verbal phraseological combinations are also recorded, they, of course, undoubtedly belong to the occasional lexicon. Some show minor phonetic differences (eg: *yüzə salmaq* → *üzə salmaq, əqli çaşmaq* → *ağlı çaşmaq, qan yudmaq* → *qan udmaq; gəm yemək* → *qəm yemək...*), while others present differentiation according to the archaic language fact (eg: *cana ulaşmaq...*). There are even verbal phraseologism that are equivalent to a sentence (Nəhayət, *fürsəti fot etmə zinhar!*; Sanasan *tükləri çıxdı donundan* (Fadai).

In contrast to the verbal phraseological combinations, in nominal phraseological combinations having of individual-stylistic essence is more prominent. Such type combinations *naxoş mülk, gül dəftəri, gün güzgüsü* (Q.Tabrizi), *sədəf qulaq, könül güzgüsü, qafıl*

yuxusu, çürük baş (Majzub), *iqbal kilidi, dil pərdəsi, söz qapusu, ağzın sifəti, zülm əyağı* (Masihi), *mələhət elmi, ğəmzə cavidanı, can çəmənı* (Amani), *başım topu* (M.Ganjavi), *başımın kölgəsi* (Fadai), *qəm çobanı, eşqə boyat ellər, əl-ələ dəyən gecə* (Sari Ashig), *eşq ocağı, vəhdət kəməndi* (V.Qazvini), *tənə daşı* (Safi) are nominal phraseological combinations formed on the basis of various national grammatical patterns, being metaphorical and allow poeticity in the 17th century Azerbaijani literary language.

The second section of the fourth chapter deals with the proverbs, sayings, and wise sayings. They enter the 17th century Azerbaijani literary language either as it is, or find expression in the language in a modified way, preserving its content. These expressions, accompanied by a variety of content, are involved in the reorganization of nationalization in the Azerbaijani literary language of 17th century as factors uniting the nationalism. For example, “*Səbrin sonu salamat olar*” the content of the expression of this proverb is reflected in Rahmati as follows: “...Ki, səbr eylər hər işdə aqıl olan, Ki, səbr eyləməyən olur peşiman. Ki, səbr edən yetər axır muradə, Qalır bisəbr sərgərdan aradə”. “*Bir misqal dilin tonlarca bəlası var*” Fadai preserves the semantics of this proverb so: 2. *Dili döndərmə sən bir yamanə, Dil ucundan düşər hər kim ziyənə*”. Sometimes wise sayings seem as they are, in part, the same: *Qazarsa kimsə özgə qəsdinə çah, Özü axır düşər ol çahə nəgah* (Fadai); Sözdür bu ki: “*Hər kimsə nə əkdi, onu biçdi*” (Q.Tabrizi)...

Allah səni pənahında saxlasın!, *Pənahında səni saxlaya yəzdan!*, *Allah kərimdir!* (Fadai); *Boyun bəlasın alım, Dolanım başına!* (Q.Tabrizi), *Açıl başımdan* (Safi), *Çatlasun göz!* (Zafar), *Öz əli ola, onun öz yaxası!* (Fadai), *Axar suyun qurusun!*, *Fələyin çərxi dönsün!*, *Yetməsin əlin yara!* (Sari Ashig) and so on such sayings - phraseological exclamations, which are aimed at different purposes, being placed in the 17th century Azerbaijani language, of course, is a victory of the national language. These expressions, which originate from the live spoken language, especially are included in aruz, is a factual confirmation that the development of the language is namely focused to this direction.

“Vocabulary of everyday life and dialect in the 17th century

Azerbaijani literary language” is the last fifth half of the second chapter. Here is noted that the arrival of everyday vocabulary to the language began to develop in an increasing line, both in terms of quantity and intensity from the 17th century. This increase, which is noticeable in comparison with the previous stages of historical development, gave impetus to the strengthening of nationalization in the 17th century and even became a leading force in this direction. In particular, the inclusion of the facts of language in our everyday life into the literary language of the 17th century Azerbaijan as ordinary words with its own phonofom and semantics further strengthens the impetus for the development of nationalization. *Baba, at, çoban, mehtər, muştuluq, toy, yas, kəfən, mismar, mix, dəmir, şış, ney, təbil, zurna, nağara, gor, kəfən, ...* and so on words are examples of this. Metal names (*qızıl (gold), gümiş (silver)*), women’s jewelry, valuable jewels, concretely lexemes such as *dürr (pearl), əlmas (diamond), yaqut (ruby), gövhər (jewel), zümrüd (emerald), kəhrəba (amber), mirvari (pearl), əqiq (agate), lə’l (pearl), firuzə (turquoise), mərcan (coral), yaqut (ruby)* together having their own nominative semantics are included in the dictionary of the 17th century Azerbaijani literary language is a lexical language facts that accelerate the strengthening of nationalization. Researchers who speak about 18th century Azerbaijani literary language note that lexical units that were once used as metaphors are now entering the language as ordinary everyday words. But before the 18th century, we record it in the 17th century Azerbaijani literary language. In the stages of language development till this historical period these words, which mainly serve as metaphors, entered the language as ordinary everyday words in the 17th century Azerbaijani literary language. Lexemes such as *nabat (lollipop), qənd (sugar), şəkər (sugar)* are examples of this.

The recording of dialect facts of the 17th century language materials is also an expression of the double manifestation of nationalization. Although these lexical language examples, which gave impetus to the nationalization, do not form a system, but they gain the place in the lexical system of the 17th century Azerbaijani literary language. In fact, these are linguistic units that once gained

normativeness and attracted attention as a fact of literary language. Words coming from the people *dəğəl, laf, jində, qavzamaq* (Masihi); *yavıncımax* (Q.Tabrizi); *ləhləmək, budaşmaq, davar, qəlbi, perik düşmək, ürcah eyləmək, bəlgəli, şavx*, (Sari Ashig) etc. are sorted in this order. The lexical language example *çisən* is of particular interest in this order. This interest is related to the preservation of an ancient Turkic word in the root morpheme of the word. This is the lexical unit *çi*. The lexical unit *çisən* is found in the language of Sari Ashig:

Dolu döymüş Aşığı, Nə bulud var, nə *çisən* (Sari Ashig).

Being in the root morpheme of words, *çi*, which still preserves its existence, although it is one of the dead lexemes today, confirms that it was once used independently in language. This independence is confirmed by the facts. Let's pay attention to an example used in Nasimi's language:

... *ol düzülmüş incilər Sübhdəm vəqtündə düşmüş cimi, ya dürdənmidir?*²⁶

In fact, the lexical language example *ci*, which is one of the words that completely leaves the memory, has not disappeared from the language. It simply fell away from its independence to which it once belonged. This word, which means “dew”, still lives its secret life in lexical units *çiskin, çiləmək...*. The of lexical language example *islanmaq*, which is a fact of literary language in our language, is one of the words that protect this lexeme. T. Hacıyev notes that *the morpheme is is a metathesised variant of çi*²⁷. Abu Hayyan also introduces the word *çiləndi*. *There the word islandi is given in equivalent for meaning*²⁸. This linguistic fact, that is, the lexeme *çisən* at present is being recorded with the phonetic cover of *çisan* in the meaning of “sprinkling” in Derbent dialect, with the phonofom of *çisəx'* in Chanbarak, Oghuz, Shamkir, Tovuz [(*Yazbaşı çox olur çisəx'*(Shamkir); *Sə:rdən çisəx' gəlir* (Basarkechar)], Chisakh [Chisakh (Shamkir); Basarkechar)], with the phonofom of

²⁶ Hacıyev, T. Azərbaycan ədəbi dilinin tarixi: [2 hissəli] / T.Hacıyev. – Bakı: Elm, – h. 1. –2012. – s. 77

²⁷ Yənə orada.

²⁸ Əl-Əndəlusî, Əsirəddin Əbu Həyyan. Kitab əl-idrak li-lisan əl-ətrak / Tərc. ed. Z.Bünyadov. – Bakı: Azərbaycan Dövlət Nəşriyyat və Poliqrafiya birliyi, – 1992. – s. 32

çişəngi in the dialect of Aghdam region (*Bu çişəngi laf mənı təngə:tirif*)²⁹.

The direction of such linguistic facts to the majority of quantity in the language of the representatives of the 17th century leads the language to the nationalization. More specifically, it opens up a wide field for expanding the scope of nationalization.

The third chapter “**Word formation in the 17th century Azerbaijani literary language**” consists of two sections. The first section, entitled “**Morphological word formation**” consists of two subsections: “Morphological word formation: Names” and “Morphological word formation: Verbs”. Here is information about the traditional way of word formation in names. That is, word formation is followed both morphologically and syntactically. The fact is that suffix morphemes, which are morphologically involved in word formation, are still used in our language today. The most productive suffixes in names are *-lıq⁴*, *-sız⁴*, and from the prefixes is a morpheme *bi*. We note that the intensity of the morpheme *-çı⁴* has also increased compared to the previous historical period. This is confirmed by the occasional lexical facts recorded in the language of the representatives of the 17th century, such as *komaçı*, *zindancı*, *tüfəngçi*, *karvançı*, *almaçı*. The archaic suffix which is considered as an adverb-forming suffix is morpheme *-sizin*. In verbs, the most productive suffix is the morphological indicator *-lan²*. Sometimes there is even a poem that is based on lexical units formed by this suffix morpheme from beginning to end. For example, in one of T.Afshar’s poems we record 38 words with the suffix *-lan²*. It is also a fact that most of the derivative words we come across in that poem are not recorded in the dictionary of our language today. This means that these lexemes are examples of occasional lexicon for that period. Archaic morphemes are also found among verb-forming suffixes. These are the suffixes *-ət* and *-t*.

The second section is called “**Syntactic word formation**”. This section also combines two subsections in itself: “Syntactic word formation: Names” and “Syntactic word formation: Verbs”. Let’s

²⁹ Azərbaycan dilinin dialektoloji lüğəti: / – Bakı: Şərq-Qərb, – 2007. – s.103

take into account, it is always noted that morphological word formation is more leading. But in the 17th century Azerbaijani literary language, this proportional is almost to “50 + 50”. Syntactic word formation differs in compositional components. For example, compound words are formed by combining different lexical units. In fact, there is a difference in them, too. This is evidenced by the lexical facts in the structure of the type I type of attributive word-combination (for example: *paknəzərlər*), in the model of II type of attributive word-combination (for example: *qorçubaşı*), as well as in the form of non-attributive word-combination (for example: *ayinərixsar*). But in comparison, words that are formed by repeating the same words are more in term of quantity. While some of them are formed by the connective “bə”, most of them are formed simply by repeating the same lexical unit. Today, those that are productive in our language are also recorded. For example, *büküm-büküm*, *gün-gün*, *göz-göz*, *min-min*, *sandıq-sandıq...* Some of them are not found. Examples of this are lexical language examples such as *hamun-hamun*, *qarun-qarun*, *mövzun-mövzun* (Safi). In fact, these lexemes are historically the words used single in the language and included in the language of classical literature: *hamun* (f) هامون – “səhra (desert), çöl (steppe), biyaban (wilderness)”; *qarun* (a) قارون – “həddindən artıq varlı (extremely rich), çox dövlətli (very wealthy)” *mövzun* (a) موزون – “biçimli (shapely), yaraşıqlı (handsome); is an expression of meanings. But their paired version is new for the vocabulary of the 17th century Azerbaijani literary language. In the language of the 17th century representatives, there are found lexical units with close meanings (*dərd-sər*, *əl-ayaq*, *salam-dua...*), as well as antonymous words (*var-yox*, *gecə-gündüz*, *bu gün-danla*). Compound verbs, which are accepted by most researchers, but we consider them as composite verbs. That is, there is no such thing as a compound verb. T. Həjiyev and E. Azizov’s article “On the issue of compound verbs in the Azerbaijani language” also provides information about this reality detailly. They are in the majority in the 17th century Azerbaijani language. The composite verbs formed at the expense of auxiliary verbs, as well as at the expense of verbal phraseological combinations are presented with quantitative abundance. The

composite verbs that are not recorded anywhere are also found. We come across this, mainly, in the language of M. Amani. *Xərab eyləb, intixab eyləb, kimyab eyləb, hübab eyləb, iştəb eyləb, ictimab eyləb* etc. are examples of this. The form $-a^2 +gör$ (*edə gör, qurtara gör...*) recorded in M. Amani's language is also an example of innovation.

The chapter fourth is entitled “**Grammatical norm of the 17th century Azerbaijani literary language**”. This chapter also consists of two sections. The first section entitled “*The morphological norm of the 17th century Azerbaijani literary language*” also consists of two subsections. The first subsection is entitled “*The main parts of speech. Grammatical categories*”. Although the grammatical norm constituted a peculiar autonomy in the 17th century, as in all historical periods, the linking function between the phonetic and lexical norms and the grammatical norm continued in the 17th century. Thus, nationalization in phonetic and lexical norms is also directed leadership in the 17th century grammatical norm. This manifests itself in grammatical categories. The main feature is the variability manifested in the grammatical categories of the Azerbaijani literary language of the 17th century, which is due to the fact that, along with the Oghuz elements, the Chagatai language facts are included in this grammatical system. Although the Chagatai elements recorded in the language of the 17th century representatives are not at the level of the norm of literary language, they do not have a single sphere and cover different layers of the language. Of course, being followed of grammatical categories that allow the emergence of integral and differential features. The possessive category is notable for its stability. This category is equivalent to modern language. Here, we meet only one exception, which is related to the morphological indicator *-yiz*, which is also used in the dialects of *South Azerbaijan* now, instead of the suffix *-niz* in the second person plural (*İkiyiz bir-birə edin hekayət – Fədai*).

The category of number also maintains its stability. The suffix *-lar²*, as in all periods, retains its unity and intensity in the 17th century Azerbaijani literary language. We can see the historical trace of some ancient suffixes of the category of number (*-q, -n, -z ...*) in some words (*otaq* (room), *ərən* (brave), *oğlan* (boy) ...).

In the case category, the Oghuz elements face the Chagatai elements. In the genitive case, along with the Oghuz variant *-in⁴*, *-nin⁴*, the Chagatai element *-nin⁴* is also recorded (for example: *könülnün...*). We face the same situation in the dative case. Today, along with the productive suffixes (*-a²*; *-ya²*) at the level of literary language norm, we also record the Chagatai elements of *-ğa*, *-gə*. We see the same variability in the accusative case. Along with the Oghuz elements *-t⁴*, *-ni⁴*, *-yı*, the morphological indicator *-ni⁴* belonging to the Chagatai language is also used. Sometimes they even alternate within the same poem. For example: Ey əcəl, al *canımı*, *aləmni* ansız körməyin, *Canımı* canansızü *cismimni* cansız körməyin (S. Afshar);

In the ablative case, we see the alternation of morphological indicators of Oghuz (*-dan²*) and Chagatai (*-dın²*): *Səndin* bizə lütfü mehribani, *Bizdən* sənə rəhrü sərgirani. *Səndin* bizədür təriqi-yari, *Bizdən* sənə şivə dilfikari. *Səndin* bizədür yetən şəfaət, *Bizdən* sənə nəqsi-əhdü adət (Masihi).

As a part of speech, the numeral differs from modern language only by the facts of archaic language (məsələn: Köp-köp dua və sənadin sonra... – S.Afshar; Bəsi cövr eyləyib olardan istər, Yükeş lə'lü cəvahir, bədrəyi-zər – Fadaı). Numerical words related to numerals are also of special interest. Researchers consider almost all lexemes between definite cardinal numerals and objects as numerative words. In our opinion, words that can't affect the content when they are removed from between definite cardinal numerals and objects can be numerical words. For example: iki dənə kitab → iki_{dənə} kitab → iki kitab. On the contrary, words that change the content after being removed them can't be considered as numerative words. For example: bir *qətrə* qan → bir_{qətrə} qan → *bir qan* ???

The words *avuc*, *qətrə*, *çin*, *kərəz* and *sürük* used in the 17th century Azerbaijani literary language should not be called numerative words. These must be accepted as a numeral, along with definite cardinal numerals.

There are found all kinds of meaning of pronouns. There are also noted quite archaic pronouns. For the first time, we see the innovation in personal pronoun. In the 17th century Azerbaijani literary language, we note the usage of the third person singular

personal pronouns *o* and *ol*. Compared to the classical period before the 17th century, differentiation manifests itself in the intensity of these pronouns. Thus, if before the 17th century the pronoun *ol* prevailed over the pronoun *o* in terms of activity, then from that time the direction towards intensity occurs in the pronoun *o*. The third person plural is used in the form of *olar*, *onlar*. In modern language, they are used in communication in the form of *onlar*, *olar*, *ollar*. One of them – *onlar* is a variant of the fact of literary language, and the other two act in language as a fact of live spoken language. The phonofoms *olar* and *ollar* are the combination of *o* and *ol* pronouns, respectively, that in a live conversation that historical trace manifests itself. In fact, in today's literary language, since the third person singular pronoun *o* is the leading, its combination in the literary language should have been «*o* + lar = *olar*». But the variant *onlar* are at the level of norm. This indicates that historically, the third person singular pronouns are *o*, *ol*, and *on*, today their combination has gained productivity in the form of *olar*, *ollar* və *onlar*. The existence of the third person singular pronoun *on* is presumably stated. But this has not been confirmed as a fact. It should also be noted that both historically and today, the third person singular pronouns have been used as demonstrative pronouns. We also come across the pronoun *on* both as a personal pronoun and a demonstrative pronoun. We note this as a fact in the language of Masihi and Fadaï being from the representatives of the 17th century:

İnsan degil ol mələk şəmail, **On**, mənəcə, durur həyayə kamil (Masihi).

In our opinion, this means, “**O**, mənəcə, durur həyayə kamil”. In the following example, the pronoun *on* is used as a demonstrative pronoun:

Buyurdu oğruları sərt, möhkəm, Tutub bağladılar həm əndər **on** dəm (Fadaï).

Of course, this means “*o* dəm”. So, in fact, the pronoun *on* is used in the third person singular, but became archaic and left the language. Its historical trace is preserved in the pronoun *onlar* (*they*).

Both in nouns in the category of person-predicative and in verbs in the category of person, we are witnessing that the pronoun

being grammarized used in the place of personal ending. We can record this in all other persons, except for the third person. We can register the options in I person singular *mən, min*; II person singular *sən, sin*; I person plural *iz* (*biz* → *iz*), II person plural *siz* as a personal ending. It is true that in the first person plural *biz* (we), even the pronoun *miz* which is the plural of the pronoun *mən* (I), we can't record as a personal ending with this exact phonofrm, but in other Turkic languages is spoken of its existence. This is also presented by B. Çobanzadə (in Northern Crimea: *kitemiz, kalamız, baramız*; Kumukca: *qetebi, qalabiz, barabiz*)³². We can even record using of the variant *ol* as a personal ending in the old Turkic language. All this proves once again that the personal suffixes are derived from the personal endings. It should be noted that the variant **-z** of the person or person-predicative category in the I person plural is still the leading one. It is felt that the variant **-q, -k** is newly entered to the language (for example: *Bizik* sözsüz onu icrayə hazır – Fədai), but it has become a literary norm since the 18th century.

Rare facts related to the conjugating forms of the verb are also recorded in the 17th century Azerbaijani literary language. For example, in the second person singular of the imperative form of the verb the facts “+ *gəl*” (*Gəl, ey ana, mənə qıl gəl şəfaət, Bu oğlandan mənə ol gəl himayət – Fədai*) and “-a+ *gör*; -ə + *gör*” (*İnziva küncünə qaçıb, başını qurtara gör – Amani*) are examples of this. At first glance, the latter repeats the syntactic structure of the Guba dialects, which is formed by the phonofrm “-a + var, -a + var”. But this is not so. Today, there is also a form in Turkic that enters the live spoken language. This is the structure of “-u / -ü + *vər*” which, in our opinion, coincides with the form “-a / -ə *gör*”: *Torunlarımın gözlərindən öpü vər*. When the word ends with the vowel in the second person plural, instead of the grammatical sign *-yin*⁴, the usage of the option *-niz* (*bənd eyləniz, fənd eyləniz, pərkənd-pərkənd eyləniz, övraqi-gülqənd eyləniz, şəkərxənd eyləniz*), which is characteristic of the Amani language, in our opinion, it includes rare

³² Çobanzadə, B. Seçilmiş əsərləri: [5 cildə] / B.Çobanzadə. – Bakı: Şərq-Qərb, – c. 5. – 2007, – s.38

facts.

Indicative mood of the verb is also full of variations. There are some suffixes that have been used at all stages of the historical development of our language. Differentiation manifests itself only in the frequency of their usage. There are also language facts that are not recorded anywhere. Belonging to the present tense the form *-ay tur*, *-əy tur* can be an example of this. This linguistic fact encompasses the whole system of rhymes within an example of an fictional language and is still found in the language of Amani (*Olayturmin*¹, *bolayturmin*¹, *çixalayturmin*¹, *qolayturmin*², *öləytürmin*¹, *söləytürmin*)¹. But it is not common. In our opinion, the suffix morpheme *-ay tur*, *-əy tur*, which is a rare linguistic fact, is one of the historical phonetic variants of the morphological indicator *-a+du*, *-ə+dü*. The morphological indicators of the future tense have remained constant throughout the history of our language. Of course, there are exceptions. For example, the morpheme *-ğay*² is found in the 17th century language of word masters who not bypassing the Chagatai Turkic. However, the morphological indicator *-isər*, *-ası*² used until this period of time in the pre-historical stages of development, is not found in the 17th century Azerbaijani literary language. We also record rare sound transitions in the negative form of the non-absolute future tense. For example, while *r > z* (*aparmaz*), *r > n* (*qılmanım*) sound transitions are used in the language of most classics, *r > s* (*olmas*), especially *r > y* (*bulmaydur*) sound substitutions are new in the morphological system of the 17th century. In particular, the *r > y* sound transition is a rare linguistic fact. We also accept the morpheme *-ay*, *-əy* (*Ya rəb, ol saət görəy kim, çərx rəğmiğə bolay* – Amani) as a rare linguistic fact in the optative mood of the verb. Sometimes we come across the expression of the optative mood with the morpheme *-ğay*, *-qey* (*Ümid oldur ki, eynüm görməğəy bir tarini kutəh* – Amani). Although the necessity mood of the verb is not in the form of a system, the form «*-maq + gərək*» is used. The morpheme *-malı*² is leading as a participial suffix rather than a necessity mood. The conditional mood, as in all historical periods of our language, demonstrates stability in the morphological system of the 17th century with its own suffix *-sa*².

In the language of the 17th century representatives, we also come across the most ancient forms of particles that create compound conjugated forms of the verb. These are particles *irdi*, *irmiş*. It should be noted that these facts are also found in the ancient Turkic language. Speaking of the etymology of the particles in question, many researchers believe that they originated from the independent verb *i-* (*i* + *di*; *i* + *miş*). According to us, these particles are attached to the root *ir-*. The ancient forms of the particles we have noted providing material for proof of this (*ir* + *di*; *ir* + *miş*, *ir* + *sə...*) The variant of *iməs*, which is intensive in the language of Amani and episodic in the language of Masihi and is equivalent to the particle of *imiş* (Arizuyi-vəsl qılmaq eyb *iməs*.– Amani) is a new fact for the morphological system of the 17th century Azerbaijani literary language of. This is, of course, coming from Chagatai Turkic.

Oghuz and Chagatai elements are found in the non-conjugating forms of the verb, too. There are noteworthy suffix morphemes, which are morphological indicators *-ğalı*, *-gəli*, *-kəli*, *-qalı*; *-madın*, *-mədin* in adverbial participles; and *-kan//-kən*, *-ğan*, *-qan* in participles. The presentation one of the participle suffixes *-dıq^A* in the linguistic literature in the form of *-dıği*, *-digi*, in our opinion, is inconsistent with scientific reality.

As for an adverb, as a part of speech, we can say adverb has all types of meaning. There are also archaic adverbs for modern language, which attract special attention due to their phonofom. For example, in the language of classical literature, the adverb *şim* is found, but in our opinion, the adverb in the language of S. Afshar is not found. *Filhal*, *köp*, *əndək*, *şitab*, *dərdəm* etc. adverbs are also listed in the order of these types of lexical units.

The second subsection entitled **“Historical development of functional parts of speech”** follows the historical landscape of functional parts of speech. It is presented here that quantitative variability refers to functional parts of speech mostly. The study concludes that “there is a lot of phonomorphological variability, but little difference in terms of functionality”. It turns out that variability observes in postpositions, and more often in the meanings of togetherness and comparison. In our opinion, attracting special

attention and considering a rare fact is postposition *suyu // suyi*, which indicates the direction: *Rəvanə oldu dərdəm suyi zindan; Giribən şəhrə getdi suyu bazar* (Fə dai). Of particular interest is along with the postposition, as well as being the inversion here. Thus, if a postposition is added to a word that can be in different cases of noun, it is used here before the word to which it belongs. In our opinion, the postposition *suyu // suyi* is another phonoform of the postposition *sayu* denoting direction in the ancient Turkic language. For example: *Yir sayu bardığ / We went everywhere* (“Kul tigin” monument). The postposition in the meaning of comparison *dik // tik* coming from the Chagatai Turkic is also one of the rare postpositions for us.

There is a particle *mola*, which is not recorded anywhere in the particles, and it is equivalent to the particle *-mi*⁴. This linguistic fact still characterizes the Amani’s language. With the same phonetic cover, this word is now used as an independent word in Turkic and communicates with the semantics of “*fasilə* (break)”.

In modal words, foreignness prevails over nationalism. Although it is a minority in terms of quantity, modal words such as *driqa // driğa, bilaşubhə, yəqinim, filməsəl* which are selected from the language material of the 17th century, attract special attention.

Variativity is also predominant in conjunctions, and most of the conjunctions in this parallel cover the language of classical literature which covering almost different periods. Of course, compared to modern language, most of them are considered archaic. There are some that have little differentiation with modern language. Thus, while the conjunctions formed by repetition are used mainly in the modern language with *da*², it is not found in the morphological structure of the 17th century Azerbaijani literary language. That is, the form of use is as follows:

həm - həm; nə - nə; gəh - gəh // gah // gəhi // gahi; xah – xah...

Today the conjunction *çünki* (because) is common in modern language, this is also found in the form *çünkin*, which, according to us, inside this the trace of ancient history of the subordinate conjunction preserves its origin. Today, in the language of any of the classics, there isn’t found conjunction *kin*, which demonstrates the frequency of usage in the Western dialect. Taking into account that

the conjunction *çünki* consists of two components (*çün + ki*) and each of these parts acts separately in the classical language, then the same thing can be said about the conjunction *çünkin* (*çün + kin*). In our opinion, the second component (*kin*) is undoubtedly one of the oldest variants of the conjunction *ki*.

In conclusion, it can be said that in the grammatical structure of the 17th century Azerbaijani literary language, the elements of Oghuz and Chagatai stand face to face. But the facts of the Chagatai language do not constitute a system. Thus, these elements do not cover the language of all representatives of the 17th century. It is mainly seen in the language of Amani, Masihi, and partly in the language of Sadig bey Afshar and Rahmati. The Oghuz elements always exceed the Chagatai elements.

The second section of the fourth chapter is called “***Syntactic norm of the Azerbaijani literary language of the 17th century***”. The historical landscape of the syntactic norm is studied under the sub-headings “*Historical development of word combinations*”, “*Syntax of simple sentence*” and “*Syntax of composite sentence*”. It is noted that in the 17th century, nationalization occurs in the syntactic structure of the language, too. That is, the processes taking place at this historical stage show their influence on the syntactic norm of literary language, too. Nationalization is going on norm. Of course, each period has its own phonetic-spelling, lexical, morphological, as well as syntactic norms. But it is necessary to say that if the phonetic-orthographical, lexical and morphological norms at different stages of historical development of our language, along with integration, also show differentiation, we almost do not see it in the syntactic norm. Because we see stability in the structure of both word combinations and sentence types. But the fact is that democratization takes to its scope *izafats* that being foreign grammatical patterns. Thus, on the one hand, *izafats* direct to quantitative minority, on the other hand, from non-generality to generality. In other words, simplification occurs not in all, but in most part of them, that is, their level of understanding increases. The combination of at least one component, or even two components of *izafat* from Turkified borrowings guarantees this simplification.

There are some izafats that continue their use in our language today with their phonofrom and semantics (*çərxi-fələk (fortune), qibleyi-aləm (Your Majesty)...*). There are also izafats that undergo changes occurring in its structure. What promotes this change is either a grammatical transformation, or the inclusion of that izafat within the frame of pattern of a compound word structure. For example: “*Duayi-xeyr* → xeyir-dua (blessing)”, “*büsatı-toy* → toy-büsat (wedding)”, “*vəxti-axşam* → axşam vaxtı (evening)”, “*niyyəti-xeyr* → xeyirli niyyət (good intention)”, “*abi-həyat* → həyat suyu (life water)” grammatical transformations are examples of this. In the latter, there is even a lexical transformation. In general, the national grammatical pattern (I, II and III t.a.w.c) in word combinations prevails over the foreign pattern. Even foreign-pattern izafats are included in national attributive word combinations.

It is impossible to imagine the literary-fictional language samples of the Azerbaijani literary language of the 17th century without non-attributive nominal combinations. *Günü qara, zülmə zalim, gül üzlü, pərvanə sifət, gözləri qanlı, gözləri cəllad, müjə ox, qəmzəsi cəllad, qəmzəsi qanlar içici* and so on examples confirm this. But nominal combinations coming from the people such as *bəxti qarə, üzü qarə, daş bağırlı, dağdan ağır, ayaq yalın, başı açıq* show an increase.

According to the purpose and intonation, all types of sentences are found in the syntactic system of the Azerbaijani literary language of the 17th century. But declarative sentences, with their wide scope, excel others in the Azerbaijani literary language of 17th century. It should be noted that the majority of interrogative sentences in the syntactic structure of the 17th century Azerbaijani literary language are rhetorical questions. These are mostly unanswered question sentences that are common in the ghazal language, one of the genres of classical poetry. Interrogative questions that forming by intonation, on the other hand, do not show intensity at that period of time.

Both types of sentences, which are included in the principle of classification according to *modality*, are found in the 17th century sources. These consist of affirmative (*Qanə döndi yürəgim sibi-*

zənəxdanın için – Rahmati) and negative (*Nihan tutma*, *bizi eylə xəbərdar* – Fədai) sentences. Along with morphological indicators (*-ma²*, *-m*), lexical facts (*yox və deyil*) also participate in the formation of negative sentences (*Yoqdur mənə bir rəfiqi-qəmtaş; Hərcayi degilmən*, *ey səmən buy –Masihi*)...

The comparison of two-member and one-member sentences according to quantity separated by the participation of the main parts of sentence presents the majority of two-member sentences (*Ömrün binası qaib olub...* – T.Afshar). As for the internal comparison of one-member sentences in terms of type, the research leads to the conclusion that in the syntactic structure of the Azerbaijani literary language of the 17th century indefinite personal sentences (*Dedilər: “Nəsnəməz yox sənə layiq”* – Fədai) are accompanied by quantitative abundance.

The principle of classification *according to members*, along with all its types, does not enter the syntactic pattern of the 17th century. Because 17th century sources are formed almost entirely on membered sentences.

Sentences classified according to different principles are also distinguished by their *structure*. One of those included in this principle is composite sentences. In the 17th century Azerbaijani literary language, there are compound sentences without conjunctions (*Söküldü sipər, bölündü xudi, Saçıldı şərər, dağıldı dudi* – Masihi); it is also found compound sentences with conjunctions (*Şahə mənsüb olan bir qonçadır bu, Vəli qismət mənə olmuş bu incu* – Fədai). The 17th century Azerbaijani literary language also introduces us to sentence types that do not include morphological features that determine predicativeness (*Yüzü gül, saçı sünbül, dişləri dürr, ləbləri meyun* –Zafar), but it is not in the form of a system. Specially this unpopularity proves that such predicative suffixless sentences, which extend to the fictional style formed on the basis of the 17th century examples of literary-fictional language, are already living in the last period.

All types of complex sentences according to subordinate clauses are included in the syntactic structure of the 17th century Azerbaijani literary language. Subject (*Mümkün degil ki, qaşların*

imasın anlaya – Majzub); predicative (*Aşiq oldur, canın qurban edə cananına* – Zafar); object (*Bildi ki, nədür nigarə kirdar* – Masihi); attribute (*Nisbət irür ol gəncə ki, viranə ulaşmış* – Amani); adverbial modifier (*Necəsən bir ah çəkəm, Dağlarda maral yana* – Sari Ashig); condition (*Qız ilə görüşüb qılmazsa söhbət, Qəbul etməz nə elçi, nə ərizə* – Fadaı); contrast (*Hərçənd ki, az olursa rəğbət, Mən’ arturur arzuvü həsrət* – Masihi) etc. subordinate sentences are almost equivalent to the modern Azerbaijani language.

As one of the agglutinative languages in general, as in the various stages of development of our language, stability in the grammatical structure of the 17th century is felt itself with all its scope. According to T. Hacıyev, “*language is not an alphabet that we change every day, it is not a spelling rule that experts come together and suggest a good or bad norm. Language is formed when a nation is created, developing in connection with socio-political, economic and cultural conditions and changes naturally*”³³ [93, p. 6] and is preserved and passed on to future generations owing to literary and fictional language materials. Specially these literary and fictional language materials play an invaluable role in introducing of the 17th century grammatical norm democracy to the world of science.

The selection of the topic entitled “Azerbaijani literary language of the 17th century” as an object of research, the involvement of this research object for the first time in the study on the basis of phonetic, lexical and grammatical (morphological and syntactic) norms of the Azerbaijani literary language of the 17th century has contributed to the achievement of the following scientific results:

1. For the scientific investigating of phonetic, lexical and grammatical norms, first of all, in the 17th century, based on the laws of internal development of language, intra-linguistic processes have been identified. The reality is that from the end of the 16th century to the beginning of the 17th century, new processes began to take place

³³ Hacıyev, T. Türklər üçün ortağ ünsiyyət dili / T.Hacıyev. – Bakı: Təhsil, – 2013. – s.6

in the language. These are the processes of differentiation, stabilization, democratization and reorganization of nationalization. As a result of these processes, the tendency towards live spoken language in norm democratism has been revealed and the intensification of nationalization has been recorded.

2. Taking into account the necessity for the history of language, the phonetic norm of the 17th century, which is selected as the subject of research for the first time, hasn't been analyzed separately, but in unity with the orthographic norm. It has been determined that the normalization of the 17th century phonetic-orthographical system of the Azerbaijani literary language is gradual, and one of the main reasons for this delay is due to inconsistencies between the Arabic phonographic system and the national phonographic system.

The existence of new graphic forms belonging to the conventional signs of vowels and consonants' system in writing has been identified and presented. The syncretism of vowels and consonants' conventional signs in writing has been revealed on the basis of examples selected from 17th century linguistic materials. The parallelity of uttered sounds has been investigated, and as a result of the variability of sounds, new phonofoms of the word belonging to the live spoken language have been revealed. Based on the new realized phonetic covers, it was determined that the entrance of live utterance norm into the Aruz language and its scope was expanded. It has been recorded that the lexical units that have acquired a new phonetic cover are compatible with the live spoken language, and this leads to activation.

3. All types law of harmony - mainly the harmony of vowels, the harmony of consonants as much as the language materials allow, as well as the harmony of consonants with vowels have been followed. The law of harmony, specifically the labial harmony was examined from a new angle and the final result was obtained. It was revealed that the sphere of influence of the Tabriz-Shirvan dialects, which played the role of koine of the literary language until the 17th century, has been still preserved in the phonetic system of the 17th century Azerbaijani literary language, however, it turned out that the Karabakh dialect peculiarities had already shifted the influence of the

language towards predominance.

4. For the scientific analysis of the lexical norm involved in the research for the first time, the general landscape of the active vocabulary in this period has been studied. Some words of Turkic origin and even uncommon foreign lexical language facts in the vocabulary are systematically directed towards the archaicization beginning in the late 16th and early 17th centuries has been first identified and presented in this research work. The reasons for the abandonment of the language of the word, as well as the fact that it remained in the language and became a literary language, were also revealed. The role and leading position of the national language has been presented more clearly here.

5. Revealing historical place of many lexemes in the modern language, which lost their functionality and moved away from the language and could not rise to the level of the norm of literary language, has been brought to attention. It has been determined by actual language examples that these lexical units exist mainly independently in the roots of words and in the components of lexical units with complex structures. With reference to the linguistic material of the 17th century, even today the most ancient phonofoms and initial semantic capacities of lexical units preserved in the vocabulary of our language and rising to the level of literary language norms have been presented with remarkable facts.

6. The process of word formation in the 17th century Azerbaijani literary language has been followed, new lexical language units, which are manifestation of renewal, have been revealed. The share of Turkic-originating in word formation has been determined statistically. As a result of the research, it has been noted that word formation in the 17th century Azerbaijani literary language, both morphologically and syntactically, has been strong, and its presence has been revealed in the ratio of about 50:50. In the system of suffixes involved in word formation, it has been determined that nationality has a share, but it has been found that the prefixes don't lost their activity. Although it has been noted that some of the recorded lexical units have traditionally joined the process of word-formation in the traditional way, it has been determined that many of

them are the product of the 17th century lexicon, that is, a part of the occasional lexicon (for example: *almaçı, zindançı, komaçı, tūfəngçi, şəbnəmzadə, firəngizadə, təqribsiz, imdadlanmaq, azadlanmaq...*). In word formation syntactically, the establishment of innovation on the basis of the nationalism has been presented vividly, the attitude to the issue of complex verbs has been expressed. In general, it has been brought to attention that the lexical samples created as a result of word formation brought wealth by innovating the derivatological fund of the century.

7. The lexical-semantic landscape of the 17th century Azerbaijani literary language has been comprehensively studied, homonyms, synonyms and antonyms which are indicators of the lexical system of this historical stage included in the enrichment of the vocabulary have been analyzed, their absolute and contextual nature has been explained by intra-textual interpretations. The components of homonyms, synonyms and antonyms, which are of special importance in illuminating the lexical-semantic landscape of the 17th century Azerbaijani literary language are grouped according to their origin and grammatical specificity, as well as their two-membered, three-membered and, finally, multi-membered structure have been recorded and presented. It has been revealed that in the lexical-semantic system of the 17th century Azerbaijani literary language, lexemes of Turkic origin stepped along with borrowings, and in this parallelity, lexical samples of national origin have been dominated by Turkified Arabic and Persian language units.

8. Compared to the previous classical stages, the increase of phraseological combinations, which are considered to be the leading lexical fact of the genres of folk poetry, has been revealed in the language materials written in the 17th century. The expressive potential of the phrases from the point of view of origin has been studied, the leading role of Turkic-originating has been recorded in the components. The general comprehensibility of the borrowings within the national pattern has been revealed. It has been noted that the phraseological combinations of words of Turkic origin have an abundance of quantity and quality, and they have become a mass in the 17th century Azerbaijani literary language. It has been noted that

among the petrified phrasemes that came from the more live spoken language, there have also been phrasemes that we don't hear, but still has an individual character with a national spirit. With the determination of the growth of phraseme potential, it has been once again confirmed that the 17th century Azerbaijani literary language was in the stream of nationalism.

9. Proverbs, sayings, aphorisms that express the figurativeness in the language, but are equivalent to the sentence, having an invaluable share in being increased the poetic power of the fictional style, and installing the 17th century Azerbaijan literary language to the stream of nationalism with their popularity, both as they are and in a way that has undergone some form change while maintaining content indicators have been revealed. The settlement of the phraseological exclamations, which are similar to the petrified sentence in the vernacular, has been confirmed by the choice of linguistic facts, and it has been shown that they gave impetus to the leading of democratism in the 17th century Azerbaijani literary language.

10. In the language of classical literature up to the 17th century the lexical units that forming metaphor, their arrival to the language of aruz as common words in the 17th century, the acquisition coverage of dialect lexicon in the language has been presented as an influential force in the installing literary language to the stream of nationalism. The transfer of most of the lexical facts that acquiring reality in the vocabulary of the 17th century to the vocabulary of our modern language has been assessed as a result of the harmony between classical and modern languages.

11. Based on the linguistic material of this historical stage, the grammatical norm of the Azerbaijani literary language of the 17th century has been researched fully for the first time in the morphological and syntactic system parallelity. In comparison with the modern Azerbaijani literary language, the similarities and differences in the morphological system of the 17th century Azerbaijani literary language have been identified and brought to attention. In the morphological norm of the 17th century Azerbaijani literary language, it has been determined that the Oghuz and

Chagatai elements coexisted, but the dominant share is on the side of the Oghuz language facts. Although the Chagatai elements don't form a system, they have been recorded in the language of prominent masters of speech, such as Amani, Masihi, and partly Sadig bey Afshar and Rahmati, who represent this historical period, and have been presented in abundance of facts. The prevention of the transition of the Chagatai elements to the 18th century, which was accepted as the result of the special source of influence of the Herat literary school, specifically, such as Hussein Baygara, Alisher Navai has been assessed as a reality at the historical stage of expanding the functional capabilities of the national language.

12. In addition to the general landscape of the parts of speech, each part of speech has been studied separately. Attitude towards the existence of a degree category of adjectives has been expressed, and language elements that rising to the level of the norm of literary language for each part of speech, as well as those that remained outside of stabilization, has identified and presented. For the first time, a new scientific approach has been shown in the approach to numerical words registered in the numerical system based on language material. Due to the factual research, it has been determined that not all language units that are active between a definite cardinal numerals and objects should be presented in the order of numerical words. Not all of them, but some of them, if expressing more specific, language facts that omit their impact on the indicator of content should be considered as numerative words.

13. For the first time, the oldest variants of personal and demonstrative pronouns being found in the language of the 17th century representatives - Masihi and Fadai have been presented in this research work.

14. It has been determined that morphological indicators belonging to the category of person are more characteristic among the suffix morphemes that show differentiation. The variability has been determined in getting grammaticized of the pronoun as a personal suffix, and in this parallel, the recording of many facts has been evaluated with the influence of the Chagatai language.

15. Variativity was also recorded in the tense suffixes, but a

morphological indicator such as *-ay tür*, *-əy tür*, which is parallel to the present tense suffixes (*-ir⁴*, *-i⁴*, *-r*, *-adu²*) has been presented as a rare linguistic fact. Among the sound transitions that show themselves in the negation of the future indefinite tense (in *-ar²* suffix: *r > z*, *r > n*, *r > s*) the sound transition *r > y*, *-ay²* suffix morpheme which is equivalent to *-a²* in the optative mood of the verb, and the existence of old forms such as *erdi // irdi*, *ermiş* has also been identified and presented among the particles that make up the compound structure of conjugating forms of the verbs.

16. Along with the suffix morphemes belonging to the conjugating forms of the verb recorded in the modern Azerbaijani literary language, specifically, suffixes belonging to adverbial participle *ğalı*, *-ğəli*; *kalı*, *-qalı*, *-madın*, *-mədin*; suffixes belonging to participle *-ğan*, *-qan* have been recorded and presented as a fact coming from Chagatai.

17. Interesting phonofoms related to auxiliary parts of speech, specifically to the types of meanings of postpositions (for example, *bilən*, *birlə*, *bilə*, *ilən*, *lən*, *nən* along with *ilə*; *kibi*, *dək*, *dik*, *tik*, *asa*, *-cıləyın²* along with *kimi* and *tək*; *sarın*, *sayu*, *suyi* along with *sarı*; *qeyr* along with *qeyri*; *içün*, *çin*, *çünkin* along with postposition *üçün*), linguistic facts such as *mola* along with traditional interrogative particles; *bolay* along with traditional optative particles, *vü*, *ü*, *vələkin*, *vəğər*... from conjunctions have been selected from the 17th century language material and brought to the attention of the analysis. And the syncretic nature of the conjunction *və* i.e. the equivalence of *və // (and)*, *və // (comma)*, *və // (dot)* has been informed to be still accompanied by continuity in the 17th century Azerbaijani literary language. It has been determined that this parallelity is more in the language of prose than in the language of poetry.

18. It has been determined that in the 17th century, as in various historical periods, phonetic, orthographical, lexical and morphological norms showing differentiability, but in the syntactic norm of the 17th century it doesn't seen. Also, the syntactic norm of the 17th century have been provided by statistical facts that nationalization took place - the national grammatical pattern

prevailed the foreign one, and democratization also covered the izafats, as well as the development of izafats towards simplifying in all historical periods. It has also been factually pointed out that while in the 17th century the Turkic national pattern of attributive word combinations have entered the aruz without hindrance and become popular in the aruz language, izafats (of course, not to take account exceptions) don't able to enter the language of folk poetry genres.

19. As a result of research, it has been found that all types of sentences, both in terms of structurally and semantically, are in the syntactic pattern of the 17th century, and sentence types containing all the principles of classification of the sentence gaining coverage in this historical period of nationalization. It has been revealed that in the sentence which existing on the basis of the predicativity, falling intonation, and modality, main parts, as well as the secondary parts of sentence that depend on the them but serving to expand the scope of the communicative function, are stable, and there are no fundamental changes in sentence structure and expressive function.

20. As for composite sentences, in the study the existence of both conjunctive and non-conjunctive variants of compound and complex sentences, and all types of complex sentences according to subordinate clauses have been identified and presented. However, it has been revealed that object subordinate clauses are active in a broader range in the 17th century Azerbaijani literary language and have a more mass character. The popularity and abundance of types of sentences “*Dedim...*”, “*Dedi...*” that serve the language of communication have been highlighted as factors that unite the nationalization. The service of this type of sentences to the prose language, the minimal use of borrowings, their high level of understanding, as well as the level of reality of the style of folk poetry in the language... have been revealed and all these have been assessed as an expression of maximum manifestation of nationalization.

In the syntactic structure of the 17th century Azerbaijani literary language, the presence of composite sentences without morphological indicators conditioning predicativity has been noted, however, as a result that they were not systematic and therefore did

not show intensity, it has been determined that sentences without predicative indicators already live their last period.

21. Although the grammatical norm formed a unique autonomy in the 17th century, it has been pointed out that, as in all historical periods, the linking function between phonetic and lexical norms and the grammatical norm has continued in this century too. Thus, as in the phonetic and lexical norms, in the grammatical system of the 17th century, directing of nationalization towards leading has been determined and presented.

22. The gradual beginning of the closeness between the Azerbaijani literary language and the national language of the 17th century, its development in the spirit of subordination to the national language and taking the start to the maximum limit has been accepted as the main line of this historical stage. As a result, the rise of nationalization from the norm minimum to the norm maximum, which began in the late 16th and early 17th centuries, has been assessed as the leading direction of development of this historical stage. As a result, it has been determined that, in fact, the grammatical system of the 17th century Azerbaijani literary language is the Azerbaijani language itself.

23. As a result of the research, it has also been presented that the 17th century as it served a linking function between the centuries before and after it, expressing the role of a bridge that combined tradition and innovation in itself. Due to this expressive function, towards the end of the 17th century, transcending tradition with innovation that took place within it, settled as a result of differentiation it transfers the stabilized, nationalized Azerbaijani language to the 18th century and acts as a guarantor of the rise of new intra-linguistic processes at this historical stage.

The main content of the dissertation has been reflected in the following published scientific works of the author:

1. XVII əsr Azərbaycan ədəbi dilinin fonetik və leksik norma demokratizmi: Monoqrafiya / – Bakı: Elm və təhsil, – 2019. – 384 s.

2. XVII əsr Azərbaycan ədəbi dilinin qrammatik norma demokratizmi: Monoqrafiya / – Bakı: Elm və təhsil, – 2019. – 252 s.

3. “Kitabi-Dədə Qorqud” leksikası XVII əsrdə (arxaizmlər) // «Dədə Qorqud» Respublika elmi konfransının materialları. – Bakı :- 25-26 may, – 1999. – s.23-24

4. Saib Təbrizi dilinin leksikasına dair bəzi qeydlər // Tədqiqlər, – Bakı: – Elm, – 2000. №1, – s.3-6

5. Qədim türk sözlərinin leksik-semantik xüsusiyyətləri (Fədainin «Bəxtiyarnamə» əsərinin dili əsasında // Bakı Universitetinin Xəbərləri: Humanitar elmlər seriyası, – Bakı: – 2000. № 4, – s.13-20

6. Fədainin «Bəxtiyarnamə» əsərinin dilində leksik paralellər // Tədqiqlər, – Bakı: – Elm, – 2001. №3, – s.118-122

7. Omonimlərin leksik-semantik xüsusiyyətləri (Qövsü Təbrizinin dili əsasında) // Tədqiqlər, – Bakı: Elm, 2002. №1 – s.32-37

8. XVII əsr Azərbaycan ədəbi dilində feilin quruluş strukturu // Dil və ədəbiyyat (Beynəlxalq elmi-nəzəri jurnal), – Bakı :- 2008. №1(61), – s.60-62

9. XVII əsr Azərbaycan ədəbi dilində feilin xəbər şəklinin tarixi inkişafı: keçmiş zaman Dil və ədəbiyyat (Beynəlxalq elmi-nəzəri jurnal), – Bakı: – 2008. №4(64), – s.59-63

10.XVII əsr Azərbaycan ədəbi dilində feilin indiki və gələcək zamanlarının tarixi inkişafı // Dil və ədəbiyyat (Beynəlxalq elmi-nəzəri jurnal), – Bakı: – 2009. №1 (67), – s.80-83

11.XVII əsr Azərbaycan ədəbi dilində söz yaradıcılığı (Adlar) // Dil və ədəbiyyat (Beynəlxalq elmi-nəzəri jurnal), – Bakı: – 2009. №2 (68), – s.9-12

12.XVII əsr Azərbaycan ədəbi dilində ahəng qanunu // BDU-nun 90 illiyinə həsr olunmuş beynəlxalq elmi konfransın materialları (Humanitar elmlər). – Bakı: – 2009. – s.120-121

13.XVII əsr Azərbaycan ədəbi dilində fonovariantlılıq // Dil və ədəbiyyat (Beynəlxalq elmi-nəzəri jurnal), – Bakı: – 2010. № 4 (75), –s.78-79

14. Чагатайские элементы в морфологической системе азербайджанского языка // Современные проблемы лингвистики и лингводидактики: Концепции и перспективы (Материалы

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16. Параллель q x//ğ/h в литературном азербайджанском языке XVII века // Вісник Житомирського державного університету імені Івано Франка. – Житомир: – Вип. 6, – 2013. – s. 250-254

17. XVII əsr Azərbaycan ədəbi dilində söz birləşmələri və demokratikləşmə // Azərbaycanşünaslığın aktual problemləri V Beynəlxalq elmi konfransın materialları. – Bakı: – Mütərcim, – 05-07 may, – 2014. – s.25-28

18. XVII əsr Azərbaycan ədəbi dilində alınma sözlərin leksik-semantik taleyi // “Azərbaycan filologiyasının aktual məsələləri” mövzusunda respublika elmi-nəzəri konfransının materialları, BDU-95, – Bakı: – 17 dekabr, – 2014. – s.411-417

19. XVII əsr Azərbaycan ədəbi dilində şəxs əvəzliliklərinin qədim formaları və onların diferensiativ yekunu // Sələflər və xələflər I Beynəlxalq simpoziumunun materialları, – Bakı: – Elm və təhsil, – 22-24 oktyabr, – 2014. – s.230-235.

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