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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

ETRUSCISMS IN GERMANIC LANGUAGES

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GENERAL CHARACTERISTIC OF THE WORK

Urgency of the theme and the degree of research. Culture, reflecting the way of life and thinking of human societies, develops and enriches through the exchange of cultural elements as a result of inter-societal relations, as each community multiplies and develops with its own findings. Inter-community relations take place in areas such as trade, war, science and education, religion, literature, architecture, music, agriculture, and include concepts, words, objects and s.in causes the exchange. These changes in culture are also manifested in the language that is the bearer of culture and lead to the use of common words in communication. The language of society is closely connected with its way of life. The geographical territory of the People, production-consumption relations, climate, relations with neighboring peoples leave deep traces in the structure of the language. In this sense, the Etruscan language, which existed in the territory of Italy before our era, played a huge role in the formation of not only Latin and Italian, but also other European languages. The reason for this was due to the inevitable influence of the civilization created by the Etruscans on the culture of European peoples.

The relevance of the topic is due to the fact that etruscisms, which contributed to the entire European culture, as well as to individual European languages, including the enrichment of Germanic languages, have not been the subject of serious research so far, both theoretically and practically. Today, the etruscisms that have left their mark on the lexicon of Germanic languages have remained unnoticed by germanistics.

Grouping a large number of Etruscan words in Germanic languages as a result of cultural historical relations, the degree of their study in Western linguistics should be determined, determining the origin of etruscisms in Germanic languages by involving the material of Turkic languages in comparison is one of the factors determining the relevance of the topic.

The origin of the Etruscan language and the history of the study of texts written in this language in Europe and other countries should be seriously studied, specific generalizations should be made, their attitude to these studies should be expressed, the migration of

the Etruscan-speaking people to different territories of Europe due to historical reasons and their role in the formation of It is from this point of view that the study of the history of the development of germanistics, as well as the history of Linguistic Science in general, is considered one of the most important linguistic issues.

It should be noted that the analysis of the vocabulary of the Germanic languages in Azerbaijan, the study of the history and formation of words passed to these languages are important and useful linguistic issues. At the present time, when scientific and technological progress is gaining momentum, the involvement of the Germanic languages in the study of the whole, as well as its various branches, various textbooks, teaching aids, monographs, etc. the amount of research work is constantly growing. Therefore, the need to investigate etruscisms in the Germanic languages and reveal their main features was raised as an important linguistic study. When approaching from this point of view, the topic attracts attention with its relevance and modernity.

The degree of elaboration of the topic was carried out in various directions in the scientific world. So, Murat orh's "Etruscan culture and impact to Roman culture" at Gazi University in 2008, Rukiye Arik "Grek and Etruscans according to Latin sources" in 2015 wrote dissertations. At the same time, Adile Aydan was awarded the title of "Etruscan Turk muydu" in 2014, Garasharli, Ch.M.Turkisms in ancient Greek, roman, Celtic and Germanic languages in 2005 and early inhabitants of the Mediterranean basin in 2009, Aghasioglu F. Etruscan-Turkish Garden, in 2010, etc. books have been written, studies have been conducted.

The object and subject of research. The origin of hundreds of words such as *belt*, *ceremonia*, *satellite*, *antenna*, *senate*, which entered the Germanic languages mainly through Latin, is unknown to science, and Etruscan elements in the Germanic languages have not been the object of study at all. That is why the object of research work is the study of words of Etruscan origin in the Germanic languages. The subject of the study is the study of the linguistic features of etruscisms in the Germanic languages, their analysis, systematization and linguistic interpretation.

Aims and objectives of the research work. The main objective of the dissertation is to identify borrowed words of Etruscan origin in the Germanic languages. To achieve this goal, the following and-zifs have been identified:

- Review the studies carried out on the Etruscan language;
- To identify languages that are related to the Etruscan language;
- To establish the relationship between Etruscan and Germanic languages;
- To prove the proto-Turkic origin of the Etruscan language;
- To identify the origin of Etruscan words in Germanic languages;
- To give an etymological and typological analysis of the Etruscan words studied;
- Review the resources of the Etruscan language;
- To analyze the studies carried out in western linguistics on the etrusk language;
- To reveal the factors affecting the European languages of the Etruscan language;
- Revealing the sources of etruscisms in Germanic languages;
- To analyze the lexics of the Etruscan language, to determine their origin;
- To interpret the first German-Turkish relations on the basis of language material;
- To study the Etruscan language by the combinatorial method.

The research methods. The dissertation used semantic, etymological, comparative-typological methods. During the investigation, the linguistic analysis method was used and the facts were approached from a diachron and synchronous point of view. Depending on the course of the work, sometimes descriptive, sometimes comparative-historical, comparative-comparison, as well as areal methods were used.

The main provisions for defense:

- The introduction of etruscisms into Germanic languages is associated with Etruscan-Germanic contacts;
- Many etruscisms have entered the Germanic languages

through Latin;

– The identification of the origin of etruscisms in the Germanic languages is possible on the basis of deep etymological and semantic analysis.

– The scientific literature on the origin of the Etruscan language was widely used in the writing of the dissertation.

Scientific novelty of the research: for the first time in the dissertation, etruscisms in the Germanic languages are identified, their broad linguistic interpretation is given. It was in this study that Etruscan words in Germanic languages were revealed, their comparative-typological aspect was analyzed, their contribution to germanistics was investigated and explained.

Theoretical and practical significance of the research. The theoretical significance of the dissertation lies in the fact that the scientific results of the work can be used in the further study of the vocabulary of German languages. The study of the emergence and formation of etruscisms in the Germanic languages, as well as their changes in different periods on the scientific and theoretical basis is followed in the research work. In the study, the characteristic features of the sources of etruscisms in the Germanic languages, the influence of the Etruscan language on European languages, the lexicon of the Etruscan language are determined from the point of view of linguistic research, and they are covered in a general theoretical aspect. It can also be useful as an important scientific-theoretical source in the course of research on different areas of German languages, as it can contribute to the scientific determination of future development directions of German Turkic relations.

With regard to practical significance, the results of the dissertation can be used in teaching the historical lexicon of the Germanic languages, in the etymological analysis of words in the Germanic languages, in ancient language lessons.

Approbation and application. Reports were made at Republican and international conferences on the topic and at the Indo-European languages Department of the Institute of Linguistics, 6 articles and 3 conference materials were published in various collections and journals.

Name of the organization where the dissertation work was performed. The dissertation work was performed at the Department of Indo-European languages of the Institute of Linguistics named after Nasimi of the Azerbaijan National Academy of Sciences.

The total volume of the dissertation with a sign including a separate volume of the structural units of the dissertation. The dissertation consists of introduction, 2 chapters, conclusion and list of literature in 160 titles. The introductory part of the dissertation is 4 pages, 7452 characters, Chapter I – 58 pages, 112937 characters, Chapter II – 61 pages, 115960 characters, Conclusion part 7 pages, 13158 characters. The total volume of the dissertation is 249507 characters, excluding the list of references used.

MAIN CONTENT OF THE STUDY

In the **introduction** of the dissertation, the relevance of the topic, the purpose and objectives of the research, the subject, the scientific novelty and practical background of the research, the approbation of the work are commented and substantiated.

In the first chapter of the dissertation “**From the history of the study of the Etruscan language**”, Etruscan culture, the first sources of the Etruscan language, the study of the Etrusk language in the Western language, factors contributing to the influence of the Etrusk language on European languages, etc. issues have been considered.

E.A. In the VII century, the Etruscans already had writing. In ancient monuments, writing was directed from right to left, often there was a border between words. The reading of texts in the Etruscan language was simplified at the time when it became clear that most of the inscriptions were now read from right to left, but some words were written from left to right.¹ however, the direction of writing was not a major problem. So, both in Greek and in Etruscan there were texts called “bustro-fedon”, and in these texts the lines were alternately directed from right to left, and then from left to right. One should not think that such an arrangement of lines is thoughtlessly sorted out. Presumably, the roots of these inscriptions

¹ Beazley J. Etruscan Vase Painting. / J.D.Beazley – New York, – 1947. – p.22-24

come from iconography. Because the inscriptions in Etruscan ceramics are from right to left, and in attic ceramics from left to right.²

The Cortona table is the main event in the history of etruscology that is important for research. Several years ago, during the renovation in the city of Cortona, a copper plate with Etruscan inscriptions measuring 2 x 50 cm with a thickness of 28 mm was found in one of the buildings. The inscriptions on this board consisted of 48 lines. Cortona Schedule e.A. It dates back to the III and II Centuries. Its correct reading indicates the state of that period. These inscriptions belong to the agricultural sector, testifying to the fact that on the way to Iberia, to the Tiber graces, the lands belonging to small owners turned into a very large latifundia.³

It is necessary to be able to distinguish between the concepts of writing and language in advance, since the Etruscan language remains unknown to us for many reasons, but this language is written in Greek letters, which we know well. For example, “tarsminas” written in the Cortona table – only one word denotes the name of Lake Trazimen.⁴

Thus, the Etruscans e.A. At the beginning of the VII century, they began to use it, opening the Greek alphabet for themselves. It is during this period that they e.A. They arrived in Italy in 770 and had regular and close contact with the first Greek inhabitants who settled in the titiusk islands, north of the Neopolitan bridge.⁵ this happened during the first Olympic Games. By that time, the Kuma colony had been created on the continent. It should be noted briefly that before the intense transition to writing, the first Greek colonies tried to move closer to the north of Italy. And in the future, various colonies would enter the territory of great Greece, creating the southern part

² Тюийе, Ж. Цивилизация этрусков / Ж. Тюийе – М.: Астрель, – 2011. – с.62

³ Макнамара, Э. Этруски. Быт, религия, культура / Э.Макнамара. – Москва: Центрополиграф, – 2006. – с.33-34

⁴ Tuna, O. N. Sümer ve Türk Dillerinin Târihî ilgisi ile Türk Dili'nin Yaşı Meselesi / O.N.Tulunay, – Ankara: Türk Dil Kurumu Yayınları, – 1990. – s.76

⁵ Korat, G. Yunan Harfleriyle Türkçe // İstanbul: Aylık Coğrafya ve Keşif Dergisi Atlas – 1950. Sayı:125 – s.65-67

(Syracuse, Tarent, Sibaris, Cortona), and in 150 years they would become more widespread and create Massilia.⁶

The peculiarity of Etruscan texts is that the Etruscan language is translated only with the help of Slavic languages. The first Russian historian to note the similarity of the Etruscan language with the Slavic language was Chertkov, who lived back in the XIX century. Although in the time of Chertkov, the Etruscan language did not have enough inscriptions on Stone, he correctly clarified the main features of the Etruscan language:⁷

1. A generally accepted standard spelling and grammar for the Etruscan language had not been created, so a word could be written in several ways;

2. One letter could correspond to different sounds (as well as some letters in the Phoenician alphabet sound different, but close to each other);

3. The multifaceted nature of the form and Hall of a word is very close to Slavic languages.

The following can also be added to the conclusions drawn;

1. It is typical for Slavic languages that nouns and verbs can be located in a free sequence in an Etruscan sentence;

2. In an Etruscan sentence, words can be written in the form of separate parts, when they are moved to a new line by the rule;

3. The authors of Etruscan texts do not differ in a certain literacy-dials, since there was no special school for learning languages. As a rule, religious stone inscriptions were written by priests and could contain elementary spelling errors;

4. In the sentence, Etruscan words are separated from each other by a dot or a colon. And this simplified the reading of the text, in contrast to the tightly combined words corresponding to the ancient Slavic texts;

5. The Etruscan language was based on the linear writing of the minoy civilization and in its development began with the creation of

⁶ Всемирная история // под ред. Ю.П.Францева. – АН СССР. Гос. издат. Полит. Литер., – Т.1. – М.: 1955 – с.12

⁷ Ливий, Т. История Рима от основания города / Т.Ливий. – М.: Наука, 1989-1993. – Т.1. – 1989. – с.77

the hieroglyphic writing of the Egyptians.-Baran did not go far in 2000 years.

Etruscan writing and its related Osk-Umbrian writing occupy a position (like Latin) between hieroglyphic writing and classical Indo-European writing.⁸

In the Etruscan writings, the number of more than twenty words is quite small, while the number of more than forty words is only a text. The Etruscan writings given in the text "Corpus Inscriptionum Etruscarum" can be grouped by subject and volume: small inscriptions on the vessels (usually in such inscriptions it is given information about who made the vessel and whose gift or belonging to it); inscriptions on the theme of the inauguration in the temple; epitaph inscriptions on sarcophagus, tombstone, ashtray; inscriptions; the name of mythological images painted on a hand mirror and a few words about various events.⁹

Origin of the Etruscans. We have heard information about the Etruscans in the hymns of Homer (Hymn of Dionysus). There is talk of God being taken into captivity by Tyrrhenian Sea slaves. But who were the Pirates of the ancient era? From the time of Herodotus (e.A. V century) the problem of their origin greatly influenced the views of historians and archaeologists. According to the first theory, tyrannical hunger reigned in Lydia in the Government of Atisa, half of the population was forced to leave the country in search of food and new places of residence.¹⁰ they headed for Smirna, built ships there and crossed many port cities, finally settling in Italy. Here the Lydians changed their name and called themselves Tyrrhenian. According to the second theory – Dio-nisi, the Etruscans were not settlers, but a more ancient people living on the Apennine Peninsula, differing from their neighbors both in language and in traditions.¹¹ the third theory claims

⁸ Qaraşarlı, Ç.M. Qədim yunan, roman, kelt və gerман dillərində türkişmlər / Ç.M.Qaraşarlı. – Bakı: Elm, – 2005. – s.80

⁹ İnan, A. Tarihte ve bu gün Şamanizm / A.İnan, – Ankara: Türk Tarih Kurumu Yayınları, – 1972. – s.7

¹⁰ Ağasıoğlu, F. Azərbaycan türklərinin islamaqədər tarixi: [4 cilddə] / F.Ağasıoğlu. – Bakı: Ağrıdağ nəşriyyatı, – c I. – 2014. – s.39

¹¹ Бенштрем, А.Т. Исследования в области этрускологии // А.Т.Бенштрем. СПб.: 1908. – с.59

that the Etruscans were of Northern origin. According to this theory, the Etruscans, like other Italian tribes, entered the territory of Italy through Alpine crossings. Archaeological indications guarantee the correctness of the first theory. But the story of Herodotus should be treated with some caution. Of course, the Lydian pirates captured the Tyrrhenian coast not at the same time, but several times. Approximately e.A. From the middle of the VIII century, The Villanov culture has undergone changes with Eastern influence. But the Indigenous element was strong enough so that it could influence the process of formation of the indigenous people. These considerations make it possible to combine the ideas of Herodotus and Dionysius.¹²

From all these considerations it follows that if the Etruscans and their civilization are enigmas, then the Etruscan language is the enigma of enigmas.¹³ The Etruscan language occupied a special place among the ancient languages spoken on the territory of Italy. A group of these languages were of Italic origin and related to Latin, and therefore the reading of the inscriptions left by them did not cause any problems. However, unlike these languages, the origin of texts that have survived in the Etruscan language has been the object of study of linguists for several centuries, but the desired result has not been achieved.¹⁴ The main factor that led to this is that the language related to the Etruscan language remained undetermined, and the involvement of languages of Indo – European origin in the comparison for the reading of Etruscan texts made it impossible to solve the problem. However, if the material of cognate languages were involved in the comparison for reading Etruscan texts, unlike other dead languages, the translation of Etruscan texts would be relatively easy. This is because, the sound charge of the alphabet in which the Etruscan language is written is basically a known Alphabet and, with the exception of a few signs, the same alphabet was later used by the Latins. They adopted the Latin alphabet. It is known that

¹² Çınar, A. Tarihte Kaybolmuş Bir Medeniyet Etrüskler ve Etrüsk Dini: // İstanbul: Belleten. Türk Tarih Kurumu Yayınları, – 2020. – s.46.

¹³ Eyvazova, R.H. Əfqanıstanda türk mənşəli toponimlər / R.H.Eyvazova. – Bakı: Elm, – 1995. – s.83

¹⁴ Bloch, R. The Etruscans / R. Bloch – New York, – 1965. – p.91

the meaning expressed by the letters of the Latin alphabet is not accepted, such as the letters of the Mediterranean basin (“x”), (th), 8(f), M (sh) and a few others, because the same signs were used in other ancient alphabets of the Mediterranean basin.¹⁵

Apparently, the reading of Etruscan writing in most cases required not to reveal the meaning of the letters, but to determine in which language the words formed by these letters, the meanings of which are known. The fact that the sound load of the alphabet of the language is known, nor the proto-Turkic origin of the language, can be read only without taking into account the specified culturological factor. For example, it is known that in ancient Turkic epitaphs the date of death of the deceased is based on the calendar of the year of the animal.¹⁶

For example, in Sir – Turk epitaphs of the XVI century, the date of death of the deceased is given by the calendar of 12 animal years: the year in Turkish is the year of tonquz... "the year in Turkish was a pig," the year melts bonquz... ” the year is a pig, "the Turkish year is a sichkan... “Turkish year was a mouse”, Turkish year bars ERDI “Turkish year was bars” and so on.¹⁷

It is possible to reveal the same culturological facts in the Etruscan epitaph only after getting acquainted with this culturological world of the ancient Turks - their widespread use of the animal year calendar. It is as a result of familiarization with the epitaphs of the ancient Turks that the meaning of the words and phrases in the epitaphs of the etnak ghalvi (“etnak year”) thanah erini “was a chicken” (ancient Turkic tanak erdi) is revealed. That is, if the words and phrases about the animal year calendar in the mystery Turkish writings were not known, it would hardly be possible to determine the meanings expressed by phrases such *historical salvi, thanah erini* in the Etruscan epitaph.¹⁸

¹⁵ Bloch, R. Art etruscque, // Paris Journal des Savants, – 1959. – p.145-157

¹⁶ Brandenstein, W. Etrusk Meselesinin Şimdiki Durumu: / W. Brandenstein. - İstanbul: Devlet Basımevi, – 1937. – s.29-31

¹⁷ Bruno, J. The Mystery of the Etruscan Coastline-“Archeology” / J.Bruno - Cambridge (Mass) – 1973. – p.78

¹⁸ Ağasıoğlu, F. Azərbaycan türklərinin islamaqədər tarixi: [4 cilddə] / F.Ağasıoğlu. – Bakı: Ağrıdağ nəşriyyatı, – c II. – 2014. – s.226-227

This means that the prototurk origin of the Etruscan language does not promise that Etruscan texts can be read immediately in Turkish, for which it is important to first familiarize yourself with the ancient Turkic epitaphs and the expressions inherent in it. That is, the translation of Etruscan texts requires not only linguistic research, but also an extra – linguistic base, in order for the researcher to read Etruscan texts of various fields, he must first read the ancient Turkic way of life, rituals, worldview, etc. he must be familiar with culturological facts. In other words, the etrnak texts are kulit will not be possible to penetrate into the world of tourology and its content.

Etruscan sculptures often depict anatomical armor, which were usually painted with gray paint. This did not mean that they were made of Iron, more precisely, they were made of silver and covered with lead, because the armor of the Romans was made in this way. Full Etruscan armor is found next to Lake Bolsena in the Tomb of 7 Rooms in orviyeto. It consists of Etruscan anatomical armor, leggings, an Argive sword, a typical helmet of montefort.¹⁹

Trees for Etruscan shipbuilding were brought from the forests of Etruria, Corsica, Latsi. Etruscan ships moved by paddle and under sail. They were known about the structure of a two-deck merchant ship, which the Greeks did not know about. In the underwater part of the warships, a metal taran was combined. E.A. In the seventh century, the Etruscans began to use a metal anchor with a support and a two-pronged. The powerful fleet of the Etruscans allowed them to compete with the Carthaginians and Greeks. Etruscan ships with wide, high decks, steep decks were more suitable for sailing on the intermediate danizin.²⁰

A more important achievement of the Etruscans in this area was the creation of pentoconter (an ancient ship without a deck). Etruscan pentoconter with 50 hangers had a length of 25 meters, they could drive not only in the close waters of Etruria of the Mediterranean Sea, but also far from it.

¹⁹ Türkkan, R.O. Türk Tarih Tezleri, Türkler / R.O.Türkkan, – Ankara: Türk Tarih Kurumu, – 2002. – s.75

²⁰ Kazımov, Q. Azərbaycan dilinin tarixi: / Q.Kazımov. – Bakı: Təhsil, –2003. – s.38

The underwater part of the battleships was supplied with metal. On the coins of vetulonia and other Etruscan cities, you can see two metal-clawed anchors, and it is not difficult to understand the convenience of such an anchor: before that, anchor stones and baskets with stones were used inside.²¹

Wars in the initial period of the Republic (e.A. V century) are wars to end Etruscan rule. After the exile of Tarkvini, the Romans had to endure a long and stubborn battle with the Etruscans - in particular, with Porsena, who ruled Cluzi, the Etruscan city. It is also known from patriotic legends that the ruler Porsena, after receiving Rome, gave the Romans the most difficult life in the world. Finally, after the Etruscans suffered a strong blow from Aristodemus (Greek) in Latsia (e.A. Year 506) the Romans were able to free themselves from Etruscan rule. Ro-MAN's condition to solidification-he began and e.A. In the second half of the V century, the Romans began offensive military activity against the Etruscans. Thus began the battle with the city of Wei, located on the Right Bank of Tibrin. The city of Wei was captured by the Roman warlord Furi Kamillo after ten years of siege. The city was plundered, the inhabitants turned into slaves, and its large area became the public field of Rome.²²

In the III Samni war (e.A. 298-290 ad) the Romans stood firm against both the Samnites and the Etruscans. The most decisive battle in Northern Um-Bria (e.A. Year 295). Soon All Sam-ni, Northern Etruria and Umbria were subordinated to Rome. Rome subjugated all of central Italy.²³

The naval wars between the Greeks and the Etruscans have lasted for centuries. These wars took place more in the form of "piracy", as in all places at that time. The main task of the Etruscan state was to guard its own naval merchant fleet. These clashes

²¹ Qaşqay, S. Ön Asiyada miqrasiya proseslərinə dair / S.Qaşqay. – Bakı: Şərq-Qərb, – 2009. – s.19

²² Korat, G. Yunan Harfləriylə Türkçe // İstanbul: Aylık Coğrafya ve Keşif Dergisi Atlas – 1950. Sayı: 125, – s.65-67

²³ Çınar, A. Tarihte Kaybolmuş Bir Medeniyet Etrüskler ve Etrüsk Dini // İstanbul: Belleten. Türk Tarih Kurumu Yayınları, – 2020. Say.78, – s. 46.

between the Etruscans and the Greeks each time resulted in the victory of either one side or the other.²⁴

The gas-Ty of the city of Tseré, one of the 12 city-states of Etruria, has long been carried out. Now it is the turn of the Tseren port of PIRG. According to antique authors, it was here that the center of gathering of Greek ships and Etruscan Pirates who plundered the seafaring peoples of the Mediterranean Sea was located. Those sources have been informed that e.A. In 384, The Ruler of Sicily, Dionysus the great, sent troops to Pyrrhus and captured him, dedicated to the God Eyletia-mush plundered the temple and took many prisoners.

In the second chapter of the dissertation **“Etymological and semantic analysis of words of Etruscan origin in German languages”**, analyze such issues as sources of etruscisms in German languages, lexicon of Etruscan language, origin of etruscisms and tens, interpretation of the first German-Turkish relations in language material, combinatorial study of Et-rusk language.

Most European researchers linked the origin of the mysterious Etruscan language mainly with the ancient Indo-European languages or Caucasian languages, but none of them could read Etruscan writings based on their material. The reason for this was that the Etruscan language had no ethnic ties with the mentioned languages, and a group of Indo-European and Caucasian elements that were MU-witnessed in the Etruscan language could have appeared in the region thanks to ancient linguistic ties.

Although a group of elements belonging to the Caucasian languages were found in this or that ancient language of Western Europe, this was not enough to prove the Caucasian origin of these languages, including the Etruscan language. It is no coincidence that the Caucasian theory could not go far from only a few linguistic facts, and Etruscan writings were not read on the basis of any Caucasian language.

Another group of Western etruscologists preferred the Indo – European factor in determining the origin of the Etruscan language.

²⁴ Aġaoġlu, A. Etrüsk Medeniyeti ve Bunların Roma Medeniyeti Üzerine Tesiri: / A.Aġaoġlu. – Ankara: Bařvekalet Müdevvenat matbaası, – 1932. – 24 s.

For Mi-sal, L. According to lantsi, the Etruscan language is related to the ancient Italian languages (Latin, osk, umbr) and Greek. Therefore, in order to understand the meaning of Etruscan words, he preferred to look for mutuals in those languages that correspond in Sound.²⁵

At the end of the XIX century, the same position was taken by V.Korssen identified the word /avils/, commonly used in Etruscan writings, with the Latin name /Aulus/ person.²⁶

The etruscologist of the same time V.Such research Deeke abandoned the method, laying the foundation for a new translation method, called the combinatorial method. He found that the /avil/ found on Etruscan tombstones actually carries the meaning of /“year”/ and not the name of the person, and usually comes after the numbers denoting the age of the deceased. With this, the researcher revealed the advantage of the combinatorial method, which is based on the constant repetition of words in certain positions.²⁷

An approximate definition of the meaning of words in the text is a disadvantage of the combinatorial method of translation. The exact meaning and etymology of /ui kesu/ and other words and expressions read by that method remain obscure.

Etymological reading of such texts requires the discovery of a language that is genetically related to the Etruscan language and the involvement of the material of that language in comparison. The comparison of Turkic languages, including the Sumerian language, which has a broad common lexicon with Turkic languages, helps to obtain the exact semantics and etymology of the expression /ui kesu/ in the Etruscan Tomb inscriptions. From this point of view, the Sumerian expression /ki – tum/ “to bury” (literally, “to bring to the ground” /<ki/ “land”, /tum/ “to bring”) is of interest.

When dividing the word /kesu/, translated as “sleeps”, “sleeps” in the Etruscan tombstone text, into the constituent parts /ke/ and /su/, the etymologic equivalents of the Sumerian words /ki/ “land” (Turkish /Kir/ “land”) and the Turkish words /sun/ “(to bring in)”,

²⁵ Ağasıoğlu F. Etrusk-Türk bağı: / F.Ağasıoğlu. – Bakı, – 2010. – s.75

²⁶ Eyvazova, R.H. Əfqanıstanda türk mənşəli toponimlər / R.H.Eyvazova. – Bakı: Elm, – 1995. – s.76

²⁷ Ağasıoğlu F. Etrusk-Türk bağı: / F.Ağasıoğlu. – Bakı, – 2010. – s.76-77

“to enter”, “to present”) are obtained, and the term /kesu/ (<ke – su) means “to be given to the land”. “To be buried” /“to be buried”/ used in modern Turkish can be considered as the semantic equivalent of the archaic expression used in the ancient Sumerian language, expressed by modern linguistic facts.

The presence of a certain amount of lexical layers of Indo – European origin in the vocabulary of the Etruscan language should be considered natural for the reality of that time. E.A. Indian Europeans who occupied Western Europe in the second millennium intensively assimilated the local population. E.A. At the end of the first millennium, the peoples of the pelasg-Thracian origin of the area had long forgotten their native language and became carriers of ancient Indo – European dialects. This process could not but affect the lexicon of the Etruscan language.

It turns out that many of the linguistic facts obtained as a result of many years of research by Western etruscologists are turkisms. For example, the Etruscan verb *makte* (“to praise”) is the etimological equivalent of the verb *makta* (“to praise”) in separate Turkic languages. The fact that this *lek-semin* (*macto* “praise”), which also entered Latin, is Turkism, is evidenced from a linguistic point of view.²⁸

In Latin, the verb /*makta*/ (“praise”) is separated into the noun /*mak*/ (“praise”) and the verb-forming suffix /-*ta*/ from the noun, while /*macto*/ is not separated into the root and suffix, in Altai, *dzhigatay*, *teleut*, *Sagay*, *kumandi* and other Turkic languages.²⁹ the suffix /-*ta* /is a phonetic variant of /-*la*/she-kilchi (/tashla < tashla/), which forms a verb from a noun in Turkic languages.

Separation of the verb / *Makta* / into the root and suffix in Turkic languages, in Latin, however, the absence of an independent noun /*mac*/ suggests that the verb /*macto*/ was derived from the Latin Etruscan language. Because in the Etruscan language there was also the verb /*makte*/ in the sense of” boast“,” to define“. Giving information about this verb A.The moon reports that its origin is

²⁸ Feill, R. Etruria and Rome. / R.A.L.Fell –Cambridge, – 2013. – 192 p.

²⁹ Kaya, P. Reading of the etruscan Pirgi tablets. / P.Kaya – TDA, sayı 119, – 1999. – p.134-154

unknown to etruscologists.³⁰ he, the French researchers A. Ernout and A. Meillet refers to Meillet's ideas about the Etruscan word/ *makte*/. Although they show that this verb is used in the meaning of "boast", "praise", they note that the etymology of this word is unknown.³¹

The fact that the same verb exists in both Latin (/macto/) and Etruscan (/makte/) is brilliant linguistic proof of what we say that the source of Turkisms in Latin is the Etruscan Language.

At the same time, it is difficult to determine whether a number of words in Latin and Turkic languages have parallels of Turkism or nostratic origin. Because the derived word root of the comparable correction word can be found not only in ancient Turkish, but also in Latin: /origo/ ("origin", "generation") in Latin /urug/ ("seed", "generation") had the same semantic load in ancient Turkish and has the same origin. In addition to the word /origo/ in Latin, there is the word /or/ (ior) ("to be born", "to begin"), which stands at its root. With this element /ur/ ("seed", "generation", "start", "get pregnant"), which stands at the root of the ancient Turkic word /urug/, can be considered a nostratic element, indicating a very ancient kinship of these languages, rather than a word derived from one language to another. The presence in Latin of the element /or/ along with /origo/ excludes that the word /origo/ is Turkism. The words of this type were spoken about above lat. /vola/ ("handful", "heel") – ancient Turkic. /ul/ ("heel", "base"); /voco/ ("call", "name") /-oki/ ("call", "name"), /vok/ ("voice", "word") /-ok/ ("voice", "word"); /vulgo/ ("very") – ulug/ ("great") and other parallels can also be attributed.³²

It can be concluded that the point of view on Indo-European or Caucasian origin of the Etruscan language is not based on scientific evidence. But at the same time, some Western researchers expressed

³⁰ Kaya, P. Etruscan-Turkish connection // P.Kaya chapter II. – The etruscan orator inscription. "TDA", – 1999. sayı 118, – p.73

³¹ Buffa, M. Nova raccolta di iscrizioni etrusche. / M. Buffa – Firenze. – 1935. – p.13-14

³² Ağasıoğlu, F. Azərbaycan türklərinin islamaqədər tarixi: [4 cilddə] / F. Ağasıoğlu. – Bakı: Ağrıdağ nəşriyyatı, – c II. – 2014. – s.112

the opinion that the Etruscans were Turkic people, but they did not manage to read the Etruscan writings.³³

And the tongue that speaks [e] proud things, there is also an important source, which is the lexical unit from Etruscan to European languages, including Germanic languages in ancient times. Thanks to both the study of Etruscan texts and the etruscisms that once entered the ancient Germanic languages, it is possible to clarify the origin of the Etruscans, which had a great influence on Western civilization.

We see the same situation in the Germanic languages. Thus, there are so many Turks in this language that it attracted the attention of even researchers of Germanic origin at different times.

The first German-Turkish relations actually took place within the framework of the German – Trojan relations. Turkic elements in modern Germanic languages date mainly to the period of Hunnic campaigns to Eastern Europe in the early New Era and the following centuries.³⁴ however, turkisms found in the ancient Germanic languages, as well as in the languages of the inhabited cities in Britain long before the Germanic-speaking tribes, date back to the older ages. The fact that there were German – Trojan relations in the ancient German sagas is also evidenced by the legends about the settlement of the Trojans in the German countries and the fact that the Trojans were Turks.³⁵ the settlement of the Trojans in the Germanic countries e.A. It was connected with the migrations of the Trojans in different directions, defeated by the Greeks in the XIII century. Thus, as reported in the Western source, part of the Trojans settled Italy under the name of tirsen in those days, and another part moved to the north-to the German countries. The historicity of the information that the Trojans in the ancient German sa-Ga were the early inhabitants of the Germanic countries is evidenced by various factors. In one of the Scandinavian sources, the coming Trojans are presented under the name “people of Priam”. Priam was the last tsar

³³ Bonfante, G. And Bonfante L. The Etruscan language / N.Y. – London – 1983. – p.111

³⁴ Bruno, J. The Mystery of the Etruscan Coastline-“Archeology” / J.Bruno – Cambridge (Mass) – 1973. – p.63

³⁵ Самойлович А. Н. Тюркология и новое учение о языке / А.Н.Самойлович – ХЛВ академику Н.Й. Мэппу. М.; Л.: Изд-во АН СССР, – 1935. – с.118

of Troy, and during his reign Troy fell, and its population migrated south and North. However, the only point that required clarification was at what age specifically the Trojans arrived in the north – in the Germanic countries. They were previously inhabited in the continental part of Europe, participated in the ethnogenesis of the Germans, and yal-Niz e.A. It is believed that they gradually reached Britain and Scandinavia at the end of the first millennium or at the beginning of the new era. Scandinavian author Snorri Sturluson (XIII century) tells about the settlement of Trojans in Northern Europe in the first century of the new era. He attributed this migration to the influence of the then expanding Roman occupation.³⁶ In this case, it is clearly visible that the Trojans have already settled long ago in the continental part of Europe.

In the lexicon of the Germanic languages, the question of the identity of a large group of words is as dark as the ethnic history of the Germanic-speaking peoples themselves. We clearly see this phenomenon on the example of the English language and the British ethnic history that forms the background of this language. Researchers of the ethnic history of Britain know only the ethnic origin of the Celts from the ancient peoples of the territory. The Celts are part of the Indo – European family of languages.³⁷, but in the Celtic languages and their modern descendants, the Irish, Scots and Welsh, there are considerable words of an anomalous nature. Thus, it is confirmed from a linguistic point of view that a significant number of words, about the origin of which Western scholars are silent, are turkisms.

M.Haji's knowledge of the ethnic origin of a number of Germanic tribes clarifies the period when numerous turkisms in the Germanic languages were acquired. It is no coincidence that these acquisitions mainly reflect the way of life of the ancient Turks and the items belonging to them. / Words such as Yoghurt, koumiss / were the names of other traditional Turkish items that the Huns ate and drank (yourt), lived, (yurta (“alachich”)), wore (calpack (“headdress”)), yarak-worked as weapons, pulled (chibouk

³⁶ Харсенин, А.И. К интерпретации памятников этрусской письменности / А.И. Харсенин. – Ставрополь: 1963. – с.191-194

³⁷ Эргоно? Ж. Повседневная жизнь этрусков. / Эргон Жак, – М. 2012. – с.80

(“chubuk”) and the like. These words, borrowed into most European languages, entered their languages precisely as a result of the introduction of the Huns into the ethnogenesis of indigenous peoples in Western Europe.³⁸

The origin of some of the words like this is still obscure to the Germanists. For example, back in the XII century, the word *booze*, *boose*/, coined in English, denoted the type of drink. In separate Germanic languages, this word was used in variants */busen, bous/*. Isn't this word, about the origin of which the Germanists are silent, a drink called */ICE/* made from */millet, barley/* and other plants in Turkic languages? They call him */buzak, poza, pozo/* in various Turkic languages, who witnessed the Huns living in the German territories drinking drinks with *be*. In his book about the Huns, the Byzantine envoy Prisk wrote that in their assemblies drinks from barley and millet were used.³⁹

In English, it is recorded from the sixteenth century and accounts of Eastern origin in the etymological dictionary of the English language *edili /elemi /* translated as “*oyadici, excitlandirici qatran*,” sticky “(stimulant resin), in fact, this word of Turkic origin is used in Kazakh, tatar (“*yelim*”), Bashkir (“*yilim*”) and other Turkic languages in the meaning of “*qatran*,” sticky”. Apparently, the Turks settled in Western Europe used this substance here as an “*evocative*”, that is, an inspiring tool-the *mishs*. In English, */sock/* (“hit”, “Blow”, “nudge”), recorded in the seventeenth century, is considered to be words of indefinite origin. Whereas, the old Turkic word */sok /*(“shoot”) has the same origin as the modern Turkic word */sok /*(“shoot”), */sock/*.⁴⁰

As we can see, in the languages of the Germanic-speaking peoples, including the Celtic languages, many *turkisms*, the origin of which is unknown to linguists, turn out to be impossible to attribute to the period of their Germanic-Hunnic relations. They are at least e.A.

³⁸ Чертков, А.Д., О языке пеласгов. / А.Д.Чертков – Москва: 1853 – с.119-121

³⁹ Ağasıoğlu, F. *Azərbaycan türklərinin islamaqədar tarixi: [4 cilddə] / F.Ağasıoğlu. – Bakı: Ağrıdağ nəşriyyatı, – c II. – 2014. – s.91*

⁴⁰ Ağasıoğlu, F. *Azərbaycan türklərinin islamaqədar tarixi: [4 cilddə] / F.Ağasıoğlu. – Bakı: Ağrıdağ nəşriyyatı, – c III. – 2014. – s.842*

It can be traced back to the period of Troy ~ Germanic relations of the I millennium, and partly to the more ancient ages. E.A. Although the ethnic origin of the Iberians settled in Britain in the third millennium is not known to science, it is undeniable that the borrowed words related to their language go back to the Turkic languages. As well as Strabo's writings on the origin of the Iberians sound in favor of the Turkic idea. However, since the ethnic affiliation of the Iberians and their languages requires in-depth research, we have full grounds to refer to the period of Trojan ~ Germanic relations, in which complete information about their ethnic origin is obtained. This is clearly illustrated by the data of the Scandinavian sagas, who first of all considered the Trojans to be of Turkic origin.⁴¹

These sources mention that the people of the Trojan Tsar Priam came to the northern countries under the leadership of Odin and settled here. ("Saga about the skoldungs", "saga about the Sturlungs", "works of ancient Scandinavian geography", etc.)

Tor and his son Odin, who were considered the ancestors of the Trojans, acquired mythological qualities among the Scandinavians over time and finally became legendary gods of the Germanic peoples.

This idea, deeply rooted in Germanic mythology and widely believed by many, is actually derived from real historical events. Great human migrations, well known to us from the history of mankind, have covered both peoples, including Asian and European civilizations. Ancient ethnic-historical relations between East and West have also attracted the attention of many European studies.⁴² According to Marcel Granen, a researcher of Western culture, "*there has been a single culture in a vast territory from Ireland to Mansuriyah. He showed that there were close cultural and religious ties between peoples who lived in lands stretching between the north of Europe and the north of Asia*".⁴³

Thus, the numerous turkisms in the language of the Celts, who were considered the aborigines of Britain, can be considered an

⁴¹ Bruno, J. The Mystery of the Etruscan Coastline-"Archeology" / J.Bruno – Cambridge (Mass) – 1973. – p.1-5

⁴² Bloch, R. Art etrusque // – Paris: Journal des Savants – 1959. – p.145-157

⁴³ Майяни, З. Этруски начинают говорить / З.Майяни. – М.: Наука, – 1966. – с.12

abnormal phenomenon for modern Western linguistics and historiography. Because Turks of Asian origin are connected to the West by the beginning of the new era, for example, the hun-Bulgar period. However, the existence of the Turkic Ethnos in Western Europe, if we get acquainted with the information of ancient Scandinavian sources about the most ancient inhabitants of the German country, is at least e.A. It comes to the first millennium. Those sources call the most ancient inhabitants of the Germanic countries Trojans and Turks, and the oldest consider the Kings of Sweden and Norway to be “Turkish Kings”. Evidence of the origin of this information from historical reality is that this ancient people is called the “people of Priam”.⁴⁴ It was during the reign of The Last Tsar of Troy, prim, that the Greco – Trojan War took place. E.A. In the XIII century, part of the inhabitants of Tro, destroyed by the Greeks, came to the northern countries, including the British Isles. At that time, neither the Germans nor the Celts settled in Britain. One of the Scandinavian sources of the XIV century describes this date as follows: “at the beginning of all authoritative stories it is told that Northern Asia was inhabited by Turks (here we mean Asia Minor, where Troy is located, that is, the western part of present-day Turkey) ... They brought with them what we called the northern language. This language was common in Saxland, Danmork, Svitod (Sweden), Norway and parts of England... ”.⁴⁵

In the **Conclusion** section of the dissertation, it is possible to classify scientific-experimental proposals and recommendations arising from the essence of the research mainly in this way:

1. Western linguists, who did not appreciate the fact of taking etruscisms into Latin, gave much place to the ethomological explanation of separate words from the Etruscan language, interpreted a number of etruscisms from the point of view of Turkic languages, criticized linguists with unscientific arguments.

⁴⁴ Kaya, P. Etruscan-Turkish connection / P.Kaya chapter II. – The etruscan orator inscription. “TDA”, sayı 118, – 1999. – p.14-15

⁴⁵ Ağasıoğlu, F. Azərbaycan türklərinin islamaqədər tarixi: [4 cilddə] / F.Ağasıoğlu. – Bakı: Ağrıdağ nəşriyyatı, – c III. – 2014. – s.95

2. Here two illogical approaches to the issue arise. If CAPIO is of Indo-European origin, why is it not found in other separate Indo-European languages. The origin of the verb /KAPMAK/ in the Turkic languages does not find its origin at that time, and the question arises: from what source does this “Indo-European origin” in the Turkic language come from?

3. The spread of its secret in the Turkic languages spoken throughout Eurasia completely excludes the fact that it is derived from Latin. In this case, there is a version that the verb /CAPSIR/ is one of the many turkisms derived from the Etruscan language into Latin.

4. The fact that the civilization that existed in Italy, as well as the ancient inhabitants of Greece pelasgs, the ethnic origin of the Trojans in Asia Minor remained unclear is due to the fact that the history of these peoples was studied within the borders of Europe and Asia Minor, isolated from the general ethnic history of Eurasia. Between the Etruscan, pelasg, Thracian and Trojans and their ethnic relatives, specifically the Asia, where the Turks came from, the Chinese Saad, created by Western scholars, resulted in the transformation of the first peoples of European history of unknown origin. Mythology helps us where and how to search for a language that could be key to the unread writings of the Etruscans, the incomprehensible onomastics of the pelasgians, Thracians and Trojans. In many genealogical Legends of front Asia and Europa, as well as Turkic peoples, originating from the same source, it is sometimes indirectly and sometimes openly stated that the ethnic relatives of the peoples of Etruscan-pelasg origin are Turks. Togarma, the son of Go-mer Tiras and Gomer, representing the ancient inhabitants of Europe in the” Bible”, is directly considered the ancestors of the Turks in separate genealogical legends. The Bulgars are attributed to Kemari (Gomer in the Bible), the Turks to Tirasa and Togarma. Of particular importance is that Tiras, considered the ancestor of the Turks in ancient Scandinavian sources, is considered the first inhabitant of Thrace, that is, the Turks and the Thracians are presented as one and the same people. In the document relating to the Khazar Turks of X century, Tiras is among the Turkic peoples and is considered the descendant of Japheth's son Togarman.

In ancient Armenian literature, he is also considered the ancestor of the Togarma Turks. A second interesting piece of information in Scandinavian sources is that Trojans who were of the same origin as Traks are also considered to be of Turkish origin.

5. In ancient Scandinavian and Caspian sources, Tiras or Turis, connected with the Thracians and Turks, actually knew the turanians and Western Turks-Ren is an ethnonym and in many versions reported those peoples:

Trak and Turks in Tiras-Scandinavian source:

Tiras, another option Turis-Turks in the Caspian source:

Tirsen-Greek ethnic name of the Etruscans:

Turuska-the ethnic name of the ancient Turks in sanskrit:

Tursili-the turanites in the Armenian source:

Turha-the ethnic name of the Trojans in ancient Egyptian writings:

Troy, Trusia, Taruisha-names of Troy in various sources:

Trausi, Thrake-ethnic names of Traks, etc.

In various genealogical legends, Gomer (Cimmerians or gamers), Togarma, connected with the ancient Bulgars and Turks, appear on the ancient ethnic map of Europe and Asia Minor: the names of the Cimmerians are mentioned in the sources among the ancient peoples of Europe. In Italy, the city of Kimmer existed in the area inhabited by the Etruscans.

6. While studying Etruscan writing, we see that behind a small group of morphological and lexical features that are characteristic of Caucasian languages, there is a variant of the ancient Turkic language, which European linguists cannot hear. The fact that many of the Etruscan texts are accompanied by drawings greatly facilitates their reading. For Mi-sal, it is in no way possible to deny that the sentence ii /ULA yeshech ilina/ in modern Turkish is /iyi ulash iline/ (literally “good chat eli-what”), said by the woman who sent the soldier to her home. In other words, the difference in sound between /Uala in the Etruscan writing / and /uash/ (“chat”), (koshush”) in the Turkish language /Yesh-sh/ is also observed.

7. Studies give full grounds to conclude that pe-LASG, trak and Trojans, who abandoned numerous turkisms in the onomastics of

ancient Yuna-NIA and Italy, in the onomastic appellative lexicon of ancient Celtic and Germanic peoples, and Etruscans, the owners of mysterious inscriptions found in Italy and read in Turkish, belonged to a separate branch of prototurks-Western Turks who settled in the Aegean-Mediterranean.

The main provisions of the dissertation are reflected in the following articles and theses:

1. German-türk dil əlaqələri tarixindən. // – Bakı: AMEA, M.Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2014. № 1, – s. 283-287;
2. Etrusk dilinin tədqiqinə dair // – Bakı: AMEA, M.Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2014. № 6, – s.20-24;
3. German dillərində etruskizmlərin mənbəyi – troyalılar. // – Bakı: Bakı Qızlar Universitetinin Elmi əsərləri, – 2014. № 3 (9), – s.73-78;
4. О происхождении этрусков. // – Алматы: Казахский Национальный Университет имени Аль-Фараби. Вестник серия филологическая. – 2016. № 2 (160), – с.166-170;
5. Лексикология этрусского языка. // – Bakı: Bakı Dövlət Universiteti, Dil və ədəbiyyat, Beynəlxalq elmi-nəzəri jurnal, – 2017. № 2 (102), – s.82-84;
6. Etrusk yazısının şifrəsinin açılışı. // – Bakı: Bakı Dövlət Universiteti, Dil və ədəbiyyat, Beynəlxalq elmi-nəzəri jurnal, Dil və ədəbiyyat, – 2017. № 3(103), – s. 66-67;
7. Tarixin sirlərlə dolu etruskları. // Azərbaycan Dillər Universiteti. Tətbiqi dilçiliyin müasir problemləri. III Beynəlxalq elmi konfrans. – Bakı, – 25-26 oktyabr – 2018, – s.78-81;
8. Etrusk dilinə linqvokulturoloji prizmadan baxış // The XXVII International Scientific Symposium “Yol ver türkün bayrağına!” dedicated to the 130th anniversary of Ahmad Javad. – Stockholm/Sweden, – 25 Yune – 2022, – s.151-154;
9. Qərb dilçiliyində etrusk dilinin tədqiqi // The XXXII International Scientific Symposium “Turk’s Victory: from Chanakkale to Karabakh”, – Kars-Eskishehir/Turkey, – 26 November – 2022, – s.107-110.

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