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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**AZERBAIJAN ONOMASTIC LEXICON IN GREEK  
SOURCES**

Speciality: 5706.01 – Azerbaijani language

Field of science: Philology

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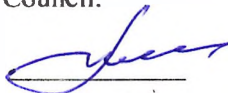
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## INTRODUCTION

### **The actuality of the topic and the degree of the development.**

Throughout history, Azerbaijani lands have been repeatedly subjected to occupation and numerous interventions, while neighboring states have made territorial claims. These challenges, similar to those in other fields, impose significant responsibilities on our linguistics. At a time when Armenian occupiers assert claims over Azerbaijan and its historical lands, seeking to take possession of our ancient territories, the study of onomastic lexicon becomes a crucial issue. This is because anthroponyms, hydronyms, toponyms, and paleotoponyms provide rich factual evidence for clarifying the history, origins, formation, and development of our people, as well as the ancient linguistic characteristics of the Azerbaijani language. Azerbaijani onomastics, which possesses a rich system, has been studied by prominent scholars such as A.M. Gurbanov, B.A. Budagov, A.A. Akhundov, A. Huseynzade, T.I. Hajiyeve, S.N. Mollazade, R.M. Yuzbashov, Sh. Sadiyev, K. Aliyev, H. Mirzayev, T.M. Ahmadov, G.I. Meshadiyev, M. Chobanov, A. Bayramov, N.A. Askerov, I.M. Bayramov, F.R. Khaligov, R.H. Eyvazova, T.L. Bakhshiyeva, H.E. Huseynova, R.Z. Aliyeva, A. Bagirov. Afad Gurbanov studied the features of the onomastic system of the Azerbaijani language and their general theoretical foundations <sup>1</sup>, Tofiq Ahmadov the foundations of Azerbaijani toponymy <sup>2</sup>, Nabi Askerov the linguistic features of areal Turkic onomastic units <sup>3</sup>, Gara Mashadiyev the historical linguistic features of Azerbaijani

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<sup>1</sup>Qurbanov, A. Azərbaycan onomalogiyasının əsasları/ A. Qurbanov. – Bakı: Nurlan, –2004. –504 s.

<sup>2</sup> Əhmədov, T. Azərbaycan toponimiyasının əsasları / T. Əhmədov. –Bakı: Bakı Universiteti Nəşriyyatı, –1991. – 312 s.

<sup>3</sup> Əsgərov, N.Ə. Areal türk onomastik vahidlərinin linqvistik xüsusiyyətləri / N. Əsgərov, A. Qurbanov. – Bakı: Elm, – 2005. – 485 s.

toponyms <sup>4</sup>, and Mahira Huseynova studied the historical-etymological aspects of Western Azerbaijani paleotoponyms <sup>5</sup>. All these studies provide rich facts for determining the developmental processes of onomastic units, their formation directions, and their linguistic characteristics. The study of onomastic units based on sources is extremely important in terms of determining the patterns of historical development of our language, the characteristics of its formation and change under the influence of linguistic and extralinguistic factors. Ancient Greek authors such as Strabo, Claudius Ptolemy, Plutarch, Hecataeus of Miletus, Herodotus, Homer, and Xenophon have provided valuable information on numerous Azerbaijani anthroponyms, ethnonyms, toponyms, hydronyms, and oronyms in their works. Hecataeus of Miletus, who lived in the 6th–5th centuries BCE, mentioned the Muk and Dondar tribes in his works, along with hydronyms such as the Araz River and the Hyrcanian Sea. Similarly, Herodotus’ “Geography” contains references to the Scythians, Saka, and Cimmerians, as well as to the Caspian Sea, Media, Atropatene, and Albania. Additionally, ancient Greek historians such as Xenophon in “Anabasis”, Plutarch in “Pompey and Lucullus”, and Claudius Ptolemy in “Γεωγραφικὴ Ὑφήγησις” [geographike huphegesis] provided extensive information on the geography of Azerbaijan. Claudius Ptolemy specifically recorded in his work the onomastic units Albana, Kataka, Kangara, Kabala, Nuga, Mamekiya, Gelda, Mosega, Naxuana and other onomastic units located in the territory of Albania. Strabo’s “Geography” is considered a fundamental source for studying the geography of the ancient period, as well as obtaining information about the territory and ethnic composition of Caucasian Albania and

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<sup>4</sup> Məşədiyev, Q. Azərbaycan toponimlərinin tarixi-lingvistik təhlili / Q. Məşədiyev. – Bakı: Nurlan, –2007. –232 s.

<sup>5</sup> Hüseynova, M. Qərbi Azərbaycan paleotoponimlərinin lingvistik etimoloji təhlili/ M. Hüseynova. – Bakı: ADPU-nəşriyyatı, –2023. –256 s.

Atropatene. In this work, Strabo noted that the population of Caucasian Albania spoke 26 different languages, and mentioned the names of the Albanian, Gel, Leg, Gargar, Sirak, Saka, Massagetae, Caspi and other tribes. In addition, he recorded hydronyms and toponyms such as the Kura River, the Araz River, the Caspian region, the Caspian / Hyrcanian Sea, Gogar land, and Ecbatana. The information provided by the Roman historian Dio Cassius, which sheds light on the struggle of the Albanians and Atropatenians against Roman intervention, is of great importance. In particular, the identification of proper names of Turkic origin based on ancient Greek sources, the identification of extralinguistic factors that played a role in their formation, the analysis of their structural-semantic features, lexical-semantic, etymological aspects are valuable as concrete material, evidence and facts for revealing the truth. Since the onomastic units preserved in the ancient source were written in accordance with the grammatical rules of this language, that is, the addition of case endings to the end of names, the gemination of consonants, the different spelling of vowels in proper names according to the requirements of the dialects of this language, the use of Turkic onomastic units with the definite article and gender indicators in accordance with the rules of the ancient language, the rearrangement of sounds or letters, and the different pronunciation of diphthongs and paired consonants used in onomastic units in accordance with the rules of that language have affected the spelling and pronunciation forms of Turkic onomastic units. However, the main features of the ancient Greek language, the differences in the spelling of onomastic units, and their lexical-semantic features have not been determined in Azerbaijani linguistics.

Ethnonyms, which constitute one of the ancient and rich branches of the Azerbaijani onomastic lexicon, are a special layer of the lexical composition of the language. The study of ethnonyms on the basis of ancient Greek sources provides inexhaustible material that helps to shed light on important periods and events in the history

of the development of the people. The study of ethnotoponyms, which are an onomastic unit, is very valuable in terms of determining the ancient settlement of the people, as well as the diversity and identity of the tribes and clans that are at the root of our people. In ancient sources, ethnonyms of Turkic origin were used, such as Scythian, Sakas, Cimmerian, Pecheneg, Dondar, Muk, Sabir, Katak, Sirak, Massaget, Caspian, Mamek and other. However, these names have come down to us in a distorted form as a result of the influence of ancient Greek dialects. Although these names have undergone certain phonetic changes, they provide rich facts for clarifying the necessary issues of the history of the Azerbaijani language. Nonetheless, the structural-semantic, lexical-grammatical features of ethnonyms reflected in Greek sources have not been studied. The core foundation of Azerbaijani toponymy is made up of proper names of Turkic origin. Toponyms, which are a living document of our historical past, preserve the most ancient layers of our language and transmitted them to future generations. The phonetic, structural-semantic features of onomastic units of Turkic origin used in Greek sources, and the Azerbaijani onomastic lexicon have almost not been involved in the research. All this determines the relevance and significance of the topic.

**The object and subject of the study.** The object of the research is the Azerbaijani onomastic units recorded in Greek sources. The main subject of the research is the study of the lexical-grammatical features of the Azerbaijani onomastic lexicon in Greek sources from a historical-linguistic aspect.

**The goal and objectives of the study.** The main goal of this research is to examine the lexical-semantic features of Azerbaijani onomastic lexicon in Greek sources. To achieve this goal, the following objectives have been set:

- To determine a historical-linguistic analysis of Turkic-origin onomastic units used in Greek sources.

- To identify anthroponyms, toponyms, and ethnonyms in ancient Greek sources that belong to the Azerbaijani language.
- To determine and analyze Turkic-origin toponyms derived from ethnonyms in Greek sources.
- To study hydronyms that hold a significant place in Azerbaijani onomastic lexicon from a historical-linguistic perspective.
- To study the oronyms that have a special place in the Azerbaijani onomastic lexicon from a historical-linguistic perspective.
- To conduct a lexical-semantic analysis of Turkic-origin onomastic units found in Greek sources.
- To determine the etymology of Turkic-origin onomastic units in Greek sources.

**Research methods.** In the dissertation work, research was conducted in a diachronic and synchronic perspectives using historical-comparative, typological and descriptive methods.

#### **Main provisions put forward for defense:**

The following are the provisions defended in the research:

- 1) Toponyms and ethnotoponyms provide valuable evidence for identifying the ancient settlements of a people and investigating the causes of socio-political events that occurred in the past.
- 2) The vast majority of onomastic units used in ancient Greek sources related to the Caucasus region were formed on the basis of the names of Turkic tribes.
- 3) A number of toponyms in the territory of Azerbaijan were recorded in the works of Greek authors in accordance with the rules of the ancient Greek dialect.
- 4) The analysis of Azerbaijani toponyms in Greek sources, which constitute a significant part of Azerbaijani onomastic lexicon, demonstrates that the territory of Azerbaijan has historically been a settlement of Turkic peoples.

5) Most of the ethnonyms, toponyms, hydronyms, and anthroponyms recorded in Greek sources are of Turkic origin, reinforcing the antiquity of the Azerbaijani people.

**The scientific novelty of the study.** In the dissertation, for the first time, the Azerbaijani onomastic lexicon used in Greek sources was systematically studied. The anthroponyms, toponyms, ethnotoponyms, oikonyms, oronyms, and hydronyms recorded in Greek sources have been subjected to etymological and historical-linguistic analysis, and the onomastic units formed by various methods have been investigated using rich linguistic facts. It has been determined that the classification of nouns into three grammatical genders in the Greek language, as well as the case endings used in male and female names, influenced the way onomastic units were recorded. Specifically, it was found that Turkic-origin onomastic units were accompanied by the article “o” for masculine nouns and “η” for feminine nouns in Greek sources. The grammatical characteristics of the phonetic variations in the recording of Azerbaijani onomastic lexicon in Greek sources have been explained, and the etymology of the onomastic units found in these sources has been analyzed. Research based on ancient Greek sources reveals that the historical origins of Turkic-origin anthroponyms, toponyms, and ethnonyms, which constitute a significant part of Azerbaijani onomastics, dates back to the times before our era. The onomastic units recorded in these sources substantiate the fact that these lands are the historical lands of the Azerbaijani people.

**The theoretical and practical significance of the study.** The dissertation work dedicated to the study of Azerbaijani onomastic lexicon is of high theoretical importance. The findings of this research provide rich facts and direction for the comprehensive study of Azerbaijani onomastic units, as well as for determining their etymology. The study of archaic examples of onomastic lexicon not only in ancient inscriptions but also in Greek sources provides



valuable insights into the Azerbaijani people's lineage, historical territories, ethnography, and theoretical onomastics. The findings of this research also hold practical importance. The results of the dissertation can be used in compiling encyclopedias and explanatory dictionaries related to onomastic units that preserve the most accurate information about the history, culture, worldview of the people, and the places where they historically lived, and in writing articles and monographs related to the onomological lexicon of the Azerbaijani language.

**Approbation and application of the research.** The main provisions of the research were reflected in the reports made in prestigious scientific journals, international level conferences and symposia recommended by the Higher Attestation Commission under the President of the Republic of Azerbaijan.

**The name of the organization that the dissertation prepared.** The dissertation work was carried out at the Department of Ancient Languages and Cultures, Azerbaijan National Academy of Sciences named after Nasimi Institute of Linguistics.

**Total volume of the dissertation with characters, indicating the size of the structural sections of the dissertation separately.** The dissertation consists of an introduction, three chapters, conclusion, and a bibliography. The introductory part of the dissertation consists of 5 pages ( 9,847) , the first chapter is 42 pages ( 74,374), the second chapter is 50 pages ( 97,490), the third chapter is 27 pages (50, 014),The conclusion is 2 pages( 4,665), bibliography is 19 pages, and the abbreviations are 2 pages. The dissertation consists of 149 pages and 235, 391 characters in total.

## **THE MAIN CONTENT OF THE RESEARCH**

**Introduction** of the dissertation states the relevance of the topic, the degree of usage, identifies the object and subject, the goals and objectives, the methods, the main provisions for the defense of the research, the scientific novelty, theoretical and practical significance, approbation 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 characters. The first chapter of dissertation entitled **“Turkic-Origin Azerbaijani anthroponyms in Greek Sources”** and consists of 5 subchapters. The first subchapter entitled **“Ancient Greek sources and their linguistic features”**. Historically, one of the unifying factors of Greek culture, which covered the Balkan and Anatolian peninsulas, the Aegean, and Thracian coasts, was the Greek language. Corresponding to the chief divisions of the Greeks into Aeolians, Dorians, and Ionians, three groups of dialects were commonly distinguished: Aeolic, Doric, and Ionic, of which Attic is a sister dialect. In both the Attic and Ionian dialects, in the first declension of nouns, the long  $\alpha$  [a] vowel was replaced by “ $\eta$ ” [e], while in the Doric and Aeolic dialects, the  $\alpha$  [a] vowel was used. The dialects that retained  $\alpha$  [a] were called A dialects. Ionic and Attic were the only “H” dialects <sup>6</sup>. Aeolic and Doric were more nearly related to each other than was either to Ionic. In accordance with this rule, the reason why the toponym Media used in Herodotus's “History” was written as “ $\text{Μηδῆη}$ ” [mede] rather than as Mada was due to the fact that in the Ionian dialect of ancient Greek, the long vowel “ $\alpha$ ” in the singular nominative case of the first declension was always changed to the vowel “ $\eta$ ”.

The simple consonants were either mutes or semi-vowels. The mutes were nine, and were divided into three classes, according to their strength. Each smooth mute had its own middle and aspirate, and these three were called mutes of the same sound, or of the same order, because they were pronounced by the same organ; thus, -  $\pi$  mutes, or labials ( $\pi$ ,  $\beta$ ,  $\phi$ ), K-mutes, or palatals ( $\kappa$ ,  $\gamma$ ,  $\chi$ ), and T-

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<sup>6</sup> Smyth, H. W. A Greek Grammar for colleges New York/ H. W. Smyth. – American Book Company, – 1920. –p. 782.

mutas, or dentals (τ, δ, θ)<sup>7</sup>. These consonants, which were articulated by the same speech organs, were known as "related sounds." This phenomenon explained why, in the "Geography" of Claudius Ptolemy, the city of Qabala in Media was written as "Ταβάλη" [qabale], and one of the major settlements of the state of Albania was written as "Χαβάλα" [kabala]. This indicates that the difference in the spelling of the initial consonant of the place names in the same source is due to the interchangeable nature of plosive consonants that are articulated by the same speech organs. Since the onomastic units preserved in ancient Greek sources were written in accordance with the grammatical rules of the ancient language, namely, the geminating of consonants in Turkic-origin names, the addition of case endings of Greek origin to their ends, the spelling of vowels in the names with different vowels under the influence of the dialects of this language, the occurrence of metathesis, as well as contraction, the hard and soft pronunciation of vowels at the beginning of Turkic-origin names under the influence of ancient Greek dialects, the writing of diphthongs and double consonants used in onomastic units as if they were pronounced differently according to the rules of that language, make it difficult to restore the previous written and pronunciation forms of these names.

The second subchapter entitled **"Lexical-semantic analysis of Azerbaijani anthroponyms used in Greek sources"**. In this chapter, anthroponyms are explained in detail based on sources. As mentioned, the common Turkic personal names used in ancient sources are the oldest Turkic anthroponyms in terms of their development history. Taking this into account, the oldest Turkic anthroponyms used in ancient sources before the era, such as Uruz-

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<sup>7</sup> Beekes, R. S. P. Etymological Dictionary of Greek, vol I / R. Beekes; with the assistance of Lucien van Beek. –Leiden: Boston, –2010. –1808,-p.4

Ὀροιζης [oroizes], Tugdamme-Λυγδαμης [luqdamis], Tomris-Τομυρις [tomuris], Dayauk-Δηιοκης [deiokes], Atropat-Ἀτροπατης [atropates] Tarqitai- ο Ταργίταος [ho tarqitaos], Lipoksaï “ο Λιποξαῖς” [ho lipoksais], Arpoksai- ο Αρποξαῖς [ho arpoksais], Kolaksai- ο Κολαξαῖς [ho kolaksais] and other names, were analyzed. Some of the Turkic onomastic units used in ancient Greek sources are names included in the anthroponymics of the epic “Kitabi-Dede Gorgud”. One of the ancient tribes that played an important role in the formation of the Azerbaijani people and language was the Pechenegs. S. Alizadeh shows that “Baybican” should be imagined as Bay Bichan (Bichen). This is connected with the ethnonym Bichan/Bichen “Pecheneg” in the name “Baybican”. This ethnonym was used in the epic “Kitabi-Dede Gorgud” as the name of the Pasinik lowland. “*Pasinik qara Dərvənd ağzına düş vermiş idik*”<sup>8</sup>. In Xenophon’s “Anabasis”, the Pasians, one of the Saka tribes, were used with the second declension of the masculine noun case endings and were given as an ethnonym as “Φασιανοί” [pasianoï], and as a hydronym as Φασιν ποταμον [pasin potamon]. In ancient Greek, the deaf consonants “θ, χ, φ” were pronounced as [t], [k], [p] in accordance with the phonetic phenomena and laws of that period, so they were written as “Φασιν” and “Φασιανοί”. It should also be taken into account that p-b, s-ç s-z, s-ş and other sound correspondences exist in Turkic languages. Even now, there is a village called Bichenek in the Shahbuz district of Nakhchivan region and a pass called Bichenek in the Zengezur mountain range of that region<sup>9</sup>. The research reveals that most of the anthroponyms found in Greek sources are of Turkic origin and have undergone phonetic and grammatical changes.

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<sup>8</sup> Əlizadə, S. Nüsxə fərqləri və şərhlər / S. Əlizadə. – Bakı: Kitabi-Dədə Qorqud, – 1988. –263 s.

<sup>9</sup> Гусейнзаде, А. Ойконими Закавказья, включающие этноним “быченек”// А. Гусейнзаде. – Сов.Туркология, Н 5,– 1982. –.s.34

The third subchapter of the first chapter is called **“Scythian, Saka personal names in Greek sources”**. Herodotus gathered information about the origins of the Scythians from the Greek colonies located on the northern shores of the Black Sea. He based the other myth on the information provided by the tribe itself. In the first myth, the lineage of this tribe has begun with Heracles, and in the other myth, with Targitay. In the work “History”, the name Targitay, which was mentioned as “ο Ταργίταος” [ho targitaos], “τοὶ Ταργίταοι” [toi targitaoi], “τὸν Ταργίταον” [ton targitaon], added to the second declension masculine noun endings in ancient Greek. M. Zakiyev noted that this word came from the word Targi or Tariq - farmer and toy / family - dynasty. It means the ancestor of farmers, landowners<sup>10</sup>. The specific name Targitai is compared to the name of the ambassador sent by the Turkic-Avars to Byzantium, Targhitiy, the name of Genghis Khan's enemy, Targutai-Kiriltuk, and the name of Teymurleng's father, Targhay<sup>11</sup>. These prove that the anthroponym is indeed of Altai origin. In Herodotus's “History”, the name of Targitay's first son was recorded as “ο Λιποξάις” [ho lipoksais], the middle son as “ο Αρποξάις” [ho arpoksais], and the youngest son as “ο Κολαξάις” [ho kolaksais]. M. Zakiyev has systematically categorized Tarqitaos and his sons as Turkic in origin, providing the following interpretations: Tarqitaos – “the noble lineage of farmers,” Lipoksais – “the noble lineage defending their country,” Arpoksais – “the lineage defending their agricultural lands,” and Kolaksais – “the lineage defending the state”<sup>12</sup>. M. Zakiyev explained these names in accordance with the profession, art, and attribute of that tribe. As can

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<sup>10</sup> Закиев, М.З. Глубокие этнические корни тюркских народов/ М.З. Закиев. Астана: Изд-во Кантана Пресс,–2011, –с .294.

<sup>11</sup> Kazimov, Q. Azərbaycan dilinin tarixi. Ən qədim dövrlərdən XIII əsrə qədər / Q. Kazimov. –Bakı: Təhsil nəşriyyatı, –2003. –s.327

<sup>12</sup> Закиев, М.З. Глубокие этнические корни тюркских народов/ М.З. Закиев. Астана: Изд-во Кантана Пресс,–2011, –с.297.

be seen, these individual names correspond to each other in terms of meaning and logic.

The Qogar ethnic group, named after the Scythian ruler Qoq, is one of the ancient Turkic tribes. In Strabo's "Geography", the name of the Scythian ruler Qoq and the name of the Qogar tribe were mentioned along with the region known as "ἡ Γωγαρηνη" [he qogarene]. In accordance with the rules of the ancient Greek language, this place name, in the first declension of the feminine noun, in the nominative case, adopted the ending "-ηνη" [ene], which indicated the concept of place, location, and was recorded in the works of ancient authors as ἡ Γωγαρηνη, τῆς Γωγαρηνη, τῇ Γωγαρηνῇ, τὴν Γωγαρηνην, ὡ Γωγαρηνη. This name was derived from the root Gog, standing in line with ancient Turkic ethnonyms ending in the words "ar" and "er". Many ethnotoponyms related to this tribe have been recorded in Western Azerbaijan: "Gurgar - the name of a historical district in the Pambak region of Armenia; Gugarchay - the name of a river in the Pambak region; the name of a village in the Borchali district of the Gargar-Tbilisi province".<sup>13</sup> From the analysis, it was clear that the Scythian, Saka, and Cimmerian ethnicities mentioned in ancient Greek sources played a significant role in the formation of the ethnogenesis of the Azerbaijani people.

The fourth subchapter entitled **"Cimmerian and Mada antroponyms in ancient Greek sources"**. It was determined that ancient sources have been described the great Turkish ruler Tuqdamme's conquest of the Greek cities along the western coast of Asia Minor. It was established that ancient sources describe the great Turkish ruler Tuqdamme's conquest of the Greek cities along the western coast of Asia Minor. In the 7th century BC, the Cimmerian king who captured part of Anatolia, "Tugdamme" was mentioned in

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<sup>13</sup> Səmədova, K. Qərbi Azərbaycan–indiki Ermənistan etnotoponimlərinin arealları (monoqrafiya)/ K. Səmədova. –Bakı: Nurlan, – 2008. –s.2

the Assyrian sources as the ruler of the Sakas and Cimmerians, and in the works of Strabo and Callimachus as “Λυγδαμῖς” [lugdamis]. The explanation for this name variation was as follows: *“Based on this suggestion, we can propose the theory that Duqdamme in Anatolian languages transformed into Luqdamme, followed by the loss of the initial [d] sound, resulting in the name being written as Luqdami in Greek sources.”*<sup>14</sup> According to this theory, the influence of Anatolian languages led to the replacement of the initial t/d with l, and consequently, the name was recorded as Λυγδαμῖς [lugdamis] in ancient Greek sources. Based on these facts, we can conclude that as a result of the influence of Anatolian languages, the first letter of this word was replaced by the letter t/d> l, and it was written in ancient Greek sources as “Λυγδαμῖς” [lugdamis]. F. Jalilov, expressing his opinion on this issue, wrote: “This name, written in the form of “Luqdamis” in Strabo’s work, was restored in the form of Duqdamis, corresponding to the Akkadian spelling (Tug-dam-mi-i).”<sup>15</sup> Based on this opinion of F. Jalilov, we can say that the name is related to the anthroponym Tokhtamysh.

The name of the person who united the Madayi ethnos was given in the source in the form “ὁ Δηιοκῆς”<sup>16</sup>. In our opinion, since the work “History” was written in the Ionic dialect of the ancient Greek language, the personal name “ὁ Δηιοκῆς” was given in a different way, being influenced by the ancient language. In Assyrian sources, this name was recorded as “Dayaukku”, and in Elam, it was appeared as “Da-a-ya-u-ka”. Roza Eyvazova mentioned several toponyms in Afghanistan related to the name of Dayok, who was considered the founder of Media. These include Dayok Village in

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<sup>14</sup> Valerio, M. *λαβρίνθος* and word –initial lamdacism in Anatolian Greek/ M. Valerio.. – 2017. – p.55

<sup>15</sup> Cəlilov, F. Azərbaycan türklərinin islaməqədər tarixi [9 Bitikdə]/, III Bitik//– Bakı: Tarixi qaynaqlar, Ağrıdağ, –2000. –s.3

<sup>16</sup> Herodotus with an English translation by A.D.Godley, in four volumes. Volume II, London: William Heinemann, New York: G.P. Puntam’s Sons, 1928, – p.41

Pervand, Day Village in Kabul, and Dərəyi Dayok”<sup>17</sup>. Additionally, there is a place name Daykənd in the Salyan region. The conducted analyses show that the Cimmerian and Mada anthroponyms used in ancient Greek sources are one of the main sources in the formation of the Azerbaijani onomastic lexicon.

The fifth subchapter entitled **“Hun personal names in Greek sources”**. This paragraph identifies the origin of Hunnic personal names reflected in the works of ancient historians such as the Roman politician Panium Priscus and Procopius of Caesarea. It was noted that one of the most famous commanders of the Hunnic world was Attila. This personal name was recorded in ancient sources as “Ἀττίλας” [Attilas]. This personal name adopted the ending “ς” in the nominative singular of the first declension of the noun in the Ionian dialect of the ancient language. This was because in ancient Greek, masculine nouns ending in “α” in the nominative singular of the first declension took the “-ς” suffix.<sup>18</sup> Furthermore, in ancient Greek, it was common for consonants to double, such as “pp, ll, mm, ss,” which suggested that Attila’s name may have been influenced by this phonetic phenomenon, leading to the double “t” consonant in the recorded form. The name of Attila’s brother “Βλέδας” [Bledas] was recorded in the 7th century Greek chronicle “Chronicon Paschale” as “Βλίδας” [Blidas]. In our opinion, the changes in the “Ble/Bli” component in the name Bledas/Blidas were related to the metathesis phenomenon specific to the ancient Greek language. Because in this language, metathesis occurred more often as a result of the change of the position of a short vowel with a sonorous consonant, especially the consonants ρ [r] and λ [l]. O. Pritsak noted that the name “Bleda”

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<sup>17</sup> Eyvazova, R. Əfqanıstanda türk mənşəli toponimlər/ R.Eyvazova. –Bakı: Elm, – 1995. –s.162

<sup>18</sup> Babbitt, F.C. A grammar of attic ionic dialect/F.C. Babbitt. – New York: Cincinnati American Book Company, –1902. –s.4



bildä > blidä was actually an Old Turkic bilgä (wise, ruler)<sup>19</sup>. From this it can be concluded that the personal name "Bleda", which was written differently under the influence of the ancient Greek language, is of Turkic origin. Through the examination of Hun personal names based on ancient Greek sources, it becomes clear that the historical origin of Turkic anthroponyms, which constitute an important part of Azerbaijani onomastics, is connected with the periods before our era.

The second chapter of the dissertation **“Azerbaijani toponyms and ethnonyms in Greek Sources”** consists of three subchapters. The first subchapter of this chapter has been examined **“Azerbaijani toponyms used in Greek sources”**. Numerous Turkic-origin toponyms and ethnotoponyms were recorded in Greek sources, providing information about the tribes and ethnic groups residing in various regions of this territory. Names of people, tribes, clans, animals, plants, celestial bodies, and water bodies have changed over time and, by acquiring the status of place names, have become toponyms. Despite being exposed to extralinguistic influences, these toponyms have preserved the ethnic consciousness, language, and national identity of the people. Claudius Ptolemy, in the first volume of his “Geography”, delineated the boundaries of Caucasian Albania and provided geographical descriptions of many cities, towns, large settlements, and rivers within this country. Many of the cities and settlements mentioned in the text were located in the western part of Albania: “Μεταξυδετου Αλβανου καιτου Καισιου ποταμου”<sup>20</sup>. (between the Alban River and the Kaysi River). Among these settlements were: “Χαβαλα” [kabala], “Χοβατα” [kobata], and “Χαδαχα” [kataka]. This information allows us to identify the area where Gabala was located. It was known that the capital of Albania was initially Gabala, and later Barda. Gabala, one of the brightest

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<sup>19</sup> Pritsak, O. The Hunnic Language of the Attila Clan / O. Pritsak. – Massachusetts: Harvard Ukrainian Research Institute, – 1982. – p.230

<sup>20</sup> Claudii, P. Geographia/, Том 1, Lipsiae, –Sumptibus Et Typis Caroli Tauchnitii, –1843. – p.46-48

pages of our history, is one of Azerbaijan's oldest cities. In Claudius Ptolemy's "Geography", the place name Gabala, one of the cities of Media, was mentioned as "Γαβαλη" [qabale], and as one of the largest settlements of the Albanian state as "Χαβάλα" [kabala], that was, the first consonant of this place name was mentioned differently in the same work due to the fact that the explosive consonants replace each other without any reason. Additionally, if we remove the Greek suffix "α" added to the toponym "Χαβάλα" [kabala], it would not appear as *Kabal*. This was due to the fact that in the Attic dialect of ancient Greek, two consecutive sounds that did not form a diphthong were not used in succession. To prevent the occurrence of such sequences, various methods were employed. One of these was the abbreviation rule, which was a characteristic feature of the Attic dialect. The toponym "Αθήνα" [Athena] was an example of this, where the original form "Αθήναα" (<Αθήναια) was shortened<sup>21</sup>. In our opinion, the case suffix added to the toponym "Χαβάλα" [Kabala] was subjected to abbreviation under the influence of the Attic dialect, resulting in it being recorded as "Χαβάλα" rather than "Χαβάλαα". From the ancient sources, it becomes clear that this provincial name is one of the oldest toponyms.

The second subchapter of this chapter is called **"Azerbaijani ethnotoponyms in Greek sources"**. Many of the names of Turkic tribes that actively contributed to the ethnogenesis of our people have been preserved in the toponyms of Azerbaijan. One of the oldest toponyms was the toponym of Azerbaijan. In numerous studies, the name "Azerbaijan" has been argued to have a Persian origin. However, these claims do not hold up to scrutiny. Some researchers associated this toponym with Atropates, the ruler of the Median-Atropatenian state. In Strabo's work, as well as in the writings of other Greek authors such as Polybius and Arrian in "Anabasis", this

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<sup>21</sup> Zuntz, G. A Course in Classical and Post-Classical Greek Grammar from Original Texts/ volume II // G.Zuntz. – Sheffield Academic Press, – 1994. – p.87

country's name was recorded as “ἡ Ατροπατηνὴ” [he Atropatene]. This toponym, as mentioned in ancient sources, consists of the personal name “Ατροπατ” [Atropat] and the Greek suffix “-ηνή” [-ene], which denotes a place or region. A. Tagioglou wrote in this regard: *“The name of the country’s tsar Atarpāt is connected with the name of Atar, the guardian of the Hearth of Fire in the mythology of the Azerbaijani Turks. In Azerbaijani historical literature, our ancient country’s name has been recorded in different periods as “Atarpāten”, “Atarpātakan”, “Odərpātakan”, “Adərpātakan”, and so forth. The final inherited form of this name is ‘Azerbaijan’”*<sup>22</sup>. In our opinion, the personal name Aturpat/Atorpat/Atarpāt underwent a metathesis phenomenon due to the influence of the ancient Greek language was recorded in the works of ancient authors as Atropat.

A major tribe that lived in the territory of Azerbaijan was the Maday. In his work, Herodotus emphasized the significant differences between the Median and Persian peoples. He wrote: *“κείνως μὲν γὰρ ἄλλοτριῶνται ἐς τὸν παῖδα τοῦτον περιουσα ἔοντα Περσῆν, καὶ ἡμεῖς ἔοντες Μηδοὶ δουλουμένθα τε καὶ λόγου οὐδενὸς γινομεθα πρὸς Περσέων, ἔοντες ξεῖνοι”*<sup>23</sup>. (We Medes have been enslaved and hold no significance in the eyes of the Persians because we are of a different bloodline.) From Herodotus’ records, it was evident that the Maday ethnic group was not of Iranian origin, and Medes and Persians were distinct ethnic groups. In ancient Greek sources, this toponym were appeared in the Ionian dialect of the language, inflected according to the first declension of nouns: ἡ Μηδιᾶ, τῆς Μηδιᾶς, τῇ Μηδίᾳ, τὴν Μηδιᾶν, Μηδιᾶ. In our opinion, the reason why this proper name was written as “Μηδῆ” rather than “Mada” was due to a phonetic transformation in the Ionian dialect of

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<sup>22</sup> Tağioğlu, Ə. “Zəngəzur” toponiminin qədim etnogenez tarixi/ Ə.Tağioğlu. – Bakı: Elm və təhsil, –2023. –s.77-80

<sup>23</sup> Herodotus with an English translation by A.D.Godley, in four volumes. Volume I, London: William Heinemann Ltd, Cambridge, Massachuets: Harvard University press, 1946. – p.158

Ancient Greek, where the long vowel "ά" in the singular nominative form of first-declension feminine nouns was consistently replaced with "η". The suffix "-ια" at the end of the toponym "ἡ Μηδιᾶ" was a formative element in Ancient Greek, used to derive place or country names from ethnic group names. Therefore, the meaning of this toponym, as it appeared in Greek sources, was "the land of the Maday".

One of the earliest states that existed in the territory of Northern Azerbaijan was Albania. The Albanian ethnonym was recorded in the works of ancient Greek authors in the first declension of feminine nouns, inflected with various case endings as follows: ἡ Ἀλβανίᾱ, τῆς Ἀλβανίᾱς, τῇ Ἀλβανίᾳ, τὴν Ἀλβανίᾱν, Ἀλβανίᾱ. In our view, the term ἡ Ἀλβανίᾱ [he albania], as recorded in ancient Greek sources, is not merely a toponym but an ethnotoponym. This toponym consists of two components: the ethnonym "Ἀλβαν" [alban] and the suffix ῖᾱ [ia], which means "country" in ancient Greek. Q. Kazimov noted that many Albanian ethnotoponyms have been preserved, albeit with phonetic changes, in various locations, including Alvan Valley between Gabala and Goychay, the village of Alvan in Ahar District of South Azerbaijan, Alvanaq village near Tabriz, Aghvan Fortress at the confluence of the Kolatag and Khachin Rivers, the village of Aghvanli in Zangezur, and the ruins of Aghvan near Shusha<sup>24</sup>. This evidence demonstrated that the Albanian ethnonym has left its traces in oikonyms, oronyms, and hydronyms, preserving its historical presence in the region.

The third subchapter of this chapter, entitled **"Azerbaijani ethnonyms in Greek sources"**. Many ethnonyms related to the history of Azerbaijan have been the subject of research. It has been determined that one of the earliest ethnic groups to have lived in Azerbaijan was the Scythians. Scholars such as E. Grantovski, V.I.

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<sup>24</sup> Kazimov, Q. Azərbaycan dilinin tarixi. Ən qədim dövrlərdən XIII əsrə qədər / Q. Kazimov. –Bakı: Təhsil nəşriyyatı, –2003. –s.357

Abayev, and B.B. Miller have characterized the Scythian tribe as an Iranian-origin ethnic group. However, these ideas are not substantiated. The Scythians, as part of the ethnogenesis of the Azerbaijani people, participated in the formation of a unified people in the region and contributed to the history of the statehood of Azerbaijan. In Herodotus' "Histories", this ethnonym was recorded as "οἱ Σκυθοί". This tribe is often referred to as "Scyth", but this is not the correct pronunciation. The form "Scyth" entered the Azerbaijani language through the Russian form "Skif". In ancient Greek, the letter "θ" was pronounced as [t], and in the early Attic dialect, the letter "υ" was pronounced as [u] (around the 6th–4th centuries BCE), while in Classical Greek, it was pronounced as [ü] until at least the 1030s<sup>25</sup>. From this, it becomes clear that the ancient Greek pronunciation of ὁ Σκυθῆς was [ho skutes]. I.M. Dyakonov pointed out that the name of this tribe, recorded as Scyth in ancient Greek sources, was derived from the Assyrian words "ašquzay" and "išquzay". He noted that the Assyrians added the vowels a and i to the beginning of these words, and the [z] sound in Assyrian transformed into the [t] sound in Greek<sup>26</sup>. In our opinion, the first vowel of this tribal name was dropped as a result of the influence of the ancient Greek language. Because in this language, according to the rule called apheresis, one or more letters were not used at the beginning of the word. For example, ἀστεροπη-στεροπη [asterope]-[sterope], εορτη-ορτη [eorte]-[orte]-banquet. Z. Hasanov associated this ethnonym, which was mentioned in the ancient source as "Scyth", with the word Oghuz, suggesting that it derives from the roots "quz/kuz" (meaning "the side of the mountain that does not receive sunlight" in Old Turkic) and "aş" (meaning "to run" or "to escape").

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<sup>25</sup> Goodwin, W. Greek Grammar/ W. Goodwin. – Boston: Ginn company, – 1900, – p.11

<sup>26</sup> Kazımov, Q. Azərbaycan dilinin tarixi. Ən qədim dövrlərdən XIII əsrə qədər / Q. Kazımov. –Bakı: Təhsil nəşriyyatı, –2003. –s.315

One of the tribes that played an important role in the ethnogenesis of the Azerbaijani people was the Sakas. In Strabo's "Geography" this ethnonym was mentioned as a place name in the form ἡ Σακασηνή [he sakasene]. Some authors noted that the "sen" part at the end of the place name Sakasena was derived from the Persian word shauana "earth"<sup>27</sup>. In our opinion, the suffixes added to the end of this toponym are not of Persian origin, but of Greek origin, since they were recorded by ancient Greek authors. The reason for this is that in ancient Greek words, the letter "σ" - sigma is often found between the root and the suffix, and in some cases this letter is attached to the suffix. For example, in ancient Greek, "σπασμα" [spasma] consisted of the word σπαω [spao] (to break, tear) and the suffix μα [ma], which formed a noun from the verb, and the letter sigma was added between the root of this word and the suffix added to it. Thus, according to the rules of ancient Greek, the toponym ἡ Σακασηνή [he sakasene] was formed by adding "σ" (sigma) and the first declension feminine noun ending "-ηνή" [ene], which signified belonging to a particular country, nation, or city. Therefore, the meaning of "ἡ Σακασηνή" in ancient Greek sources was "the land of the Sakas". This ethnonym has preserved its traces in several places, such as Ganja in the Xanlar region, Ganja in the Ismayilli region, Ganja in Ordubad, Gencabad and Ganja villages in South Azerbaijan, Genjarud village, the Arsaq mountain area (meaning "Sak mountain region") in Karabakh, Sisakan in Zangezur (inhabited by Sak people), Sakan, Sakani, Sakane, Shagali, and Shakabad villages in South Azerbaijan, Balasakan ("Sak plain") in the Mugan plain, and Sakshon villages in the Zagatala, Sheki, and Astara areas.

Chapter III of the dissertation is entitled **"Azerbaijani hydronyms and oronyms in Greek sources"**. The first subchapter of this chapter, entitled **"Hydronyms and their characteristic features"**. The presence of many Turkic-origin natural water bodies,

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<sup>27</sup> Yenə orada. s.337

such as seas, lakes, and rivers, in the works of ancient Greek geographers and historical travelers further proves that Azerbaijan's hydronyms were formed in the distant past. In Ancient Greek, masculine nouns were used for ethnic names, river names, and names of winds and moon. Accordingly, the Turkic-origin hydronyms used in ancient sources were also inflected according to the grammatical rules of the language, adopting masculine forms with the article "o" and the endings -ας, -ης, and -ος in the singular nominative case, for the first, second, and third declensions. Thus, the processing of Turkic-origin hydronyms in ancient sources with case suffixes, definite articles, and gender indicators of Greek origin made it difficult to restore the previous form. From the materials collected on the basis of ancient sources, it is clear that the names of the Turkic ethnoses that actively participated in the formation of the ethnogenesis of the Azerbaijani Turks have been preserved in some hydronyms of this area, including the Kemer River, reflecting the name of the Cimmerian (Gamarli) tribe, the Sakas, Shaki River (Ganja), the Gargar River, Gargar River (Aghdam), reflecting the name of the Gargarian ethnos, the Albanchay, Alpanchay (Guba, Khachmaz), Agvanchay (Shusha), reflecting the name of the Albanian tribe, the Abdal (Tovuz) // Avdal River (Dashkasan), Abdal Spring (Jabrail), reflecting the Abdal ethnonym, the Lek River (Shamakhi), Leki River (Ismayilli), Lekin River (Jalilabad), Lekit River (Gakh), the Mughanli River, formed on the basis of the Magh/Mugh tribe, and other hydronyms. Although these hydronyms have undergone some phonetic and grammatical changes in ancient Greek sources, they provide valuable facts for clarifying important issues in the history of the Azerbaijani language.

The second subchapter entitled **“Lexical-semantic analysis of Azerbaijani hydronyms used in Greek sources”**. In this paragraph, hydronyms used in ancient Greek sources were examined. One of the hydronyms mentioned in ancient sources is the Kura River. Strabo noted the river's name as “Kur,” but mentioned that it was previously

called “Kor”<sup>28</sup>. This hydronym was used in the ancient source with second declension masculine noun endings in the form of ὁ Κῦρος [ho kuros], τοῦ Κῦρου [tu kuru], τοῖς Κῦροις [toi kuroi], τὸν Κῦρον [ton kuron], Κυρε [kure] in the ancient Greek language. It should also be noted that the names “Kor” and “Kur” found in ancient Greek sources are not of Greek origin. Indeed, in ancient Greek mythology, there was a goddess named Persephone, whose name in the Ionian dialect of Ancient Greek was Κουρη [kure], in the Attic dialect Ἡ Κορη [he kore], and in the Doric and Aeolic dialects Κορᾶ [kora]. In ancient Greek, river names always belonged to masculine nouns. Since the hydronym “Kur” was also the name of a river, it was used with the definite article and case suffix of a masculine noun in accordance with the rules of the ancient Greek language. In Greek mythology, “Ἡ Κόρη” [he kore] adopted the definite article and the first declension feminine noun endings in ancient Greek. The second distinctive feature of these onomastic units is the difference in meaning between the names. In Greek mythology, Ἡ Κόρη [he kore] is associated with the goddess of spring, while the name Kura in Turkic sources has meanings like “restless” or “stubborn”. For instance, in the 11th century work Qutadgu Bilig by Yusuf Khas Hajib, the word “Kürüd” refers to the planet Mars, derived from this root. In the work “Gutadgu Bilig”, Kurud was the name of the planet Mars. Sh. Hasanli-Garibova points out that if we look at the etymology of the word Kürüd in this context, it is based on the root “kür”<sup>29</sup>. Additionally, in the ancient Azerbaijani epic Kitab Dede Gorgud, expressions like “*Kür qopdu, arçılqopdu*” and “*Bəglər,*

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<sup>28</sup> Strabo. The geography of Strabo. With an English translation by Horace Leonard Jones, Ph.D., LL.D. In eight volumes volume V London: William Heinemann Ltd Cambridge, Massachusetts Harvard University press. – p.218

<sup>29</sup> Həsənli Qəribova. Ş. Orta çağ Türk bilimsel çalışmalarında astronomik adların semantik-yapısal değişimleri // Türkiye: Uluslararası Türkçe Edebiyyat Kültür Eğitim Dergisi, –2021. – s.861



*tanrı biza bir kür oğul vermiş*” also reflect the meaning of “restless” or “stubborn”<sup>30</sup>. In the ancient Orkhon Turkic language, the word “kür” was used in the meaning of free, brave, uncontrollable<sup>31</sup>. From the analyses, it is clear that the hydronym Kur is of Turkic origin and was used in the meanings of “restless” or “stubborn”. Many hydronyms and oikonyms have also arisen in our country related to this hydronym.

The Araz River was mentioned as an oronym, hydronym and toponym in the works of ancient Greek authors Strabo, Herodotus, Appian, Plutarch. This onomastic unit was associated with the goddess of war Ares in Greek mythology. R. Beekes noted that the oldest form of the name Ares was ἀρή [are] in Mycenaean Greek, which developed in the Peloponnese in the 2nd millennium BC. This name was given in the Ionic dialect of the ancient language as ἀρή [are], and in the Doric dialect as ἀρά [ara]. Its meaning was “ruin, curse, reproach”<sup>32</sup>. Our analysis reveals that the ancient Greek form of the name Ares was originally ἀρή [are], not ὁ Ἄρης [ho ares]. However, since the hydronym Araz was the name of a river in the works of ancient Greek authors, in accordance with the rules of the ancient Greek language, the masculine noun was used with the definite article “ὁ” [ho] and the nominative case suffix “ης” in the first declension of the noun. From this it is clear that the original form of the onomastic unit was in a different form from the name of the mythical goddess, that was, in the form of Araks. The change in the second component of the name Araks used in the ancient source was related to the metathesis phenomenon in the Greek language. From this it can be concluded that the Araz hydronym was of Turkic

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<sup>30</sup> Rəhimova, E. “Kitabi-Dədə Qorqud” Azərbaycanca-rusca izahlı lüğət / E. Rəhimova. –Bakı: Qaradağ, –2009.– s.209

<sup>31</sup> Tekin, T. Orhon türkçesi grameri/ T. Tekin. –Ankara: Türk Dil Kurumu, –2006. –s.256

<sup>32</sup> Beekes, R. S. P. Etymological Dictionary of Greek, vol I / R. Beekes; with the assistance of Lucien van Beek. –Leiden: Boston, –2010. – p.45

origin, with the first component reflecting the Turkic term "ər" (hero, warrior), and the second component, as noted by V. Aslanov, was associated with an ethnonym. The study showed that the hydronyms that were reflected in ancient Greek sources and have preserved their lexical form are of Turkic origin.

The third subchapter of this chapter entitled **“Azerbaijani oronyms in Greek sources”**. Oronyms, which are one of the main branches of the Azerbaijani toponymic layer, mainly include mountain, valley, hill, pasture and other place names. Many of these place names were named after tribes. One of these tribes was the Taurian tribes, which played a major role in our history. Herodotus mentioned the Taurian tribe of Scythians living in the northern steppes of the Black Sea in his work “History Another Greek author, Strabo, wrote that in order to get to Ecbatana, it was necessary to cross Mount Tauris”<sup>33</sup>. We encountered this onomastic unit in ancient sources both as an ethnonym and as an oronym in the form of “Ταυρος” [tauros], “Ταυρον” [tauru], “Ταυρων” [tauron]. G. Qeybullayev, who associated the word tavor in Turkic languages with the meaning of a camp made of carts and a fortified place, and the reflection of this word in toponyms with the cattle breeding of ancient Turkish tribes, mentioned the toponyms Toradagh (Sheki), Tovratapa (Khanlar), Tovradagha (Gabala), Tavradagha (Nakhchivan), Davradagh (Khanlar and Gadabay), Teyratapa (Qazakh), Toradi (Astara), Davarli (Dashkasan) that have arisen in connection with the specific name tavor in Northern Azerbaijan<sup>34</sup>. The names of the Turkic ethnoses mentioned in the works of ancient Greek authors have been preserved in some oronyms of this area,

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<sup>33</sup> Strabo. The geography of Strabo. With an English translation by Horace Leonard Jones, Ph.D., LL.D. In eight volumes volume V London: William Heinemann Ltd Cambridge, Massachusetts Harvard University press, – p.318

<sup>34</sup> Qeybullayev, Q. Azərbaycan türklərinin təşəkkülü tarixindən/ Q. Qeybullayev. – Bakı: Azər nəşr, –1994. –s.98

such as the Kemerli mountain (in Western Azerbaijan; Dashkesen region), which reflects the name of the Cimmerian (Gamarli) tribe, the Gargar mountain range (Khojaly region), which reflects the name of the Gargar ethnos, the Alpan mountain (Guba region), which reflects the name of the Albanian tribe, the Bichenek pass (Shahbuz region), the Abdal (Tovuz), which reflects the Abdal ethnonym, the Chiraggaya mountain (Devachi region), the Kangarli mountain (Aghdam region), the Mughanli plain, which was formed based on the name of the Magh/Mugh tribe, the Gangli ridge located in the Khojaly village of the Gubadly region, the Ganli Gedik in the Hocaz village of the Lachin region, the Ganlija mountain in the Mammadbeyli village of the Zangilan region, the Ganli peak in the Gadabay region, and other oronym names. From the information mentioned in the ancient source, it is clear that the oronyms belonging to ancient times in this area reflect the names of the tribes and clans that played an important role in the ethnogenesis of our people, forming the territories where they were originally settled.

In the **“Conclusion”** section of the dissertation, the results of the research are summarized as follows:

1. The onomastic units used in Greek sources are of great importance in revealing the history of the formation of the ethnos, as well as providing rich information on the scientific study of the history and geography of our people, the determination of the initial distribution areas and historical territories. In this regard, the onomastic units used in the works of Greek authors are one of the main sources in clarifying the problems of ethnogenesis of our people.

2. The onomastic units recorded in the works of ancient Greek authors were written in accordance with the phonetic and grammatical rules of the dialects of the ancient language, including the pairing of consonants, the hard and soft pronunciation of vowels at the beginning of the word, the addition of case endings of Greek origin to the end of names, as well as the definite article and gender

indicator. Therefore, these ancient names have come down to us with phonetic and grammatical changes in accordance with the rules of that language.

3. The onomastic units used in ancient Greek sources were transcribed in accordance with that language. In the study of the etymology and history of the anthroponyms mentioned in Greek sources, the ancient Turkic monuments Orkhon-Yenisei", "Kitabi-Dede Gorgud", "Divanü sözü-k-it-türk", "Gutadgu bilig" are the most reliable sources. Based on comparative analyses, it becomes clear that the anthroponyms used in these monuments are of older origins and have undergone phonetic changes under the influence of ancient Greek dialects.

4. The Turkic-origin personal names mentioned in Greek sources have preserved their ethnicity from the distant past to the present day. Research shows that the majority of the personal names of Scythians, Sakas, Cimmerians, Madas, Albanians, and Huns used in Greek sources are of Turkic origin and these ethnoses played a significant role in the formation of our people's ethnogenesis.

5. From the information mentioned in the works of ancient Greek authors, it is clear that each tribe and clan had its own personal names. The common Turkic personal names Uruz, Tugdamme, Tomris, Dayauk, Atropat and Kanak, Api, Atilla, Munjuq, Askan, Arigan and other names used in these sources are the oldest Turkic anthroponyms. The ancient personal names used in Greek sources were recorded in accordance with the phonetic and grammatical rules of that language.

6. The toponyms found in ancient Greek sources are primarily based on the names of powerful rulers and military leaders from the Turkic world. In addition, it was determined based on linguistic research conducted on the Scythian, Sakas, Cimmerian, Mada, Muk, Pecheneg, Massaget, Dondar and other tribes of Turkic origin that the vast majority of Azerbaijani toponyms mentioned in ancient

sources were formed on the basis of the names of many historically existing tribes.

7. The main group of Turkic hydronyms used in the works of ancient Greek authors was ethnohydronyms. These ethnohydronyms (Albanchay, Arpachay, Gargar River, Katak River, Tartar River, Caspian Sea, etc.) originated from the names of ancient Turkic ethnoses, tribes, and clans that settled mainly in the territory of Azerbaijan.

8. Based on research, many Turkic-origin hydronyms recorded in ancient Greek sources have retained their lexical meaning despite being recorded in different forms according to the phonetic and grammatical rules of ancient Greek.

9. Hydronyms found in ancient sources are used with case endings, definite articles, and gender indicators specific to the Greek language. Since all river and sea names in ancient Greek were masculine gender. Turkic hydronyms, in accordance with the nature of this language, have adopted the article “o” denoting the masculine gender and the case endings -ας, -ης and -ος in the nominative singular in the first, second and third declension of masculine nouns.

10. The oronyms recorded in the works of ancient Greek authors reflected the names of tribes that played a crucial role in the ethnogenesis of our people and the places they inhabited. Although the oronyms related to these ethnoses have undergone phonetic and grammatical changes, they are of Turkic origin.

11. The ethnotoponyms used in the works of Herodotus, Strabo, Claudius Ptolemy, Xenophon, Homer and other ancient authors have preserved their traces in our historical lands, despite undergoing various phonetic and grammatical changes under the influence of the dialects of the Greek language.

12. From our historical-linguistic analyses based on Greek sources, it is clear that Caucasian Albania, Atropatena, and Media are the ancestral lands inhabited by various Turkic tribes and ethnoses, and

tribes that have participated in the formation of the Azerbaijani people since ancient times.

**The main scientific-theoretical provisions and results of the dissertation are reflected in the following articles and theses:**

1. Qədim yunan mənbələrində İskit etnonimi// Terminologiya məsələləri, – Bakı: Elm – 2018, № 2, – s.160-166
2. Kimmer etnosu yunan mənbələrində// “Müstəqillik illərində üslubların inkişafı və dilin lüğət tərkibinin zənginləşmə istiqamətləri” Respublika elmi konfransının materialları, –Bakı: Elm –2019, – s.133-136
3. Azərbaycanın tarixi onomastikası Afad Qurbanovun tədqiqatlarında// “Beynəlxalq və milli akademiyaların akademiki, görkəmli dilçi alim, türkoloq və ictimai xadim, müasir Azərbaycan əlifbasının müəllifi Afad Qurbanovun 90 illik yubileyi”-nə həsr olunmuş Respublika elmi konfransının materialları, – Bakı: 24 may 2019, № 1, – s.127-130
4. Qədim yunan mənbələrində Qafqaz Albaniyasının şəhərləri// “Müasir dilçiliyin aktual problemləri” Beynəlxalq elmi konfransın materialları, –Bakı: 6-7 iyun 2019, № 1, – s. 587-595
5. Azərbaycan onomastik leksikası yunan mənbələrində// Dilçilik araşdırmaları beynəlxalq elmi jurnal, – Bakı: Elm – 2019, № 2, – s.118-123
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8. Azərbaycan etnonimləri qədim yunan mənbələrində// Dilçilik araşdırmaları beynəlxalq elmi jurnalı, – Bakı: Elm – 2020, № 2, – s. 82-87
9. Qədim yunan mənbələrində Azərbaycan antroponimləri// “Türk dillərinin və ədəbiyyatının tədqiqi və tədrisinin aktual problemləri” Beynəlxalq elmi konfrans, –Sumqayıt: – 2021, № 4, – s. 173-176

10. Azerbaijani oronyms in ancient greek sources // Zeitschrift Für Die Welt Der Türken/ Journal of World of Turks, – Germany: – 2022, № 14, – s. 123-132

11. Qədim yunan mənbələrində Azərbaycan etnotoponimləri // “Türkolojiyə adanmış bir ömür. Atilla Jorma armağanı” Editor Özlem Demirel, –İstanbul: Kutlu Yayınevi – 2022, № 1, – s.579-586.

12. Azərbaycan antroponimləri qədim yunan mənbələrində // Professor Qəzənfər Kazımovun anadan olmasının 85 illiyinə həsr olunan Respublika elmi konfransı, Qəzənfər Kazımov və Azərbaycan, –Bakı: –2022, № 1, – s. 163-169

13. Azərbaycan etnotoponimləri qədim yunan mənbələrində // Görkəmli dövlət xadimi Heydər Əliyevin dil siyasəti və ana dilinin müasir problemləri adlı Respublika elmi konfransı, –Bakı: –2023, – s. 305-309

14. Hun personal names in ancient Greek sources // Таълимда филологияни ривожлантиришнинг гловал масалалари-амалий анжуман материаллари, – Тошкент: – Metodist, 12 iyun 2023. nashriyoti, – s. 9-12.

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