

**REPUBLIC OF AZERBAIJAN**

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**ABSTRACT**

of the dissertation for the degree of Doctor of Science

**STRUCTURAL SEMANTIC SYSTEM OF  
ETHNOONYMS RELATED TO THE BEFORE  
CHRISTMAS PERIOD IN NAKHCHIVAN**

Speciality: 5706.01 – “Azerbaijan language”

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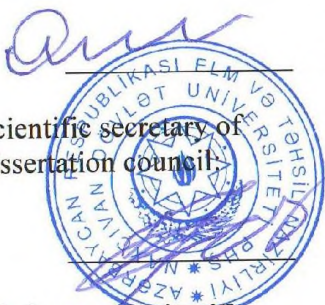
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## INTRODUCTION

**Relevance and performed degree of the topic.** The ancient Turks, who created their own historical civilizations in a single language family, took their place in human evolution with their great cultures, and this culture also influenced the culture and beliefs of neighboring peoples. In the areas where the ancient Turks first settled, government agencies, cities, settlements, settlements, etc. geographical names, the possibilities of expression of the existing language, created from their own names and mythical beliefs. To the stage of history the ancient Azerbaijani Turks, who appeared in the 6th millennium B.C., united in an alliance and settled in our territories. They built great states in the VI-I millenniums B.C. and left their mark on history. However, in Soviet politics, our name, language and state institutions date back to the 11th century, and although our true history and language have been distorted, we consider it necessary to re-examine this historical truth based on ancient sources, dictionaries and works by ancient authors. In the dissertation, this problem was mentioned as a topical issue, and the Nakhchivan economic system was taken as the main source. Hett, Akhkhivaya, Assyria, Urartu, Bogazkoy, "Oguzname", Orkhon-Yenisey and others were used in solving the problem of the territory, language, historical migration of the tribes living their traces in these names. chronicles and writings are taken into account, toponyms b.c. The connection of millennia has been confirmed by scientific facts.

The language, history and ethnic composition of the population, including the territory of ancient Nakhchivan, which is an integral part of the Soviet-era states of Aratta, Mitani, Manna, Media, Atropatena, have been studied by foreigners. In the writings of foreign scholars such as I. Dyakonov, E. Grantovsky, Y. Tokarchevsky, M. Ivanov, G. Kapanchyan, the language, origin, history of our people, as well as the name of our homeland are given as "Atropatekan", "Azerbaijan", "Adarbaqdan" this language and history have been

falsified<sup>1</sup>.

The oikonomic system, which clarifies the history and language of the ancient population of Nakhchivan, has also been studied by foreigners for the last 45-50 years. The names were interpreted as “Arabic-Persian, Armenian, Iranian-speaking” in accordance with Soviet political interests, and different opinions arose in the writings of local scholars referring to these sources. In connection with the existing problem BC. Since millennia-old oikonomies have not been systematically studied, there is a need to study the problem with reference to ancient historical sources, ancient authors, chronicles, and archival documents.

It should be noted that in 1828-1990, about 3,500 settlements were forcibly taken from the territories of Nakhchivan by political means, given to Armenians and Georgians, and many villages were destroyed<sup>2</sup>. Some of these lost names are attributed to Armenians and Georgians. Their re-examination with reference to the works is a real source of special scientific importance in the study of the language and history of our people. Oykonimler BC The dissertation is a systematic study of the elements of the Turkish language of that period in their structure, which are reflected in the dissertation with scientific facts.

It was with the determination of the National Leader Heydar Aliyev, who followed these political developments and came to the leadership of the Republic of Azerbaijan in 1969, that our Mother Language, the Azerbaijani language, took its place in Article 73 of our Constitution in 1978. After that, under the supervision of the National Leader, who directed all our historians, geographers and linguists to the study of these sciences, our ancient language, history

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<sup>1</sup> Дьяконов, И.М. История Мидии от древнейших времен до конца IV в. до н.э. / И.М.Дьяконов – Москва: Наука, –1956. – с. 247-253; Грантовский Э.А. Ранняя история иранских племен Передней Азии. / Э.А.Грантовский. – Москва: Восточная литература, –2007. – с. 51, 115-119, 173.

<sup>2</sup> Rzayev F.H. Heydər Əliyev qətiyyəti və Azərbaycançılıq // – Naxçıvan: AMEA Naxçıvan Bölməsinin Xəbərləri (xüsusi buraxılış), – 2013. – s. 104-114; İrəvan əyalətinin icmal dəftəri / – Bakı: Elm, –1996. – s.159-183; Tarixi adlara qarşı soyqırımını / –Bakı: Təhsil, –2006. – s. 7-54; Naxçıvan sancağının müfəssəl dəftəri / – Bakı: Sabah, –1997. – s. 25-36.

and geography began to be studied. By the special instruction of our National Leader, Azerbaijani linguistics and its ancient period were systematically involved in research.

The omission of these and other languages, histories, and other factors in the study of ancient toponyms can also lead to political games that seek to master the history of our history and language. With this in mind, the study of the subject has both scientific and political relevance.

Both in the Soviet period and today, Russia, France, America and so on special “scientific centers” created politically in the states distort the historical and toponymic system of Azerbaijan and its component Nakhchivan. Armenian, Persian and Kurdish authors such as L.Mammad, G.Avetisyan, G.Georgadze and A.Gaziyan want to have our history and language. In Moscow and the ancient Azerbaijani city of Derbent, the history, language and territory of our people are distorted in such printed magazines as “Dos-tani”, “Dunya dilleri”, “Yujdaq”. The map drawn here shows the ancient city of Nakhchivan, whose history dates back to the 4th millennium BC, as the “capital of Kurdistan.” In these writings, the ancient Hurri, Cassi, Kutii, Aratta, Mitani, Manna, Media and others of Azerbaijan are mentioned. Kingdoms and states, As, Kutii, Hurri, Türökkü, Kassi and others. Ancient Turkic history is distorted and propagated as “states” and “ancestors” of small nations<sup>3</sup>.

However, historical processes have not been able to erase the culture that emerged thousands of years ago from the territory of Nakhchivan, and geographical names and archeological samples have preserved the fact that this history and culture belonged to the ancient Turks.

In Nakhchivan, B.C. Although the semantic-structural system of ethnoonyms names related to millennia is not the subject of separate research, they have been approached from different directions. During the researches many scientific works of

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<sup>3</sup> Георгадзе, Г.Г. Хетты и хурриты по древнехеттским текстам // Вестник древней истории. – Москва: –1969. №1, – с. 71-168; Казиян, А.С. Хаттский язык // –Языки мира: Древние реликтовые языки Передней Азии /–РАН. Институт языкознания / – Москва: Academia, –2010. – с. 168-184.

Azerbaijani, Turkish as well as foreign authors were treated as sources, in this regard Z.Bunyadov, I.Habibbeyli, I.Hajiyev, Y.Yusifov, I.Aliyev, B.Budagov, A.Gurbanov, A.Akhundov, History, geography, linguists such as T.Hajiyev, A.Bagirov, A.Babayev, G.Geybullayev, A.Imanli have obtained many new scientific results. Their scientific refutation of ideas that distort history and our language also directs newcomers to focus on ancient sources, writings, and chronicles.

In researches, in the XVII-IX centuries B.C. and later, of the ancient Nakhchivan region<sup>4</sup> which is a powerful province of Mitan, Manna, Media and Atropatena, but according to the policy of soviet the geographical names, archeological, ethnographic and rock inscriptions belong to the prototurks were attributed to foreign peoples. In the area I, II Kultapa culture of the 4th millennium BC, necropolis and cromlex tombs of Albantepe, Gırlar, Khoshkeshin, Kazanchi, Nahajir, Akhura, Havush villages of the Bronze Age The finds of the III-II millennia B.C. are examples of ancient Turkish culture.<sup>5</sup> Of course, the Arabs, Persians and Phrygian-Armenians, who did not appear on the stage of history at that time, could not create this culture and names<sup>6</sup>.

In the archival documents of the territory of Nakhchivan Autonomous Republic in the study of the names of cities, settlements and villages related to millenniums B.C., we come across such ideas as “Arabic-Persian”, “Armenian origin”. However, these names are explained in full Turkish compared to old Turkish written monuments, chronicles and Turkish dictionaries. In the researches on the problem, a brief look at the names in the territory of Nakhchivan, they are explained in incomprehensible meanings with Arabic and

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<sup>4</sup> Hacıyev, İ.M. Naxçıvan və naxçıvanlılar / İ.M.Hacıyev, Ş.H.Məmmədov. –Bakı: Elm, – 2001. – s.12-13.

<sup>5</sup> Naxçıvan abidələri ensiklopediyası // –Naxçıvan –İstanbul: Bakanlar Medya, – 2008. – s. 195.

<sup>6</sup> Yusifov, Y.B. Qədim şərq tarixi / Y.B.Yusifov. –Bakı: Bakı Universiteti nəşriyyatı, – 1993. – s. 308-356.

Persian words <sup>7</sup>. However, if we pay attention to the writings of Azerbaijani and Turkish scholars and ancient chronicles, sources and Turkish dictionaries, *abra / abra* - “savior”, “strong”, which formed hundreds of names, such as Nakhchivan, Abragunus, Arafsa, Disar, Sirab *qin*- “castle”, *us / as*-As, Tus and so on. words, and tribal names are ancient Turkish words. When we look at these ancient Turkic lexical units, it is clear that they are Turkic lexical units in the ancient Turkic language dictionaries. These ancient Turkic words. These lexical units are repeated in the toponyms of Media, Manna, Atropatena, in the personal names of Kintau, Kingaruki, Kinzin and in the dictionaries of the ancient Turkic language <sup>8</sup>. In the archival documents of the territory of Nakhchivan AR in the study of the names of cities, settlements and villages related to millenniums B.C., we also come across such ideas as “Arabic-Persian”, “Armenian origin”. However, these names are explained in full Turkish compared to old Turkish written monuments, chronicles and Turkish dictionaries.

In the researches on the problem, the oikonomic names of Nakhchivan territory were explained in incomprehensible meanings with Arabic and Persian words. <sup>9</sup> However, if we pay attention to the writings of Azerbaijani and Turkish scholars and ancient chronicles, sources and Turkish dictionaries, *abra / abra* - “savior”, “strong”, which formed hundreds of names, such as Nakhchivan, Abragunus, Arafsa, Disar, Sirab *qin*- “castle”, *us / as*-As, Tus and so on. words, and tribal names are ancient Turkish words. These lexical units are repeated in the toponyms of Media, Manna, Atropatena, personal names of Kintau, Kingaruki, Kinzin and in ancient Turkic

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<sup>7</sup> Allahyarov, K.A. Naxçıvan sözünün mənşəyi və mənası // – Naxçıvan: Naxçıvan Dövlət Universitetinin Elmi əsərləri, –2002. № 14, – s. 27-30.

<sup>8</sup> Həbibbəyli, İ.Ə. Naxçıvan şəhərinin yaşı-5 min il // Naxçıvan Muxtar Respublikasının yaranması: tarix və müasirlik. – Bakı: Nurlan, –2007. – s. 20-28; İ.Ə.Həbibbəyli, Nuh peyğəmbər və dünya tufanı toplusu / Nuh peyğəmbər, dünya tufanı və Naxçıvan. –Naxçıvan: Əcəmi, –2009. – s. 55-68; Hacıyev, İ.M., Rzayev, F.H. Bir daha “Naxçıvan” sözünün etimologiyası haqqında // – Bakı: Tarix və onun problemləri. –2007. № 2, – s. –303-312.

<sup>9</sup> Rzayev, F.H. Naxçıvan əhalisinin etnogenezi tarixindən. I c. (m.ö.VI-III minilliklər) / F.H. Rzayev. – Bakı: ADPU nəşriyyatı, – 2013. – s. 34-41.

dictionaries. Such explanations include Sak, Chul, Mag, Subi, Chirac, etc. in the area. It is found in the names of many settlements bearing Proto-Turkic names. However, foreign and local scholars such as I.Dyakonov, E.Grantovsky, E.Murzayev attributed these names to the Arabic-Persian languages in their writings.<sup>10</sup> Of course, this was due to the political goals of the Soviets.

In addition to scientifically important ideas, in some studies, BC. We come across descriptive explanations of Nakhchivan oykonims for millennia. This creates the idea of the recent formation of our language and history, and also leads to the political falsification of our language and history. G.Mashadiyev, T.Ahmadov, G.Budagova and others, who played a special role in the study of Azerbaijani toponyms. In the writings of scholars, the names are divided into half Persian, half Azerbaijani, BC. As, Kas, Doray, Tus, Tal, etc., which have been on the stage of history since the 4th millennium. The points called Turkish tribe are explained in our modern language. This is found in the explanation of such names as Keshlaz - "Plain of Keshla", Aza - "River bank", Oguzbatur - "Bull sinks"<sup>11</sup>.

**Object and predmet of research.** The object of research of the dissertation is the ancient Turkic ethnooyconyms related to these problems, and this system of names is a real source in terms of bringing full clarity to our ancient history, ethnogenesis and language, geography and mythology. Although some articles address the existing problems with reference to ancient Turkish dictionaries and ancient authors, there is no concrete and comprehensive research in this area, and B.C. Ethnooyconyms names related to millennium have not been systematically studied. Such studies do not confirm the solution of the

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<sup>10</sup> Дьяконов, И.М. История Мидии от древнейших времен до конца IV в. до н.э. / И.М.Дьяконов. – Москва: Наука, –1956. – с. 185..

<sup>11</sup> Azərbaycan toponimləri. Ensiklopedik lüğət / – Bakı: Azərbaycan Ensiklopediyası. – 1999. – s. 34; Budaqov, B.Ə. Ermənistanda Azərbaycan mənşəli toponimlərin izahlı lüğəti / B.Ə.Budaqov, Q.Ə.Qeybullayev. – Bakı: Oğuz eli, – 1998. – s. 216, 234-237; Budaqova, Q.B. Naxçıvan Muxtar Respublikasının toponimləri / Q.B.Budaqova. –Bakı: Elm, –1998. – s. 25-30, 37; Əhmədov, T.M. Azərbaycan toponimikasının əsasları / T.M.Əhmədov. – Bakı: Bakı Universiteti nəşriyyatı, –1991. – s. 76-120.

object and the subject in terms of language, history, archeology, geography and ethnogenetics. The new scientific results obtained in the semantic-structural study of this oikonomic system, their lexical and grammatical elements of the ancient Turkic language in comparison with the works of ancient historians, geographers, Assyrian, Hittite, Akhkhivaya and Urartu inscriptions and toponymic names related to Turkish history in written chronicles. considered as a subject. Based on these factors, the dissertation includes about 40 ancient and modern Turkish language dictionaries, ancient and modern Iravan, Maku, Surmali, etc. of Nakhchivan. territories, Azerbaijan, Nakhchivan, Iravan, Turkey in the archive documents B.C. Thousands of oykonims of the Turkic tribe were also taken as objects.

**The goal and duties of the research.** In the etymological explanation of a number of oykonims, the expressions of “Armenian origin” are mainly used for political purposes by E.Murzayev, V.Ivanov, I.Dyakonov and others in the writings of foreign scholars. E.Murzayev increased the morpheme “*kats*” of the ancient Turkish Surikat- “strong Mysteries-Siraklar” oykonim by adding the letter -s to the letter “kats”, in Armenian - to the suffix -*sek*, to the Turkish word Aran + *chav* - to the word “Glorious husband” -h He referred to the Armenian language as *haran-*“stone”, *chov-* “water”.<sup>12</sup> As we know, the word “Shir” was both the name of the Sir / Sirak Turkic tribe and the name of the Shar-Turkish light god, and is repeated in ancient sources and Turkish language dictionaries<sup>13</sup>. Such views were repeated in the references of Azerbaijani scientists to such sources.<sup>14</sup> However, if we pay attention to the names considered to be of “Armenian origin”, *kul/qul -*“great”, *uk-* “son, heir”, *berd / bert-* “chief, tsar”, “fortress”, *kan-* “village, yurd”, *kert / keld-*

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<sup>12</sup> Мурзаев Э.М. География в названиях / Э.М.Мурзаев –Москва: Наука, – 1979. – с. 113.

<sup>13</sup> Yusifov, Y.B. Qədim şərq tarixi / Y.B.Yusifov. – Bakı: Bakı Universiteti nəşriyyatı,–1993. – s. 304-305; Всемирная история. Т. I, / – Москва: Госиздат, – 1956. – s. 316, 379, 448; Древнетюркский словарь / –Ленинград: Наука. –1969. – с.135.

<sup>14</sup> Budaqova, Q.B. Naxçıvan Muxtar Respublikasının toponimləri / Q.B. Budaqova. – Bakı: Elm, –1998. – s. 25-30, 37.

”transition “, *shen*–”shenlik, el”, *zor / sir*–”light, ray “, *van / ban*–”high place” are in the old Turkish language.<sup>15</sup> If we pay attention to these words, they are in the ancient Turkish language.

On the basis of all these facts we can note that ancient and modern ethnoonym names of the territory of Nakhchivan were not systematically studied during the Soviet period, the names were attributed to foreign nations by foreign scholars. References of Azerbaijani scholars of that time to the works of foreign scholars created contradictory opinions in the study of toponyms of both Azerbaijan and Nakhchivan. In this regard, we accept the following tasks:

- Scientific confirmation of the connection of ancient linguistic units (roots and suffixes) and the names of ancient Azerbaijani tribal names with the historical location and geographical area with Nakhchivan, confirming that the words presented as tribal names are tribal names, and Proto-Turkic tribal names in the Nakhchivan oykonim system. systematization by millennia;

- Scientific proof of the existence of language elements in anthroponymic and geographical names in ancient Azerbaijani tribal associations, names of gods (theophores) in their beliefs in Nakhchivan oykonims and ethnos names;

- Repetition of onomastic units in old written chronicles of Azerbaijanis in Nakhchivan oykonims and expression of words related to parts of speech in our ancient language with one-syllable roots and scientific confirmation of lexical meaning of letters in oykonims (i-irdi “succeeded”, e- “home”);

- Scientific analysis of traces of lexical, lexical-semantic, grammatical, phonetic meanings and structures of more than 600 place names-oykonims belonging to ancient ethnooikonyms in our modern language;

- During the analysis of oykonims belonging to foreign languages in the researches, their lexical-semantic, phonetic structure, distribution in Azerbaijan, all-Turkic area, scientific proof

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<sup>15</sup> Rzayev, F.H. Naxçıvan əhalisinin etnogenezi tarixindən. I c. (m.ö.VI-III minilliklər) / – Bakı: ADPU nəşriyyatı, – 2013. – s. 452-479; II c. (m.ö.II-I minilliklər) / F.H. Rzayev. – Bakı: ADPU nəşriyyatı, – 2017. – s. 511.

of their origin from the names of ancient Turkic tribes;

- Linguistic, geographical, historical confirmation of the ancient Turkic dictionaries of the elements of the Turkish language in the lexical-semantic structure of the ancient period, existing in the ethnoonym names in the Mixe inscriptions and chronicles;

- The names of tribes in ethnoonym names are Turkish tribal names. to substantiate with scientific facts that there were local indigenous tribes in Nakhchivan for thousands of years and created their names at the expense of their own language;

- Students that have not been systematically studied in B.C. to confirm with historical, geographical and linguistic facts which millennia and which proto-Turkic tribal names they are associated with and with whom they are in alliance;

- As, Turk, Nahar, Lulubi, Shu, Kuti, Media tribes, Kangar and others lived in Nakhchivan 43 tribes so on. The analysis of the place and sources of the VI-I millennium B.C., the semantic structural system of ethno-onym names related to them is taken as the main purpose and task in the dissertation.

We do not consider this problem completely solved, of course, there are facts that evade research. Therefore, we consider different views and opinions on research to be normal for comparative analysis and discussion, and we welcome new scientific ideas that will emerge in this regard. The dissertation covering these problems is especially relevant in the study of the truth about the history, geographical area and ethnogenesis of the language of the Azerbaijani people.

**The methods of the research.** The methodological basis of the study is historical-comparative; linguistic and etymological explanations, semantic-structural analysis of ethno-oikonyms. Comparative historical, comparison-typological, descriptive, structural analysis, comparative typological methods, etc. are taken as the basis here. With reference to these methods, the meanings carried by ethno-oikonyms, the language, history, tribal names in them, and the mythological beliefs carried by the tribes are studied. During the study, ideas related to the problem were taken into account with reference to the ancient structures of world linguistics, Turkology

and Azerbaijani linguistics.

It should be noted that it is impossible to fully explain ethno-oikonyms attributed to the millennium BC with reference to the structures of the modern language. In the direction of the etymological explanations of these names, sources reflecting ancient tribes and ethno-oikonyms were investigated, references were made to ancient authors, written chronicles, old Turkic dictionaries and sources on Turkic mythology.

In the study of the dissertation work, the ancient Turkic ethno-oikonyms, this system of names, were taken as the original source method in terms of bringing complete clarity to our ancient history, ethnogenesis and language, geography and mythology. Although some articles approach the existing problems by referring to ancient Turkic language dictionaries and ancient authors, there is no specific and comprehensive research work in this direction, and ethno-oikonyms related to the millennia BC have not been systematically studied. Such superficial research methods do not confirm the solution of the problem from the point of view of language, history, archeology, geography and ethnogenetics. The new scientific results obtained in the study of this oikonymic system from the point of view of semantic-structural aspects, the lexical and grammatical elements of the ancient Turkic language in them were taken into account as a research method in comparison with the toponymic names related to Turkish history contained in the works of ancient historians, geographers, Assyrian, Hittite, Akhkhivaya and Urartu inscriptions and written chronicles. Referring to these factors, in the dissertation, about 40 ancient and modern Turkic dictionaries, ancient and modern Iravan, Maku, Surmeli, etc. territories of Nakhchivan, and oikonyms of Turkic tribes dating back to the millennia BC in archival documents of Azerbaijan, Nakhchivan, Iravan, and Turkey were also taken as the main method of research.

**The main provisions of the defense.** The main provisions put forward for defense in the research work are as follows:

- Nakhchivan's The ethnooikonyms names associated with the millennia B.C. were formed due to the linguistic capabilities of the ancient Turkic tribes living in the area, the elements of the ancient

Turkic language in the ethnooconyms names and these names are a valuable source in the study of antiquity;

- In the territory of Nakhchivan B.C. Ethnooconyms names related to millennia fully reflect our language, history, tribal names and myths, and these features of ancient language, history, geography and mythological beliefs are repeated in the all-Turkic toponymic system and ancient sources;

- The lexical and grammatical language elements in the ethnooconyms names belonging to the territories of ancient Nakhchivan consist of words and suffixes that preserve our ancient national language structure, which was formed on the national vocabulary of the ancient Turkic-Azerbaijani language of that period;

- Etymological and linguistic analysis of Nakhchivan ethnooconyms names is of special scientific importance in terms of systematizing the ancient period of our linguistic science. These names are the ethnooconyms names of the ancient Turks and Azerbaijan, formed entirely on the basis of our ancient national language structure;

- Rich lexical-semantic structure of Nakhchivan ethnooconyms names Millennium is a real source that fully reflects the ancient mythological, ethnographic, cultural identity of the Proto-Turkic tribes. The ethno-linguistic analysis of these units reveals many ancient historical and linguistic facts;

- Mythological views in Nakhchivan ethnooconyms names, repetition of lexical, grammatical language units in Sumerian, Assyrian, Hittite writings, As, Kuti, Hurru, Nahar Shu are full proof of the influence of Proto-Turkic culture on these peoples, they were the ruling class and ruled these peoples;

- Turkish word order in Nakhchivan ethnooconyms existence of variants of expressions belonging to root-amorphous and inflected languages of VI-I millennia B.C. fully confirms from the linguistic point of view that Turkic, agglutinative languages were fully stabilized by naming the stage of root-amorphous and inflected languages, before them in the history of language;

- During the enumeration, the meanings were distorted as if

they were incomprehensible, restored the names of foreign words added to ethno-toponyms for political purposes with scientific facts, linguistic, etymological explanations on them, proved that ethno-toponyms are in Turkish;

- The existence of language, life, beliefs, factors in the nomination-naming style of Proto-Turkic tribal names of that period, this ancient Turkic myth, attribution of language elements to foreign languages, kassi, hurru and so on. After the Turks occupied territories such as Sumer, Greece and Urartu, they came under the influence of their language and myths.

**Scientific novelty of the research.** The dissertation contains a comparative, comprehensive analysis of the chronicle of the problem, ancient author's works, ancient writings, archival documents, archeological, ethnographic, research works, internet materials. In the Nakhchivan oikonomic system BC. The lexical-semantic structure of the names claimed as Nakhchivan ethno-economic names for millennia is explained on scientific grounds, where the historical evolution of our language, as well as the history, geographical territory and mythological beliefs of the Proto-Turkic tribes that created these names are based on scientific facts. Some of the ethnooykonyms grouped by period, date back to B.C. For the first time in thousands of years, the old Turkish language units. It has been compared with archeological samples of the VI-I millennia B.C. in the oykonimic system. Nakhchivan ethno-economic names have been systematized according to the periods to which they belong, and their lexical-semantic structure has been explained on scientific grounds. For the first time in the dissertation, the names of the ancient Turks in the writings of Ahiyava, Assyria, Hett, Urartu were comparatively analyzed, and the meanings of the Turkic myth in the names were explained in the formation of these ethno-names. Here the repetition of lexical, phonetic, grammatical elements of our ancient language in the formation of the first selected ethno-economic names in the all-Turkic area, traces in our modern language and comparative analysis of the place and history of the tribes among the northern Turks confirmed the historical migrations north of ancient Azerbaijan. For the first time in the study, the

belonging of the Proto-Turkic tribes to the same origin and language, the repetition of these language elements in the names of most Proto-Turkic settlements was proved on a scientific basis. The tribes related to the names. The scientific facts and relevance of the topic, such as the existence of VI-I millenniums B.C. in these areas, the place in the history of that period and the migration to the north, are as follows:

- In the explanation of the Nakhchivan economic system, descriptive political ideas, such as “arabic-persian”, “armenian”, “iranian-speaking”, “Caucasian”, “indo-european”, “incomprehensible” were refuted by scientific facts;

- It has been clarified that ethno-oikonyms were originally formed in the millennia BC mainly with Turkic words in a monosyllabic simple and complex structure, and Turkic word roots in the Assyrian, Hittite, Urartian, and Akhkhivaya inscriptions were monosyllabic without the infinitive suffix in our modern verbs.

- Ancient Turkic dictionaries of Assyrian, Hittite, Akhkhivaya, Urartu written texts and the fact that the mentioned tribes are proto-Turkic Azerbaijani tribes and settled in the territories of Nakhchivan prove that these states were created by Turks;

- The origin of ethnooikonyms of ancient Turkic tribes, names of God and ancient words in their beliefs is confirmed by many sources, ancient and modern Turkish dictionaries, chronicles, language and historical facts;

- Asar-Azer tribes in Azerbaijan, as well as in Nakhchivan. Being natives from the 6th millennium, the possession of the alphabet in that millennium, the influence of this alphabet on the Phoenician inscriptions is proved by the inscriptions of Gamigaya, Kalbajar, Tabriz, Gobustan;

- Egyptian pharaoh Thutmose II and chronicles “Nakhchivan, Matu Nakh-ru” as the land of Mitani, the territory of Nakhchivan and the Turks of Nahar BC. It is proved by the facts that took place in the history before the Armenians in the third millennium;

- Shu, kuti, lulubi, subarlarla m.ö. The Kas, Koman and Turkic Turks, who had been in the union since the 4th millennium, became local tribes in Azerbaijan and Nakhchivan, occupied Sumer in the

Akkadian and Sumerian inscriptions, and left their mark on the Nakhchivan ethno-economies of Mitan, Manna and Media.

- The Lulubi, Hurri, who appear in the chronicles as “Matu Lulu, Hurru, Kuti” in the VI-I millennia B.C., were local Turks in Nakhchivan.

**Theoretical and practical significance of the research.** The study of ethno-economic names in Nakhchivan and our territories forcibly taken from it, the scientific confirmation of the belonging of these territories to about 60 proto-Turkic tribes and their successors, is of special scientific importance. The dissertation is based on scientific facts. The names of the tribes in the ethno-onyms, which are proved to be related to the VI-I millennia B.C., the names of Mitan, Aratta, Manna, Media, Atropatena, etc. in the area. belonging to states is fully proved by scientific facts. Their presence as indigenous peoples in the territory of Azerbaijan and ancient Nakhchivan can lead not only to the study of the history, geography and ancient language of this area, but also to a new concept in the study of the true history, geography and language of our people. In the study of this problem, the dissertation has obtained significant results from historical and linguistic materials. These results can be used to refer to the history, ethnogenesis, primary language structure of Azerbaijan, textbooks on language and history, publication of scientific works, teaching of elective subjects in higher education institutions, lectures and special courses.

**Approbation and application of research.** The dissertation was written in 2006-2017. The subject of the research was the decision of the Presidium of the Nakhchivan Branch of ANAS dated 05. 12. 2005, January 21, 2005 and the minutes of the meeting of the Presidium of the Nakhchivan Branch of ANAS № 01, 13.01 2006 by the decision of 10. 02. 01 “Azerbaijani language” Adil Mahammad oglu Babayev was appointed as a scientific adviser. The topic was registered in the Problem Council on Linguistics of the Azerbaijan National Academy of Sciences on July 6, 2006 and approved by the minutes of the meeting of the Council on September 11, 2006 No. 150/16. The work was performed at the Institute of Art, Language and Literature of the Nakhchivan Branch of ANAS, the main

provisions of the dissertation were comprehensively commented on in more than 70 scientific articles of the author, including 21 conference materials, 4 monographs and 4 encyclopedic and multi-volume scientific works. 25 of the articles were published abroad, presented at international conferences and symposiums. The research can be applied in the preparation of works on our language, history and geography, ethnogenesis and ancient Turkic mythical views, as well as in the process of teaching geography on onomastics.

**Name of the organization where the dissertation work is performed.** The dissertation was performed in the Onomastics Department of the Institute of Art, Language and Literature of the Nakhchivan Branch of ANAS.

**The structure of the dissertation.** The doctoral dissertation consists of table of contents, introduction, 5 chapters and 45 paragraphs, 15 subchapter, conclusion, list of used literature and appendix. The dissertation consists of 496916 characters, the content 3, the introduction is 9, the first chapter is 17, the second chapter is 90, the third chapter is 94, the fourth chapter is 10, the fifth chapter is 22, the conclusion is 10 pages.

## MAIN CONTENT OF THE DISSERTATION

In the “**Introduction**” of the dissertation relevance and performed degree of the topic, the goal and duties of the research, object and predmet of research, the methods of the research, the main provisions of the defense, scientific novelty of the research, theoretical and practical significance of the research, approbation and application of research, name of the organization where the dissertation work is performed, the structure of the dissertation reflected.

**Chapter I “1.1 Historical facts on Nakhchivan ethnooykonyms and directions of their research”** consists of 6 paragraphs covers issues such as the location and study of oykonims related to millennia B.C. Chapter I “**1.2 Nakhchivan ethnooykonyms names scientific facts confirming its connection with millennia B.C.**”

and **“1.3. Nakhchivan in ancient sources, and ethnooykonyms related with it”** paragraphs of oykonyms of Nakhchivan territory in the connection of millennia B.C., the names of settlements related to Nakhchivan in ancient sources have been confirmed by scientific facts. Here the scientific facts also prove that Nakhchivan was a powerful province of Aratta, Mitan, Manna and Media in the 3rd-1st millennia B.C.<sup>16</sup> By the scientific facts it is proved that in soviet period the distortion of the history, language and names of these states by foreign scholars such as I.Dyakonov, E.Grantovsky, G.Melikishvili, M.Ivanov, G.Avetisyan had scientifically refuted.<sup>17</sup> In the dissertation the place of lexical units exist in Nakhchivan oykonomic names which are exist in the writings and chronicles of ancient authors, Assyrian, Hittite, Akhkhivaya, Uratu, Egyptian were proved.<sup>18</sup>

In the paragraphs of **“1.4.Ethnooykonyms considered to be of Arab-Persian origin”** of chapter I archival documents in the territory of Nakhchivan AR and explanations of existing names of cities, settlements and villages in Arabic-Persian are completely refuted by ancient Turkic dictionaries. Here, the name of Nakhchivan is explained in Persian as “hunting ground”, Abragunus, Disar as Arabic and Persian words.<sup>19</sup> However, the lexical units that form the names completely refute these ideas by being repeated in the toponyms and names of famous people of the IV-I millennia BC in the states of Media, Manna, and Atropatena, as we mentioned above. Of course, the Arabs and Persians were not on the stage of

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<sup>16</sup> Yusifov, Y.B. Qədim şərq tarixi / Y.B. Yusifov. – Bakı: Bakı Universiteti nəşriyyatı, –1993. – s.341-345, 356-358; История Древнего Востока. От ранних государственных образований до древних империй / – Москва: ИФ “Восточная литература” РАН, –2004. – с. 335; История Востока. Т. 1. Восток в древности / – Москва: Восточная литература, РАН, –1997. – с. 221-236.

<sup>17</sup> Rzayev, F.H. Naxçıvan əhalisinin etnogenezi tarixindən. II c. / F.H.Rzayev. – Bakı: ADPU nəşriyyatı, – 2017. – s. 238-256.

<sup>18</sup> Yənə orada, – s. 16-20.

<sup>19</sup> Allahyarov, K.A. Naxçıvan sözlünün mənşəyi və mənası // –Naxçıvan: Naxçıvan Dövlət Universitetinin Elmi əsərləri, –2002. № 14, s. –27-30; Budaqov, B.Ə. Ermənistanda Azərbaycan mənşəli toponimlərin izahlı lüğəti / B.Ə.Budaqov, Q.Ə.Qeybullayev. –Bakı: Oğuz eli, –1998. – s. 37-45.

history at that time. In addition, Behrud, Kirna and others. The words are also related to Persian, but their meanings are not explained.<sup>20</sup> Here, the ancient Turkic word *na-* with the verb “gave, forgave” the name of the Kirna settlement is explained in Turkish in the sense of “given by the god Kiur”. V.Piriyev explained the name of the city Gilan, which originated from the name of the Gil / Gilak tribe, as Kiran, meaning “Land of Clay”, and likened it to the name of the Persian tsar Cyrus. Here, too, no word is referenced. The name of Dudenga is explained in Persian and Azerbaijani as “iki bende”, Dizak in Persian as “iki shakh”, Didivar in Persian and Turkish as “wall” and “var”. Of course, the names are not in half Persian, half Turkish.<sup>21</sup> We also encounter such explanations as superficial etymological explanations in the oykonym *Arafsag* (Arafsa), named after the Turkic tribes Sak, Chul, Kol, Mag, Subi, Shirak in the area - “house of Sak husbands”, *Julfa* - “Chul beys”, *Kilit* - “Kol homeland”, *Muganjik Mehrab*, *Muganjik Muslim* The names of such places as “belonging to the Mughals” (the words “altar”, “Muslim” are the following additions), *Sirab* - “House of lions”, *Zeyva* - “Sas bey” (saspirs) are in Turkish. However, foreign and Azerbaijani scholars, without taking into account the ancient Turkic dictionaries, attributed these names to the Arabic-Persian languages with superficial explanations.<sup>22</sup> Our comparative analysis with reference to dictionaries proves that they are in Turkish.

Distortion of the origin and toponyms of the Azerbaijani people is mostly found in the writings of M.Ivanov, I.Dyakonov, E.Grantovcki, A.Murzayev. Referring to Strabo, they attribute the Persian *rut-* “building”, *ak-* “high” meaning “high building” -Rutak oykonim to the Persian language. A group of Azerbaijani scholars also repeated the

<sup>20</sup> Севортян, Э.В. Этимологический словарь тюркских языков. Т. I. / Э.В.Севортян. – Москва: Наука, –1974. –777 с., s. 60-69.

<sup>21</sup> Дрвнетюркский словарь / – Ленинград: Наука. –1969. – s. 179; Грей, Джон. Ханаанцы. На земле чудес ветхозаветных / Джон Грей. – Москва: Центрполиграф, – 2003. – s. 84; Rzayev, F.H. Naxçıvan əhalisinin etnogenezi tarixindən. I c. (m.ö.VI-III minilliklər) / F.H.Rzayev. – Bakı: ADPU nəşriyyatı, – 2013. – s. 34-41.

<sup>22</sup> Yusifov, Y.B. Qədim Şərq tarixi / Y.B.Yusifov. – Bakı: Bakı Universiteti nəşriyyatı, –1993. – s.168, 191-195.

“Persian-origin” concepts of foreigners in their works, referring to the Soviet-period writings<sup>23</sup>. In such writings, Kilit is explained by Iranian-Persian words such as “fortress on a mountain”, *Bist*-“valley”. Our words, which contain Turkish lexical units such as *van, an, man, kan, ab, qish, sang, sar*, have also been described as of “Arabic-Persian” and “Armenian” origin. The dissertation fully proves with linguistic facts, referring to ancient Turkic dictionaries, that all these Turkic tribal names and names formed with ancient Turkic language elements do not exist in Arab-persian and armenian languages<sup>24</sup>.

**“1.5. Descriptive etymologies” and “1.6. Ethnoonymy considered to be of Armenian origin”** in these paragraphs of Chapter I were also refuted by such analyzes, language and historical facts. Here, the descriptive explanations of Nakhchivan toponyms with modern linguistic units are refuted, and it is proved by scientific facts that they originated from the names of ancient Turkic tribes. Such explanations are found in the writings of such prominent scientists as B.Budagov, G.Geybullayev, T.Hajiyev, G.Mashadiyev, T.Ahmadov, referring to the works written during the Soviet period. Here *Dor* village - “Village located in the valley”, “Village built in a narrow passage”, *Gunnut* - “Place where the days live”, *Araluk* - “Village located in the distance”, *Bilav* - “village place” formed on behalf of Bula branch of pechenegs is done. The name of the Gun tribe is not found in any sources and research. At the same time, the name of Tan + sak-*Danzik* settlement named Sak tribe is interpreted as “Dan yeri”, Shu / Shub tribe named *Chomagdur*- “Chomak tutar”, Kas tribe named *Keshtaz*- “the plain of Keshle”.<sup>25</sup> However, if we take into account the pronunciation of ch »s, m» b, u »typical of Turkic languages, it means Chomaktur-” Uca Sub oğlu “, Keshtaz-” Kas plain “. The formation of these names with the names of ancient

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<sup>23</sup> Мурзаев, Э.М. География в названиях. / Э.М.Мурзаев. –Москва: Наука, – 1979. –168 с., с.57; Əhmədov, T.M. Azərbaycan toponimikasının əsasları / T.M.Əhmədov. – Bakı: Bakı Universiteti nəşriyyatı, –1991. – s.76-120.

<sup>24</sup> Rzayev, F.H. Ərəb, fars, erməni mənşəli hesab edilmiş bəzi türk toponimləri // – Bakı: Azərbaycan onomastikası problemləri. ADPU, – 2002. № X, – s. 85-94.

<sup>25</sup> Azərbaycan toponimləri. Ensiklopedik lüğət. – Bakı: Azərbaycan Ensiklopediyası. –1999. – s. 34.

Turkic tribes and the fact that they are in the full Turkic language is confirmed by numerous dictionaries and historical facts.<sup>26</sup> Such explanations are explained as Aza, Azad, Azardey - “tribal place” named As tribe, Sak named *Sangurey* - “The village built by Shanigirey, the son of the Crimean nobleman”. These are Bananyar-Bara Niyaz - “Land belonging to Niyaz on the river bank”, Anagut - “Mother village” and so on. repeated in the descriptions of the names<sup>27</sup>.

All these names are kas, shu, dor, aral and so on. The source, dictionary and historical language facts on behalf of the Turkic tribes and the Anu god have been fully substantiated<sup>28</sup>.

In the section “Ethno-economic names considered to be of Armenian origin” the problems are mainly in the writings of E.Murzayev, I.Dyakonov, M.Ivanov, V.Ivanov. They added the letter -s to the word “force” in the ancient Turkish Surikat- “Strong Mysteries-Siraklar” oykonim, as a kats-sak suffix, Aran + çav- added the -h consonant to the word “Famous husband” *haran-* “stone”, *chov* - “water”, as well as *kan*, *bert*, *van*, *sar* / *sir* etc. word endings belong to the Armenian language<sup>29</sup>. However, the word “Sur / Shir” was the name of the Sirak Turkic tribe and the Shar Turkic god of light<sup>30</sup>. Referring to them, G.Budagova named the village Der “church”, the name of Dar mountain “Monastery, Priest mountain”, *kul-* “great”, “great”, *uk-* “son, heir” with the words “k-q, k-x” attributed to the Armenian language<sup>31</sup>. However, the Armenian words *berd* / *bert*,

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<sup>26</sup> Rzayev, F.H. Qədim Şərur oykonimlərinin mənşəyi / F.H.Rzayev. – Bakı: Nurlan, –2006. – s. 196-199; Rzayev, F.H. Naxçıvan əhalisinin etnogenezi tarixindən. I c.(m.ö.VI-III minilliklər) / F.H. Rzayev. –Bakı: ADPU nəşriyyatı.–2013. – s. 42-45.

<sup>27</sup> Bağirov, A.N. Naxçıvan oykonimləri / Bağirov A.N. – Bakı: Nurlan, –2008. – s. 36-39, 53-63, 89, 91 -114, 123, 129; Bağirov, A.N. Onomalogiya problemləri. II c. / A.N.Bağirov. –Bakı: Elm və təhsil, –2012. – s. 95- 105, 136, 142.

<sup>28</sup> Rzayev, F.H. Naxçıvan əhalisinin etnogenezi tarixindən. I c.(m.ö.VI-III minilliklər) / F.H.Rzayev. –Bakı: ADPU nəşriyyatı, –2013. – s. 42-45.

<sup>29</sup> Мурзаев, Э.М. География в названиях / Э.М.Мурзаев. –Москва: Наука, –1979. – s. 113.

<sup>30</sup> Yusifov, Y.B. Qədim Şərq tarixi / Y.B.Yusifov. –Bakı: Bakı Universiteti nəşriyyatı, –1993. – s. 304-305.

<sup>31</sup> Budaqova, Q.B. Naxçıvan Muxtar Respublikasının toponimləri / Q.B.Budaqova. –Bakı: Elm, –1998. – s. 25-31, 37.

*kan, kert / keld, shen, zor, van / ban* are in Turkish in ancient Turkish dictionaries. In the Oghuz and Kipchak Turks, the word “van” was used as “vang” with the double consonant -ng, as *deniz-dengiz, donuz-donquz*<sup>32</sup>. This lexical unit is *Aznaberd* - “As tsar” or “As fortress”, *Aranberd* - “Tsar of men” and “Castle of men”, *Kechazor* - “Balloons” in Turkish. The word *wanq / wang*, which was added to the names in the geographical area, in our territories it belonged to the *bangu tash* - “written stones”, and in 1960-1965 Armenians took 123 written stones from the vangs to Iravan.

In the writings of Orkhon-Yenisey and F. Agasioglu, we come across the scientific facts that the word *vangu / bangu* means “written”, the word “stone” means “written stone”. In the Orkhon-Yenisey inscriptions we come across the phrase “*Bəngü taş tokıtdım, bitidim*”- “I built a monument, I wrote it”<sup>33</sup> and the word “vang” is a written stone here.

Nakhchivan ethno-oykonoms with “Arab-Persian”, “Armenian” and descriptive explanations, carrying the names of Proto-Turkic tribes, also preserve the ancient Turkic words *kan / khan, van, shen*. The transfer of these words from the Turks to the Armenian language is proved by the elements of the Turkish language in such names as *Arzakand-Arzakan, Astazur-Shvanidzor, Avdavagali-Vagashen, Samangar-Gega-kert, Buzovan-Bzovan*. The fact that the words “shen” and “kan” belong to the Turkish language is proved by the fact that the Armenians replaced the names such as *Bugdashen-Bagravan, Culoykan-Beniamin*<sup>34</sup>. Such facts fully confirm that the Armenian language was formed from the Azerbaijani-Turkish language, and that in this way they attempted to create an “ancient history” for themselves.

This chapter II, entitled “**Ethnooykonoms related to the VI-III millennia B.C. in the territory of Nakhchivan**” consists of 15

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<sup>32</sup> Дрвнетюркский словарь / – Ленинград: Наука. – 1969. – с. 81, 135, 297; Ширалиев, М.Ш. Кыпчакские элементы в Азербайджанском языке // Исследование по грамматике тюркских языков. – Москва: Наука, – 1965. – с. 5-17.

<sup>33</sup> Cəlilov, F.A. Azərbaycan dilinin morfonologiyası / F.A.Cəlilov. – Bakı: Maarif, – 1988. – s. 87

<sup>34</sup> Tarixi adlara qarşı soyqırımı / – Bakı: Təhsil, – 2006. – s. 13-14, 24.

paragraphs. The history, territory, language of 15 tribes, ethno-  
onymy related to them have been scientifically studied.

**“2.1. Ethnoonyms related to As prototurks”** 42  
ethnoonyms related to As name were studied in the first  
paragraph, As turks were included only in J.Jafarov's writings. The  
works were published in Azerbaijan in the 6th millennium B.C. there  
were Turks with their own name, inscription and state, in these  
names and in the name of the state of Azerbaijan, the explanation of  
the name of the tribe for political purposes in the Arabic-Persian  
language with the word *Azer* - “fire” was refuted by historical and  
linguistic facts.<sup>35</sup>The name of the tribe As, er- “brave”, bey, *qan /*  
*kan-* “place” is derived from the ancient Turkish words As + er + bay  
+ kan, the ancient words Beylagan, Arbatan, Beydil and so on. It is  
repeated in the names that this has been proven by scientific facts<sup>36</sup>.

In the writings of Herodotus, K.Ptolemy, Plutarch, the naming  
of Azerbaijan as Central Asia, Anatolia as Asia Minor, As shamans  
B.C. millennia it has been proven by scientific facts that advised  
Greek rulers.<sup>37</sup> Strabo considered the Etruscans, Turdetans, Bastuls,  
and Gargars to be descendants of As. In the 4th millennium B.C., the  
country of “Azar” and the inscription As were found along the Araz  
River. It shows that gold coins were minted in Rome in the 3rd  
century, and that they were a great power<sup>38</sup>.

**“2.2. Ethnoonyms related to Nakhar prototurks”** in this  
section K.Allahyarov, R.Mammadov, M.Elli, G.Budagova, etc.  
scholars, the word “Nakhchivan” is used in Turkish, Urartu, Arabic  
in such senses as Noah, “*ov yeri*”, “*sərt yer*”, “*naqqal*”, “*tərs*”,

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<sup>35</sup> İrəvan əyalətinin icmal dəftəri / – Bakı: Elm, – 1996. – s.159-183; Cəfərov, C.İ. Milli etnik yaddaşın izi ilə / C.İ.Cəfərov. – Bakı: Səda, – 2005. – s. 97-118.

<sup>36</sup> Rəcəbov, Ə.Ə. Orxon-Yenisey abidələri / Ə.Ə.Rəcəbov, Y.İ.Məmmədov. – Bakı: Yazıcı, – 1993. – s. 10,18; Малый атлас мира. – Москва: Картография ГУГК, – 1985. – с. 56-59, 217.

<sup>37</sup> Геродот. История. Пер. Г.А. Стратановского / Геродот. – Ленинград: Наука, –1972. –599 с., I 19, 46, 95, 111; III 62; IV 45; VI 69; Плутарх. Избранные жизнеописания. Т. 2 / – Москва: Правда, –1990. – XX, s. 127-128, 236, XLVII

<sup>38</sup> Страбон. География в 17 книгах. Пер. статья и комментарий Г. А. Стратановского / – Москва: Наука, – 1964. – XI, 14, 3, s. 137-138.

“xoş su”, “naxçı”, “yurdda qalan”, “Noh adamı” (“hunting ground”, “hard land”, “naqqal”, “reverse”, “good water”, “nakhchi”, “staying in the country”, “Noh man”) -Persian, kazikumik, etc. The interpretation of languages was analyzed comparatively, and on the basis of Nakhchivan oykonims it was proved that they were in Turkish <sup>39</sup>. At the international conferences and symposiums held here, Chairman of the Supreme Assembly of Nakhchivan Autonomous Republic Vasif Talibov, I.Habibbeyli, I.Hajiyev, Y.Mahmudov, N.Jafarov, A.Bagirov, A.Guliyev, G.Gadirzade, V.Aliyev, N.Khudiyev, For the first time in the reports and writings of scholars such as F.Safarli, the name of the Nahar tribe was explained as Nuhar, Nakhchivan-Nuhchikhan, and 13 ethnooykonymsrelated to the Nahar were studied with reference to ancient dictionaries <sup>40</sup>.

This chapter is entitled these tribes are studied in the section **“2.3. Ethnooykonyms associated with the Turukku prototurks”**, S.Klyashorny, V.Shot, V.Livshich, V.Radlov, V.Bartold called them “foreigners”, S.Kiselyev, A.Bernstem, R.Fray, I.Dyakonov's archeological monuments and customs did not write that they were not “Turks”. It is enough to analyze these ideas, to see that the Avesta, Hett, Assyrian inscriptions around Lake Urmia are Hürri, şu, şubartu, kuti, the union of the Turks with the Lulubis, and in Assyrian-Babylonian sources it is written as *mātu tu-ru-ki-i* and that the name is Turkic proved by historical fact.<sup>41</sup> 10 ethnooykonyms related to the name of this tribe in the territory of Nakhchivan are explained from the structural-semantic point of view.

In the **“2.4. Ethnooykonyms related to Kuti prototurks”** paragraph of Chapter II of the dissertation the language, history and

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<sup>39</sup> Axundov, A.A. Naxçıvan sözünün mənşəyi // Naxçıvan tarixinin səhifələri – Bakı: ADPU, – 1996. – s. 47; Yaşar Kalafat. Türk Mitolojisinde Kurt / – Ankara: Berikan Ofset Matbaa, – 2012. – s. 42.

<sup>40</sup> Həbibbəyli, İ.Ə. Nuh peyğəmbər və dünya tufanı toplusu / Nuh peyğəmbər, dünya tufanı və Naxçıvan / İ.Ə.Həbibbəyli. – Naxçıvan: Əcəmi, – 2009. – s. 55-68; Mahmudov, Y.M. Dünya tarixində Naxçıvan: Yer kürəsində həyatın başladığı yer / Nuh peyğəmbər, dünya tufanı və Naxçıvan / Y.M.Mahmudov. – Naxçıvan: Əcəmi, – 2009. –s. 17-30.

<sup>41</sup> Rzayev, F.H. Naxçıvan əhalisinin etnogenezi tarixindən. I c.(m.ö.VI-III minilliklər) / F.H.Rzayev. – Bakı: ADPU nəşriyyatı, – 2013. – s. 129-149.

ethnooykonymsrelated to Kuti were systematically studied, the works of such scientists as G.Huzing, R.Girshman, I.Dyakonov E.Grantovsky were compared. Although the territory and language of the Kuts are given here as Elamite, Persian, Cassite, Lullubi, Caspian, Zagro-Elam-speaking Caucasian tribe, it is proved by scientific facts that they are Turks<sup>42</sup>. These misconceptions were refuted in the writings of G.Geybullayev, Y.Yusifov and F.Agasioglu with linguistic facts referring to the names of territories and tsars<sup>43</sup>. Sources say that these tribes were Turks in B.C. The fact that in the third millennium Aratta was a power in the state of Azerbaijan, the Urartians called it “Kuti” is confirmed by the scientific facts that the name Kuti is Turkish in the writings of Salmansar III, Esarhaddon and Sargon II. The semantic-structural types of 17 ethnooykonymsrelated to the Kuts have been explained, as evidenced by the historical facts that they occupied Elam, Akkad, Assyria for 100 years<sup>44</sup>.

In the paragraph of **“2.5. Ethnoykonyms related to Lulubey prototurks”** of chapter II 9 oykonyms related to Lulubey were systematically studied. The connection of IV-III millennia B.C. with Nakhchivan has been proved by facts. In I.Dyakonov and “World History”, they are given as an unknown tribe in the IV-III millennia B.C., in the territories of Urmia and Araz of Azerbaijan.<sup>45</sup>

In the writings of V.Avdiev, G.Giorgadze and G.Melikishvili, the Lulubays lived above the Tigris and Euphrates rivers, had cultural ties with Mesopotamia, Sarpul, Suz, etc. between Baghdad and Hamadan. There are written monuments in the area, which are mentioned in the bust inscriptions of Narams as the tribes mentioned.

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<sup>42</sup> Грантовский, Э.А. Ранняя история иранских племен Передней Азии / Э.А. Грантовский. – Москва: Восточная литература, – 2007. – с. 280.

<sup>43</sup> Qeybullayev, Q.A. Azərbaycan türklərinin təşəkkülü tarixindən / Q.A.Qeybullayev. – Bakı: Azər nəşr, – 1994. – s. 15-19; Yusifov, Y.B. Qədim şərq tarixi / Y.B.Yusifov. – Bakı: Bakı Universitet nəşriyyatı, – 1993. – s. 79-85

<sup>44</sup> Rzayev, F.H. Naxçıvan əhalisinin etnogenezi tarixindən. I c.(m.ö.VI-III minilliklər) / F.H.Rzayev. – Bakı: ADPU nəşriyyatı, – 2013. – s.149-180.

<sup>45</sup> Всемирная история. Т. I. / – Москва: Госиздат, – 1956. – с. 192; Дьяконов, И.М. Языки древней Передней Азии / И.М.Дьяконов. – Москва: Наука, – 1967. – с.11.

These areas In the third millennium, it was the territory of the state of Mitan, which included the country of Nahar. Although the authors mention the Ulmi country of the Lulubs, they give Manna, Lulubi, Elam, Kuti, and Kaslari as the ancestors of the common Georgians in the territory of Urmia.<sup>46</sup> In these writings, *Aran Ha-pilanni* - “the land of handsome husbands”, *Arip Hurra* - “dear husband”, *Anum-hirbi* - “I am the husband of the god Anu”, *Mama* - “mother” and so on. words were also attributed to the Georgian language<sup>47</sup>. However, the Georgians were a small principality around the Metix-Matay Turkic fortress in the 19th century. They did not appear on the stage of history in the third millennium. Although “Soviet history”, “Historical encyclopedia” and G.Giorgadze's writings distorted *Matu Lulu*- “Lulu country” as “enemy, country” in Urartu language, Sources of the third and second millennia refuted this idea.<sup>48</sup>

In the 6th paragraph of the II chapter entitled “**2.6. Ethnooykonyms related to the Hurri prototurks**”. In the IV and III millennia B.C., the Turks, Kuti, Lulubi, Nahar, in union with the Muses, and the Hurrians who lived in the territory of Nakhchivan are studied.<sup>49</sup>

G.Wilhelm and G.Sinilo Akkad, referring to the writings of Hett, identified the Hurrians as the main power in the east, and they moved from the Caucasus to the Middle East in B.C. In the 4th millennium B.C., he came to Northern Mesopotamia, Asia Minor, Syria, Palestine, and Zagros. They belong to the second millennium. However, referring to G.Melikishvili, N.Yankovsky, B.Piotrovsky,

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<sup>46</sup> Herodot. Tarix. I hissə / -Bakı: Azərənşr, – 1998. –V 52; Авдиев, В.И. История древнего Востока / В.И.Авдиев. – Москва: Высшая школа, – 1970.– s. 23-27, 129, 212, 219; Георгадзе, Г.Г. Хетты и хурриты по древнехеттским текстам // Вестник древней истории / Г.Г.Георгадзе. – Москва: Наука,– 1969. №1, – с. 71-168.

<sup>47</sup> Qeybullayev, Q.A. Qədim türklər və Ermənistan / Q.A.Qeybullayev. – Bakı: Azərənşr, – 1992. – s. 24.

<sup>48</sup> Rzayev, F.H. Naxçıvan əhalisinin etnogenezi tarixindən. I c.(m.ö.VI-III minilliklər) / F.H.Rzayev. – Bakı: ADPU nəşriyyatı, – 2013. – s. 180-211.

<sup>49</sup> Yusifov, Y.B. Qədim Şərq tarixi / Y.B.Yusifov. – Bakı: Bakı Universiteti nəşriyyatı, – 1993. – s. 52; Всемирная история. Т. I, / – Москва: Госиздат, – 1956. – s. 192.

I.Dyakonov, Mitan, Aratta, Mannals, and their territory belongs to Georgia as “Nairi”.<sup>50</sup> At that time, there were no Georgians. The Iberians were not modern Georgians, but heirs of the Turdi Turks, and in BC. The establishment of the Mitan kingdom around northern Mesopotamia and Lake Urmia in the third millennium is also proved by the fact that this area was the country of Nahar-Nakhchivan. Sources say that along with Mitan, they lived in Hett, Assyria, Elam, Kirkuk, and in thousands of documents in the Hurrian language. In these writings, he keeps his name as *Matu Hur-Ri* - “Land of Hurru”,<sup>51</sup> The old language units in the 13 oyonims belonging to the Hurrians in Nakhchivan also fully prove that they are Turks.

The dissertation is entitled “**2.7. Ethnooykonyms related to Kas-Kassi prototurks**” 26 ethnooykonyms such as Kisek, Keshtaz, Kashka have been compared in relation to the muscles on the stage of history since the 4th millennium B.C. “World History”, Y.Markwart, G.Huzing, I.Dyakonov and others. In his writings, the muscles elam, turukku, kuti, suber, lulubi, along with the hururus B.C. In 1741, they came from the north and occupied Babylon, where they established a kingdom and ruled for 300 years. Although their tsarist ranks were in Turkish, such as “khan” and “batdu”, distortions such as “close to the Turks”, “Iranian-speaking”, and Indo-European were refuted by scientific facts, proving that they were a Turkic tribe<sup>52</sup>. In the writings of Herodotus and Strabo, “Cassius” is a country, a period of Xerxes' invasion of Hellas, a “coup d'etat” with 13,000 archers along with the Medes, adjacent to the Parthian Elamites, whose territories reach the gates of the Caspian. Here the muscles b.ö. In the 18th century, they invaded northern and southern Mesopotamia and established the Hanan

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<sup>50</sup> Вильгельм, Г.Г. Древний народ хурриты / Г.Г. Вильгельм. – Москва: Наука. – 1992. – с. 27; Синило, Г.В. Древние литературы Ближнего Востока и мир Танаха (Ветхого Завета) / Г.В.Синило. – Минск: «Экономпресс». – 1998. – с.11.

<sup>51</sup> Сәғәров, С.İ. Milli etnik yaddaşın izi ilə / С.İ.Сәғәров. – Баки: Səda, – 2005. – с. 104-108; Всемирная история. Т. I. / – Москва: Госиздат, – 1956, – с. 316, 392.

<sup>52</sup> Всемирная история. Т. I. / – Москва: Госиздат, – 1956. – с. 299-300; Дьяконов, И.М. Ассиро-вавилонские источники по истории Урарту // Вестник древней истории. – Москва: Наука, – 1951. № 2, – с. 265- 266.

kingdom, with the capital as Terke<sup>53</sup>, here the Turkish muscles are mussels, and these traces remain in the writings of Bogazkoy and Eblait<sup>54</sup>.

**“2.8. Ethnooykonyms related to Shu-su prototurks” and “2.9. Ethnooykonyms related to Subar prototurks”** In these paragraphs, the Shu and Suber Turks, who were indigenous peoples in Nakhchivan, were studied for the first time, and an etymological explanation of 18 ethno-oikonomias related to them, such as Shudagen and Shushad, was given. Ethnooykonyms such as Shudagen and Shushad were explained about them. According to Herodotus, the Russian scientist A.Abrashkin described the history and languages of the Subars as “the ancestor of the Russians”. He wrote that they came to Mesopotamia in the III millennium to the territories of Shubartu. B.Rybakov, Y.Shapov, M.Tikhomirov and others. and the first “Kievan Rus” state dates back to the 12th century<sup>55</sup>. Sources In the third millennium B.C., the city of Ur was attacked by the Elamites and their descendants. In the second millennium B.C., in northern Mesopotamia, it showed its alliance with the suber, kuti, lulubi, turukku, and kassi tribes. N.Marr, I.Dyakonov show Shu and Subar languages as different languages close to Hürrü, Caucasian languages, and in the sources, Hürrü, they are It is given in IV-III millennia B.C. In the second millennium, they established the Mitan state<sup>56</sup>. Contrary to these differences, the

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<sup>53</sup> Геродот. История. Пер. и примеч. Г.А. Стратановского / – Ленинград: Наука, – 1972. – VII, 62, 210; Страбон. География в 17 книгах. Пер. статья и комментарий Г. А. Стратановского / – Москва: Наука, – 1964. – 3; XI, XII, 4; XI, XIII, 6; XVI, I, 13, 17; XVI.

<sup>54</sup> История письма: Эволюция письменности от Древнего Египта до наших дней / Пер. с немецкого Mjcrdf: Эксмо; – СПб: Terra Fantastica, – 2002. – с. 121-139, 273, 291.

<sup>55</sup> Абрашкин, А.А. Скифская Русь. От Трои до Киева / А.А.Абрашкин, – Москва: Вече, – 2008. – с. 41; Рыбаков, Б.А. Рождени Руси. / Б.А. Рыбаков. – Москва: АиФ Принт, – 2003. – с. 335-346, 411, 424.

<sup>56</sup> Марр, Н.Я. Основные вопросы истории языка. Избранные работы, т. 4. / Н.Я.Марр. – Москва-Ленинград: Гос. соц.-экон. изд-во, – 1937. – с. 131; Yusifov, Y.B. Qədim şərq tarixi / Y.B.Yusifov. – Bakı: Bakı Universiteti nəşriyyatı, – 1993. – с. 89-91.

writings of Herodotus, F.Kirzioglu, B.Ogel, and the source prove that these tribes came from Media, calling the island of Sicily Sukel - "Great Shu". It is confirmed by historical facts that Shu built the city of Shu near the Uyghurs, and that Shusha and Shu were the capital cities in the Elamite state<sup>57</sup>.

In the writings of N.Merpert, V.Minorsky, V.Bartold, N.Pigulev-skaya, the Subars, along with the Avars, Bulgarians, Khazars, Savir-savromats of the IV-VI centuries, are the tribes whose territories are located in the north-west of the Caspian Sea, around Derbent<sup>58</sup>. According to S.Pletneva, the Huns of the VI-V centuries and the population of the Caucasus, A.Marsell, N.Merpert, as the IV-century Huns, described the subars as "subar" in the territory of Gabala, north of Lake Azov<sup>59</sup>. All these distortions have been refuted by sources. It has been proved that it lived in the territory of Nakhchivan in V-II millennia B.C<sup>60</sup>. The fact that they are Turks is explained by 23 oykonims related to them and 16 oykonims related to the subars. millennial language units also prove it.

**"2.10. Ethnooykonyms related to Tal prototurks"** This chapter deals with the Tal Turks, whose connection with Azerbaijan and Nakhchivan was studied for the first time. Their repetition in hundreds of all-Turkic and Nakhchivan geographical names, such as *Taldan* - "Tal duzu", *Talakan* - "Tal kagan", *Talar* - "Tal eri", *Talak* - "Uca tal" proves that the name belongs to the living name, the

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<sup>57</sup> Геродот. История. Пер. и примеч. Г.А Стратановского. – Ленинград: Наука, – 1972. – I 24, 188; III. 64, 128; *Azərbaycan tarixi*. – Bakı: Azər nəşr, – 1994. – s. 80-81; Kirzioglu, F.M. Yukarı Kür ve Çoruk boylarında Kıpçaklar / F.M.Kirzioglu. – Ankara:Türk Tarih Kurumu Basımevi, – 1992. – s. 31; Mahmud Kaşğari. *Divanü lüğat-it-türk*. Dizini "ENDEKS" / – Ankara: Basımevi, – 1985. – s. 532; III c. s. 413-416.

<sup>58</sup> Бартольд, В.В. К вопросу о погребальных обрядах турков и монголов // Сочинения. Т. IV. – Москва: Наука, – 1966. – V, s. 357; Гейбуллаев, Г.А. К этногенезе азербайджанцев. Т. I / Г.А.Гейбуллаев. – Баку: ЭЛМ, – 1991. – s. 128;

<sup>59</sup> Аммиан, Марцеллин. История // ВДИ. – Москва: Наука, – 1949. № 3, XXIII, – с. 236-243.

<sup>60</sup> *Azərbaycan tarixi* / – Bakı: Azər nəşr. – 1994. – s. 80-81; Cəlilov, F.A. *Azərbaycan türklərinin islamaqədərki tarixi*. / F.A.Cəlilov. – Bakı: Ağrıdağ, – 2014. – s.221; Дьяконов, И.М. История Мидии от древнейших времен до конца IV в. до н.э. / И.М.Дьяконов. – Москва: Наука, – 1956. – s. 141.

Turkic neck<sup>61</sup>. Gai Yuliy Solin also shows that the Tals are on the shores of the Caspian Sea, I. Dyakonov is the country around Tabriz, the Manna tribe occupies the Talas river basin, the Tal lands, and F. Bayat, together with the Pecheneg and Var Huns, are the Talan and Tolu tribes. In the sources, the Tal tribes as a real power around the Syr-Darya, with the expression *Turuḥ Tal Kun*. It is among the Kyrgyz in the writings of the III-II millennia B.C.<sup>62</sup>. Finally, in the source and in the writings of scholars such as B.Tekhov, S.Valcak, R.Tilov, the 1920s Talay cemetery in the Surmali-Igdir area, which belonged to Nakhchivan, dates back to B.C. III, B.C. of Koban culture. II, Urmia Turkic region Tal-Arpachiya, Tal-Brak, Tal-Khalaf cultures B.C. The IV-III millennia prove that they belonged to the Tal Turks<sup>63</sup>. A comparative explanation of the names of 11 settlements in Nakhchivan was explained.

Chapter II **“2. 11. Ethnoonymy related to Koman prototurks”** in Nakhchivan. There were small states and countries in the IV-III millennia, and 8 ethnoonyms related to the Koman Turks were studied for the first time. G.Geybullayev, F.Kirzioglu and others. them in the Kipchak union in In the XI-VIII centuries B.C. and VIII centuries A.D., sak, khazar, pechenegs were shown in Nakhchivan, Central Asia and Albania<sup>64</sup>. They are mentioned in the writings of M.Kalankatli and K.Ganjali. In the I and VII centuries A.D., Koman is given as a tribal name and city,<sup>65</sup> and in the writings of I.Bichurin, G.Grijimaylo, S.Akhinjanov, they are given in 15

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<sup>61</sup> Azərbaycan SSR-nin qısa toponimlər lüğəti / – Bakı: ASE Baş redaksiyası. – 1986, – s. 90-2; Малый атлас мира / – Москва: Картография ГУГК, – 1985. – с. 42-43, 56, 60.

<sup>62</sup> Fuzuli, Bayat. Türk dili tarihi / Bayat Fuzuli. – Ankara: Genc, Ofset, – 2003. – s. 91; Осмонов, О.Дж. История Кыргызстана (с древнейших времен до наших дней): Учебник для вузов / О.Дж.Осмонов. – Бишкек: Раритет-Инфо, – 2008. – s. 417-418.

<sup>63</sup> Техов, Б.В. Центральный Кавказ в XVI-X вв. до н.э. / Б.В.Техов. – Москва: Наука, – 1977. – s. 131.

<sup>64</sup> Rəfiq, Özdək. Türkün qızıl kitabı I cild / Özdək Rəfiq. – Bakı: Yazıçı, – 1992. – s. 166-167.

<sup>65</sup> Moisey, Kalankatuklu. Alban tarixi, Mixtar Qoş Alban salnaməsi / Kalankatuklu Moisey. – Bakı: Elm, – 199., – s. 18.

tribal associations, as an arm of the Kipchaks<sup>66</sup>. However, F. Ağasıoğlu used them in B.C. In the second millennium, the subars and the south of the Euphrates River, the country of “Kumani” around Lake Goycha, and the state of Kumen in the territory of Urmia between the mus and shubars<sup>67</sup>.

The end of the second chapter **“2.12. Ethnooykonyms related to Turdi prototurks”**, **“2.13. Ethnooykonyms related to Pal prototurks”**, **“2.14. Ethnooykonyms related to Tus prototurks”**, **“2.15. Ethnooykonyms related to Doray prototurks”**, the connection of these Turks with Nakhchivan was studied for the first time, its territory and 43 ethnooykonyms related to them were studied with reference to old dictionaries and sources<sup>68</sup>.

The information of Herodotus, Strabo, Titus Livy about the Turks in paragraph 12 and their connection with Azerbaijan and a part of Nakhchivan, which is a Turkic tribe, is proved by historical facts<sup>69</sup>, In the translations of A.Rahmeti and B.Tukhmeev, the distortion of the name of this tribe was refuted by scientific facts<sup>70</sup>. The fact that the Turks were the successors of the As Turks is also proved by scientific facts in Jafarov's writings<sup>71</sup>.

In the 13th paragraph of the chapter, the Pal Turks are studied for the first time, and only in the writings of Y.Yusifov are they compared to the Turks. The dissertation examines their origin, territory and history in the territories of ancient Azerbaijan and Nakhchivan. It has been confirmed by scientific facts that it dates back to the III-II millennia B.C. and that the Luvi and Hittite languages originated from the Pala language. Items found in the territory of

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<sup>66</sup> Ахинжанов С.М. Кыпчаки в истории средневекового Казахстана. – Алма-Ата: Наука, – 1989. – с. 285-287.

<sup>67</sup> Cəlilov, F.A. *Azər xalqı*. / F.A.Cəlilov. – Bakı: Çıraq, – 2005. – s. 45-53; *Всемирная история. Т. I* / – Москва: Госиздат, – 1956. – s. 515-517.

<sup>68</sup> Rzayev, F.H. *Naхçivan əhalisinin etnogenezi tarixindən. I c.(m.ö.VI-III minilliklər)* / F.H.Rzayev. – Bakı: ADPU nəşriyyatı. – 2013. – s. 137-151.

<sup>69</sup> Геродот. *История. Пер. и примеч. Г.А Стратановского* / Геродот – Ленинград: Наука, – 1972. – II 43, 112; IV 51.

<sup>70</sup> Тухмеев, Б. *Вопросы поэтики «Кутадгу-билик» Юсуфа Хас Хаджиба* / Б. Тухмеев. – Ташкент: Фан, – 2004. – с. 83-86.

<sup>71</sup> *Всемирная история. Т. I* / – Москва: Госиздат, – 1956. – s. 286, 411, 421.

Karim city near the cities of Basra and Kirkuk in ancient Azerbaijan date back to the Pal tribe. It is proved that these objects belonged to the Pal Palaur Turks, who lived in the IV-II millennia B.C.<sup>72</sup>

In the 14th paragraph, the ancient Turkic Tus tribes, their language, territory and related oikonyms such as Tuch, Tus, Artus in the territory of Nakhchivan were studied linguistically for the first time. Here it is stated that Herodotus attributed the Tus to the Etruscans, that they were called “Tirsen” and that his country was called Tirsenia, that the Egyptian pharaoh Merneptache and the Tus were mentioned in the sources, that they came to Italy from Asia Minor and were Tus heirs<sup>73</sup>. A.Nemirovsky, N.Rober, V.Chudinov called them the I millennium B.C. They belong to the Hittite, Dravidian, Slavic, Indo-European, Hurrian, and Urartu-speaking tribes of Asia Minor, living in Tuscany. BC in this area. Archaeological graphite culture of the IX-VII centuries, Monteric and Venel inscriptions, inscriptions not read in Italy belonged to the Etruscans<sup>74</sup>.

G. Nosovsky, A. Fomenko and others. However, the people of Asia Minor attributed the Etruscans' self-proclaimed “Tusk-sabin-rasen” to the Slavic language<sup>75</sup>. Along with all these versions, the existence of the Tosaren-Tusaran province on the Kura coast in the writings of K. Ptolemy, F. Agasioglu's views on 7 Etruscan texts, the abundance of Turkisms in the Etruscan language in the writings of Y.Buran, A.Chertkov, V.Modestov, calling themselves “Tusk” and Italian or the facts of the migrations prove that they are the heirs of Tus<sup>76</sup>. A.Alexei's “Etruscan writings are not read in Russian!” with a

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<sup>72</sup> Yusifov, Y.B. Qədim şərq tarixi / Y.B.Yusifov. – Bakı: Bakı Universiteti nəşriyyatı. – 1993. – s. 230.

<sup>73</sup> Геродот. История. Пер. и примеч. Г.А Стратановского / Геродот – Ленинград: Наука, – 1972. – I, 57, 94, 166; II 63, s. 505; VI 17.

<sup>74</sup> Немировский, А.И. Археологические музеи Тосканы // Вестник древней Истории. – Москва: Русский язык, – 1992. № 1. – с. 237- 244; Робер Ж.Н. Этруски / Ж.Н. Робер – Москва: Вече, – 2007. – с. 226-230.

<sup>75</sup> Фоменко, А.Т. Методы статистического анализа нарративных текстов и приложения к хронологии / А.Т.Фоменко. – Москва: МГУ, – 1990. – с. 237.

<sup>76</sup> Птолемей Клавдий. Руководство по географии. Пер. К.С. Апта и В.В.Латышева / Античная / Птолемей Клавдий. – Москва: Географиздат,- 1953. – V, 12, 9.

firm opinion of the Tus. It has been fully proved that he lived in our territories in the third millennium B.C.<sup>77</sup>

Only G.Geybullayev, referring to Herodotus, Assyria and Pliny, considered the Doray Turks, who were studied for the first time in the 15th paragraph of the dissertation, as mussels such as “doreyti”, “taurlay”, “toret”, but did not show his connection with Azerbaijan and Nakhchivan. In the book “History of Azerbaijan” As, Tus, Turdi, Nahar, Doray and others. No information was given about the Proto-Turks<sup>78</sup>. In the writings of I.Lisova and K.Revyako, the Dorays are given as a Greek tribe, and ancient sources date back to the 16th and 13th centuries B.C., they recorded that these tribes invaded Greece and sold them as slaves, and that these tribes spread from the territories of Central Asia-Azerbaijan to Greece<sup>79</sup>. Researchers R.Schmidt and E.Meyer wrote that the “drug migration” took place in the absence of writing, while N.Marr and K.Müller, referring to Plutarch and Strabo, did not mention their origin and territory<sup>80</sup>.

Herodotus, Strabo, and other sources indicate that the Pelasgians were adjacent to the Caspian, Sak, and Pantimaphs, such as the Medes' Doray. It shows their new invasions of Greece in the second millennium B.C.. In the archeological samples of Athens, however, After the fall of Troy in the second millennium B.C., the Dorays conquered this area and Assyria, Egypt, Achaia, and so on. It is written that it was inhabited by Greco-Hellenic, Lacedaemonian, and Epidavian descendants.<sup>81</sup> These historical facts show that the

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<sup>77</sup> Rzayev, F.H. Naxçıvan əhalisinin etnogenezi tarixindən. I c.(m.ö.VI-III minilliklər) / F.H.Rzayev. – Bakı: ADPU nəşriyyatı. – 2013. – s. 418-425.

<sup>78</sup> Azərbaycan tarixi. – Bakı: Azər nəşr, – 1994, – s. 77-87. Rzayev, F.H. Naxçıvan əhalisinin etnogenezi tarixindən. I c.(m.ö.VI-III minilliklər) / F.H.Rzayev. – Bakı: ADPU nəşriyyatı. – 2013. – s. 418-425; Rzayev, F.H. Qədim Şəhur oymonimlərinin mənşəyi./ F.H.Rzayev. – Bakı: Nurlan, –2006. – s.7-11.

<sup>79</sup> Найдыш, В. Концепции современного естествознания: Учебник. – Москва: Альфа. – 2004. – s. 21-27, 46, 77.

<sup>80</sup> Шмидт, Р.В. Античное предание о дорийском переселении// Вестник древней истории. – Москва: Наука, – 1938. № 2, – с. 38-50.

<sup>81</sup> Геродот. История. Пер. и примеч. Г.А Стратановского. – Ленинград: Наука, – 1972. – I 6, 56.; Страбон. География в 17 книгах. Пер. и комментарий Г.А.Стратановского. – Москва: Наука, – 1964, – VI, I, 9.

Dorays were neighbors of the Donars in Central Asia-Azerbaijan, and from there they invaded Greece, where they created the province of Doridoy. In the second millennium B.C, the tribes of Asia Minor also came to these places. The thirteenth and twelfth centuries B.C. prove the establishment of a new Greek culture<sup>82</sup>. This chapter and sub-chapters contain 51 ethnooykonim etymological and linguistic analyzes related to paldi, tus, doray, naming of 15 tribes, mythical beliefs, etc. fully proven by the facts<sup>83</sup>.

Chapter III named **“Ethnooykonims in the territory of Nakhchivan related to II-I millenniums B.C.** “consists of 17 paragraphs and 11 part. **“3. 1. Ethnooykonims related to Kangar prototurks”** was refuted from the historical scientific point of view in their researches. His presence on the stage of history in the territories of Nakhchivan in the third millennium B.C. was confirmed by new scientific and historical facts.

R.Ozdek and M.Valiyev show their shards like pechenegs in the 5th century among the Huns, and in the 9th century among the Khalaj, Turkmen and Mongols who came from the Amu Darya to help the Arabs<sup>84</sup>. K.Smirnov and A.Mirahmadov said that the Kangars came to the aid of the Arabs in the 11th century and settled in the territories of Karabakh and Nakhchivan, while T.Ahmadov, referring to the sources of Ch.Valikhanov and N.Zeydlits, described them as Turks. It belongs to the III century B.C., VII-XIII centuries as the tribes of the Caspian, Pechenegs and Mongols<sup>85</sup>.

In the writings of academician I.Habibbeyli Strabo, N.Adonos and others. referring to the kangaroos BC. He established a state called Kangyuy in the 2nd century, Pecheneg branch in Nakhchivan in the 5th century B.C. The third century shows that there was a

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<sup>82</sup> Страбон. География в 17 книгах. Пер. и комментарий Г.А.Стратановского. – Москва: Наука, – 1964. – XI, II, 10-12.

<sup>83</sup> Артамонов, М.И. Киммерийцы и скифы. / М.И.Артамонов. – Ленинград: Ленинградский универ ситет. – 1974. – s. 23-37, 71, 120; Vəliyev, M. Azərbaycan / V, Məmməd həsən. – Bakı: Elm nəşriyyatı -1993. - s. 41.

<sup>84</sup> Rəfiq, Özdək. Türkün qızıl kitabı. II cild / Özdək, Rəfiq. – Bakı: Yazıçı, –1993. – s. 1.

<sup>85</sup> Əhmədov, T.M. Azərbaycan toponimikasının əsasları / T.M.Əhmədov. – Bakı: Universiteti nəşriyyatı, –1991. – s. 158.

Kangar land between Georgia and the fictitious “Armenia”. He attributed the Karabakh village of Nakhchivan to the Kangars, and wrote that this name was the Kangar branch<sup>86</sup>. Sumerian inscriptions and archeological monuments of the Paleolithic period date them to this area. It belongs to the third millennium B.C. The study provides etymological explanations of 7 ethnooykonim related to kangars<sup>87</sup>.

Chapter III **“3.2.Ethnooykonyms related to Magh prototurks”** was also distorted by foreigners. In the ninth century, “Iranian-speaking” scholars such as Fray, Huzing, and A.Sherbak, as well as the Turks around Urmia, They belong to the IX century B.C.<sup>88</sup> The inscriptions show that the Magi remained in the Tungus, Altai, and Kyrgyz, as well as in the Mango, Mansu, and Mengi<sup>89</sup>.

In the writings of the Herodotus Magi of the Medes, the Akkadian king Naram Sina (2290-2254 B.C.), the term “Magan country” is written in Russian politics as Egypt, which in Egypt in the III-I millennia B.C. is given this name. In the Sumerian inscriptions, such as “The land of Magan”, “Magilun and Meluxxin”, the words Magan - “belonging to the Maghs”, Melukki - “Glorious Heir of the Mile” indicate that the names belong to the Mil-Mugan of Azerbaija<sup>90</sup>. These names remain in Azerbaijan as “Mil-Mugan plain”, in the Arpachay valley of Nakhchivan as “Mugan”. The ancient language units in the names of 17 settlements bearing the name of this tribe in the territory of Nakhchivan, the archeological samples of the villages of Makhta and Muganjik also fully prove this history.

Chapter III **“3.3.Ethnooykonyms related to Sak prototurks”**, in the 2nd paragraph we also encounter the distortion of the Soviet period by the Sak Turks, the successor of Shu Turks. In the writings

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<sup>86</sup> Габибейли, И.А. Зарождение и развитие идеи азербайджанства // «Литературный Азербайджан». –Баку: ЭЛМ, –2012. № 10, – с. 32-38.

<sup>87</sup> Всемирная история. Т. I / – Москва: Госиздат, –1956. – с. 87, 212.

<sup>88</sup> Qeybullayev, Q.A. Azərbaycan türklərinin təşəkkülü tarixindən / Q.A.Qeybullayev. –Bakı: Azər nəşr, –1994. – s. 32-33, 111-117.

<sup>89</sup> Гумилев Л.Н. Древние тюрки / Л.Н.Гумилев. – Москва: Наука, –1967. – с. 34.

<sup>90</sup> Yusifov, Y.B. Qədim şərq tarixi / Y.B.Yusifov. –Bakı: Bakı Universitet nəşriyyatı, –1993. – s. 156-172; Kramer, S.N. Tarix Şumerdən başlanır / S.N.Kramer. – Bakı: Kasımi, –2009. – s. 121.

of about 40 authors such as I.Dyakonov, V.Struve, G.Melikeshvili, V.Minorski, A.Khazanov, It is shown as a Turkic and “Armenian” tribe of VI-V centuries B.C. However, M.Seyidov and G.Geybullayev proved with historical facts that they were Turks<sup>91</sup>. Saks in the second millennium B.C., Shu, Kimmer, Scythian, Sarmatian, etc. He established the Scythian-Sak kingdom in alliance with the tribes, and is given as the “Avesta”, the writings of Bisut, the “Ashkenazi” in the Bible, and the “son” of Sak Gamar-Kimmer<sup>92</sup>. Herodotus called them “Iranian tribes” in Central Asia, L.Levina and T.Trofimov 7th century B.C. Altai Turks, and E.Kuzmina as Altai and Central Asian Turks. In their Shu-Saka epos, along with them, before Altai and Central Asia, BC. In the second millennium B.C., he lived in Nakhchivan. The migration to the north in the VII-V centuries B.C. is proved by sources and archeological facts, as well as by 32 oykonims belonging to the Saks in the area<sup>93</sup>.

This chapter is entitled “**3.4. Ethnooykonyms related to the Zangi prototurks**”, and in the 4th paragraph entitled” Historical BC. The fact that the Zangi Turks were the successors of the Sak at the end of the 2nd millennium B.C., 9 ethnooykonyms related to the Sak were studied and analyzed<sup>94</sup>. G.Geybullayev, T.Ahmadov, B.Budagov and others. Zangazur, Zangidag and others belonging to Nakhchivan in his writings. Although names are given, there is no mention of their tribe, history or territory. Y.Yusifov and F.Agasioglu note that they had a country called “Sangbuti” west of Lake Urmia below Araz and migrated from here by the Assyrian

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<sup>91</sup> Seyidov, M.M. Azərbaycan xalqının soykökünü düşünərkən / M.M.Seyidov, – Bakı: Yazıçı, –1989. – s. 36-47; Гейбуллаев, Г.А. К этногенезе азербайджанцев. Т. I / Г.А.Гейбуллаев. –Баку: ЭЛМ, –1991. – с. 82-101.

<sup>92</sup> Библия. Ветхий завет / –Москва: Российское Библейское Общество, –1994. –XXXVI с., 10, 3. s.19; Литвинский, Б.А. Древние кочевники «Крыши мира». / Б.А.Литвинский. –Москва: Наука, –1972. – с. 156.

<sup>93</sup> Геродот. История. Пер. и примеч. Г.А Стратановского / – Ленинград: Наука, – 1972. – I 153; III 93; VII 85, 96 VIII 113.

<sup>94</sup> Rzayev, F.H. Naxçıvan əhalisinin etnogenezi tarixindən. II c. / F.H.Rzayev. – Bakı: ADPU nəşriyyatı, –2017. – s.180-188.

invasion<sup>95</sup>.

Herodotus called the bells to Sicily during the Dara period, where he built the city of Zangley. In the 8th century B.C., they were a people around Urmia, and Urartu inscriptions state that the tributary of the Araz River flowing into Lake Goycha was called Zangi. But Russian politics calls Zangi after Razdan. Of course, the river is named after the Zangi tribe, which covers the VII century B.C. Here the name of Sakarya is given as Sangri - “Zangi eri” and the archeological samples of the area belong to the Pithecanthropus period<sup>96</sup>. In the writings of Sh. Nogimov, I. Guldenstet and V. Voroshilov, along with the recipients of the bells, Ubikh, the tubis are shown in the Black Sea and Akhin river valleys, and the Zangi and Abkhazians are given as the eastern Bulgarian tribes. It is written here that the bells are adjacent to the Elams, the Don River, the area around the Sea of Azov, and the sources say that the area from the South Caucasus to the Reeds is called Zangi, the Sak tribe<sup>97</sup>. In the writings of K. Ganjali and I. Aliyev, it is written that the Zangazur region belongs to the bells, the bells live in the Argaz, Alinja, Zangazur provinces of Nakhchivan, Zangilan is a big city, distorted and called “Sanain”, no information is given about its history<sup>98</sup>. The etymological explanations of 10 oykonims related to bells are given in this book.

Chapter III of the dissertation “**3.5. Ethnooykonyms related to Oghuz prototurks**”, paragraph 5 analyzes Oghuz Turks and their names. V. Bartold, F. Ditz, V. Radlov, A. Sherbak and others, who “translated” and distorted the Oghuzs. They belong to the V-XI centuries AD as “bozok, three ok”, “internal, external oghuz”, and

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<sup>95</sup> Cəlilov, F.A. *Azər xalqı / F.A.Cəlilov*. –Bakı: Çıraç, –2005, – s. 68-69; Yusifov, Y.B. *Qədim şərq tarixi / Y.B.Yusifov*. –Bakı: Bakı Universiteti nəşriyyatı, –1993. – s. 256.

<sup>96</sup> Геродот. *История*. Пер. и примеч. Г.А Стратановского/ –Ленинград: Наука, – 1972. –VI 22-24.

<sup>97</sup> Ногимов, Ш.Б. *История Адыгейского народа / Ш.Б.Ногимов*. –Москва: Москва Изд. В. Секачев, –2012. – с. 19-25.

<sup>98</sup> Киракос Гандзакечи. *История Армении–Албании*. Пер. и комментарий Л.А.Ханларяна / Гандзакечи Киракос. –Москва: Наука, –1976. – s. 27, 80, 215, 224.

then E.Kemal, A.Ercilasun, M.Kopurlu, who studied them, do not show the complete history<sup>99</sup>.

F.Bayat, F.Shumer, S.Agajanov, R.Ozdek and others, where the events of “Dede Gorgud” took place in “Oguzname” and the conquest, life and beliefs of the territories in “Oguzname”. by the VII-XI centuries B.C. They show that the Oghuzs fought and were defeated by the Kangars, Pechenegs, and Kipchaks around the Syrdarya and the Aral Sea, spread to the Balkans and Asia Minor, and eventually came under the rule of the Karakhanids and Seljuks. In the sources, the Phrygian-Armenians of the Kimmer-Pechenegs date back to BC. In the 8th century BC, he was expelled from the Balkans, and later came to Asia Minor in the Scythian-Ishquz-Oghuz union, spreading to Azerbaijan. It belongs to the VIII century B.C.<sup>100</sup>

In general, Oguzs are widely analyzed in the writings of many authors such as A.Rajabov, F.Zeynalov, S.Alizade, T.Hajiyev, L.Gumilyev, R.Tikhonov, V.Jirmunsky, H.Koroglu M.Ergin, but a single scientific result is noted. is not done. We conducted research on “Oguzname” and found that in their territories . We see that it has existed since the second millennium B.C. (1443). The dissertation involves the analysis of the semantic-structural type of 29 ethnooykonymsrelated to the Oghuzs<sup>101</sup>.

Chapter III, “**3.6. Ethnooykonyms related to the Caspian prototurks**”, paragraph 5 examines the language, history, territory and ethnooykonymsof the unexplored Kas Turks living in the territory of Nakhchivan. The writings of the Greeks, Aramaeans, Herodotus, Strabo, and Ptolemy, like *Caspioi*, were written in B.C. The Caspians, who owned the Caspian country in the first millennium B.C. and settled south of the Caspian as a Sak tribe, VI-

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<sup>99</sup> Rzayev, F.H. Naxçıvan tarixində Oğuz tayfalarının izi, onların tarixinə və “oğuz” sözünün etimologiyasına yeni baxış // AMEA Naxçıvan Bölməsinin Xəbərləri, – Naxçıvan: Tusi, –2008. №3, –s. 151-159.

<sup>100</sup> Faruq, Sumər. Oğuzlar / Sumər Faruq. –Bakı: Yazıçı, –1992. – s. 180-183; Fuzuli, Bayat. Oğuz epik ənənəsi və “Oğuz Kağan” dastanı / Bayat Fuzuli. –Bakı: Sabah, –1993. – s. 5; Rəfiq, Özdək. Türkün qızıl kitabı. II cild / Özdək Rəfiq. – Bakı:Yazıçı, –1993. – s. 1-7.

<sup>101</sup> Rzayev, F.H. Qədim Şərur oykonimlərinin mənşəyi / F.H.Rzayev. – Bakı: Nurlan, –2006. – s. 126-134.

V centuries B.C. Albania, Media, Atropatena are represented as the main peoples with “Caspian lands” with provinces<sup>102</sup>. Ganjali, M. Kalankatli, they are mentioned in the Caspian Gulf together with the Scythians under the names “Caspian land”, “Caspian province”, “Caspian Sea”, “Caspian Gate”.<sup>103</sup> I.Aliyev, G.Geybullayev, referring to Strabo, Asogik, M.Khorenli, F.Buzand, in the VI century B.C.they are shown in Media, Atropatena, Albania, Mil-Mugan, Baylakan. It shows the “Caspian” country of Albania, the city of Caspian in the Kartli kingdom, which, along with the cash registers, spread around India, Central Asia, Albania, the Kura Valley, the Caspian and Black Seas<sup>104</sup>.

In the writings of F.Agasioglu, K.Aliyev, I.Orbeli, I.Dyakonov and E.Hersfeld, the Caspians It is shown in the III-I millennia B.C. around Urmia, in the valleys of the Araz and Kura rivers together with kuti, subar, lulu, koman, turuk, kassis. Their it has been confirmed by the facts that he lived in the whole of Azerbaijan, Persian, Armenian and Georgian territories torn from it since the second millennium B.C<sup>105</sup>.

Paragraph 7 of Chapter III is entitled **“Ethno-oikonyms related to the Scythian Proto-Turks”** and consists of 3 additional paragraphs, where the etymological explanations of ethno-oikonyms related to the history, territories and branches of the Scythian tribes, the Yiriks, Paralats, and Arimaspi, are examined..

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<sup>102</sup> Геродот. История. Пер. и примеч. Г.А Стратановского / –Ленинград: Наука, – 1972. – III 92-93; VII 67, 86; Птолемей, Клавдий. Руководство по географии. Пер. К.С. Апта и В.В.Латышева //Античная география / Клавдий Птолемей. –Москва: Географиздат, –1953. – III 5, 39; Страбон. География в 17 книгах. Пер. статья и комментарий Г. А. Стратановского / –Москва: Наука, – 1964. – XI, 4,5, 8, 8, 14, 5.

<sup>103</sup> Иосиф, Флавий. Иудейские древности / Пер. С греческого Г.Г. Генкеля, т. I. Флавий Иосиф. – СПб., –1900. – s. VIII, 4, 98; Корнелий, Тацит. Анналы. Книга 2 / Историки античности. Т.II / Тацит Корнелий. –Москва: Правда, – 1989. – VI, 33.

<sup>104</sup> Алиев, И.Г. История Мидии / И.Г.Алиев. – Баку: Элм, –1960. – s. 7-10; Всемирная история. Т. II. – Москва: Госиздат, –1956. – s. 20-21.

<sup>105</sup> Сәлілов, Ф.А. Azər xalqı / Ф.А.Сәлілов, – Вакі: Çırağ, – 2005. – s. 143-145; Алиев, К. Г. Античная Кавказская Албания / К.Г.Алиев. – Баку: Азернешр, – 1992. – s. 58-59.

Although Ptolemy and the Bible give Scythian names for the country, the tsar, the person, and the geography, history and language are not explained, and it is shown that the Scythians, as the successors of Magog, in the Kimmer-Sak community, subjugated their predecessors, the Kimmers<sup>106</sup>. In the works of such authors as B.Grafov, K.Smironov, A.Simonenko, A.Dovatur, A.Kallistov, E.Grantovsky, I.Shishova, F.Rashidaddin on this problem, the Scythians b.c. They belong to the VIII-IV centuries B.C., and according to Herodotus, they are described as “Iranian-speaking” tribes of Mongol origin<sup>107</sup>. However, P.Shafarik proved with scientific facts that the Scythians were a “Turkish people”. He wrote that they left the Tuna in the 7th century B.C. and established an empire between the Caucasus and Central Asia<sup>108</sup>. “History of Azerbaijan”, G.Geybullayev, Z.Hasanov, B.Tuncay, Y.Oguz, K.Kolobova, S.Makhortikh and others. and the Scythians in Azerbaijan. At the end of the 2nd millennium B.C. and in the 8th century, they showed their attacks on Assyria through the North Caucasus and Kur-Araz<sup>109</sup>.

Herodotus states that the Scythians were called the Lipoxay dynasty - “Akhvat”, the middle brother - “Katiar” and “Traspi”, the younger brother - the tsar's descendant “Paralat”. Here it is written that Lipoksai was the son of Targita, 1000 years from his time until Dara attacked them. It belongs to 1522 B.C. K. Tacitus in the “Annali” section of the Egyptian tsar Ramses. The occupation of Scythia in the 15th century B.C. shows that they could not have been

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<sup>106</sup> Клавдий, Птолемей. Географическое руководство. См. Латышев В. В. Известия // Вестник древней истории / Птолемей Клавдий. – Москва: Наука, –1948. - XXIV, №2 – с. 252, 254.

<sup>107</sup> Граков, Б.Н. Скифы / Б.Н.Граков. – Москва: Изд-во МГУ, –1971. – 202 с., 43-45; Доватур, А.М. Народы нашей страны в “Истории” Геродота / А.М.Доватур, Д.П.Каллистов, И.А.Шишова, - Москва: Наука, – 1982. – 455 с., s. 209.

<sup>108</sup> Qeybullayev Q.A. Azərbaycan türklərinin təşəkkülü tarixindən / Q.A.Qeybullayev, – Bakı: Azər nəşr, – 1994. – s. 136, 140-145.

<sup>109</sup> Rzayev F.H. Naxçıvan əhalisinin etnogenezi tarixindən. II c. / F.H.Rzayev. – Bakı: ADPU nəşriyyatı, –2017. – s. 238-267.

“Iranian-speaking” without the Persians at that time<sup>110</sup>. In this paragraph 22 oykonims have been studied in Nakhchivan territories related to Scythians and its *Paralat, Arimaspi, Yirik* branches<sup>111</sup>.

Chapter III “**3.8. Ethnooykonyms related to the Kimmer prototurks**” section 8 explores the oykonims related to the Kimmer Turks. In writings on Herodotus and world history, these tribes His arrival in our territories and in Asia Minor in the 6th century was given as “Iranian-speaking” in alliance with the Scythians. It belongs to the VIII century. The writings of Assur and G.Melikishvili, R.Fray, I.Dyakonov mention their kinship with the Iranians and Thracians as the local “dough” population in Manna<sup>112</sup>. However, Y.Yusifov and G.Geybullayev, Assyria, Akkadian Herodotus, Strabo, etc. According to sources, they refuted these political distortions with scientific facts and described the Kimmers as “Turkish Mongols” and “Caucasians”<sup>113</sup>.

Chronicles and historical facts also show the Scythian-Sak-Kimmer-Sarmatians in the same union, the Scythians as Sak, the Kimmer as Scythian, and the Saks as Sarmatians and Massagets. Here, from the north of the Black Sea to the Gulf of Basra, the Proto-Turks together with the Kimmers overthrew Urartu. It is fully proved that he established a great empire in the second millennium B.C. Kimmer tsar names historical and linguistic facts, old Turkic language elements in the names of 8 settlements related to Kimmers in Nakhchivan, fully confirm that they are one Turk<sup>114</sup>.

The 9s paragraph entered the chapter III entitled “**3.9.**

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<sup>110</sup> Геродот. История. Пер. и примеч. Г.А Стратановского / – Ленинград: Наука, – 1972. - 599 с. I 105; IV, 1, 17, 123-125; V 24; VII 10.

<sup>111</sup> Rzayev, F.H. Naxçıvan əhalisinin etnogenezi tarixindən. I c / F.H.Rzayev. – Bakı: ADPU nəşriyyatı., –2017. –s. 238-267.

<sup>112</sup> Дьяконов, И.М. История Мидии от древнейших времен до конца IV в. до н.э. / И.М.Дьяконов. –Москва: Наука, –1956. – с. 34-35; Алиев, И.Г История. Мидии / И.Г.Алиев. – Баку: ЭЛМ, –1960, – с. 7-10.

<sup>113</sup> Гейбуллаев, Г.А. К этногенезе азербайджанцев. Т. I. / Гейбуллаев Г.А. – Баку: ЭЛМ, – 1991. – с. 317-319.

<sup>114</sup> Rzayev, F.H. Naxçıvan əhalisinin etnogenezi tarixindən. II c. / F.H.Rzayev. – Bakı: ADPU nəşriyyatı, – 2017. – s. 271-275; Всемирная история. Т. I. / – Москва: Госиздат, –1956. – с. 516, 528-533.

**Ethnooykonyms related to the names of Median tribes”** of the dissertation consists of 4 additional items, covering the structural-semantic explanations of ethno-okonyms related to the language, territory and names of the Median tribes bus, partagen, Arizant, Buddhists. Although Herodotus identified the Medes between Mesopotamia and the Caspian Sea, Russian policy referred to them as “Kurdistan” and its population as Persian. E.Hersfeld, G.Huzing, I.Dyakonov, G.Melikishvili and others. They are described as foreign, “Iranian-speaking” Persians, and sources state that the Medes were a Persian ethnic group, with the Bus, Magh, Strukhat, Partagen, Arizant, and Buddhists subjugating Persia. Assyrian, Elamite writings of the Medes in the ninth century B.C., Madai, like Matape. In the 7th century B.C., they conquered Assyria and Urartu and established the Medes<sup>115</sup>. The Scythians and Cimmerians left their traces in the Assyrian inscriptions and sources under the names of “Matay”, “Medes” in the Turkish area in the names of persons, geographical and tribes such as Matay, Mete, Maday, Madi<sup>116</sup>. Etymological explanations of the names of 34 settlements in Nakhchivan were given in connection with these tribes.

This paragraph of Chapter III entitled **“3.10. Ethnooykonyms related to the Shirak prototurks”** examines the history, language, territory of the Shirak prototurks and the ethnooykonyms associated with them.

In the Military Trick of the 2 nd century A.D., Polien mentions that Mehtar lived among the Saq / Sak tribe of Sirag, destroyed the Dara army in the desert, and S.Klyashtorny, like the Kipchaks, took their place in the Goyturk statehood. G.Geybullayev gave the territory of these Turks, and M. Seyidov in the second millennium B.C., their alliance with the Turks and the meaning of the word were

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<sup>115</sup> Геродот. История. Пер. и примеч. Г.А.Стратановского / – Ленинград: Наука, – 1972. – s. 100-102, 107, s. 577; Алиев, И.Г. История Мидии / И.Г. Алиев. – Баку: Элм, –1960. – с. 130; Дьяконов, И.М. История Мидии от древнейших времен до конца IV в. До н.э. / И.М.Дьяконов. – Москва: Наука, – 1956. – с. 34-35.

<sup>116</sup> Гейбуллаев, Г.А. К этногенезе азербайджанцев. Т. I. / Г.А.Гейбуллаев. Баку: Элм, –1991. – с. 252; Rzayev, F.H. Naхçivan əhalisinin etnogenezi tarixindən. II c./ F.H.Rzayev. – Bakı: ADPU nəşriyyatı. – 2017. – s. 308-352.

widely analyzed. Sources describe the Sak and Shirak tribes as Turks of the same origin and history<sup>117</sup>. V.Vinogradov, M.Artamanov, B.Lunun, N.Veselevsk studied the culture of Onkuban mound monuments. The 3rd century B.C. Turkic tribe belongs to the Shiraks, and together with the Sarmatians, their first homeland is shown in Gagaz<sup>118</sup>. It is also proved by the analysis of the names of 17 settlements in the area where they are Turks and Sak heirs.

In the paragraph entitled “**3.12. Ethnooykonyms related to Gel turks**” of the dissertation explains 13 ethnooykonyms by studying the language, history and territory of Gel tribes. In this direction, gels are given in the sources as “Gel”, “Gilak”, “Kadus”, “alien”, “Iranian-speaking”, “dark origin”, along with kadus, amard, tapirs, such as the population of Atropatena in Strabo. In Ptolemy, the Gauls are described as a people rooted in the Gels, living in the south-west of the Caspian Sea, in the city of Gelde<sup>119</sup>.

In the writings of Herodotus, G.Geybullayev, V.Minorsky, Pliny, K.Aliyev, A.Sumbatzade, they are mentioned as heirs of cadus, uti, gel, mag, budi and others. they live in an alliance with the tribes, the Udin, the Massaget, the Amazons. Here, Albanians, Amazons, and Gels are Scythian tribes, and the mountainous part of Gilan originates from Daylam and occupies the center and south of Iran, part of Mesopotamia. They were written as Talysh in Russian politics. They belong to the IV-I centuries B.C. However, in the territory of Nakhchivan BC. The invaders of Gilan urban culture and Mesopotamia

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<sup>117</sup> Древние авторы о Средней Азии (VI в. до н.э., III в. нашей эры) / –Ташкент: СОЦЭЖ, –1940. – с. 34-35; Qeybullayev, Q.A. Qədim türklər və Ermənistan / Q.A.Qeybullayev. –Bakı: Azərnəşr, –1992. – s.104-108

<sup>118</sup> Seyidov, M.M. Azərbaycan xalqının soykökünü düşünərkən / M.M.Seyidov. – Bakı: Yazıçı, –1989. – s. 47-54; Виноградов, В.Б. «Сиракский союз племен на Северном Кавказе // Советская археология / В.Б.Виноградов. – Москва: Наука, –1965. №1, – с. 108.

<sup>119</sup> Страбон. География в 17 книгах. Пер. статья и комментарий Г. А. Стратановского / – Москва: Наука, –1964. –XI, 6, I: XI, 8, 4; Azərbaycan tarixi üzrə qaynaqlar / – Bakı: Azərbaycan Universiteti nəşriyyatı, –1989. – s. 23.

of the 3rd millennium were Gel-Scythian Turks, not Talysh<sup>120</sup>.

This chapter is entitled **“3.12. Ethnooykonymsrelated to Chul Turks”** also explores ancient Chul Turks living in Nakhchivan and related oykonims. V.Bartold's cousins showed Turks belonging to IV-VII centuries A.D., F.Bayat pecheneg, A.Bakikhanov Oghuz, R.Ozdek Hun, and M.Valiyev as Lak, did not explain their territory and word. Kotovic explains the word “Iranian”<sup>121</sup>.

G. Geybullayev refuted the “Iranian” ideas of K. Ptolemy, MFMinorsky, I.Markvart and V.Kotovich with scientific facts, wrote that the cities of Chol, Chor, Sul came on behalf of the Chul Turkic tribe, and T.Ahmadov called the Joga region around the Caspian Sea “horseman-hun”<sup>122</sup>.

Some sources In the 3rd century B.C., the Keral and Chol tribes settled in the Middle East. It shows that in the 2nd century the Tamil tribes occupied Anuradhapur from the territory of Chol. Herodotus, on the other hand, showed the city of Soli and the Sol-Chol tribes in Asia Minor-Turkey. In the 5th century B.C., he wrote about his battle with the Persian tsar Artibay. In the writings of Gennady Potopov, in the Assyrian invasion of Media in 737 B.C., there he mentions the Left Plain<sup>123</sup>, these chols belongs to the VIII century B.C. The linguistic and historical facts in the explanation of 13 oykonims related to the Chuls in the territory of Nakhchivan also prove that they are Turks.

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<sup>120</sup> Минорски, В.Ф. История Ширвана и Дербента / В.Ф.Минорски. –Москва: Наука, –1963. – с. 30-33; Гейбуллаев, Г.А. К этногенезе азербайджанцев. Т. I. / Г.А.Гейбуллаев. – Баку: Элм, –1991. – с. 159-166, 361-362.

<sup>121</sup> Бартольд, В.В. Сочинение. Т. I, II ч./ В.В.Бартольд, – Москва: Восточная Литература, –1963. – с. 575-580; Rəfiq, Özdək. Türkün qızıl kitabı I c. / Özdək Rəfiq. – Bakı: Yazıçı, – 1992. – s. 60; Fuzuli, Bayat. Türk dili tarihi / Bayat Fuzuli. – Ankağa: Genc,Ofset, – 2003. – s. 91; Аббас-Кули-Ага, Бакиханов. Гюлистан- и Ирам / Бакиханов Аббас-Кули- Ага. – Баку: Элм, – 1991, – 304 с., с. 33, 45, 66.

<sup>122</sup> Гейбуллаев, Г.А. К этногенезе азербайджанцев. Т. I, / Г.А.Гейбуллаев, – Баку: Элм, – 1991. – с.110-114; Əhmədov, T.M. Azərbaycan toponimikasının əsasları / T.M. Əhmədov, – Bakı: Bakı Universiteti nəşriyyatı, – 1991. – s. 36.

<sup>123</sup> Геродот. История. Пер. и примеч. Г.А Стратановского. – Ленинград: Наука, – 1972. – 599 с., I 173; V 110, 113; Всемирная история. Т. II, – Москва: Госиз- дат, – 1956. – с. 558-592.

In the paragraph of **“3. 13. Ethnooykonyms related to Yayji-Yuji turks”** of the second chapter of the dissertation territory, language of Yuji-Yayji and Kol Turks, 10 oykonims related to them were studied according to sources. N.Lsenko, N.Piqulevskaya and others. Yayci depicts the Turks as the ancestors of the Scythians, Kushans, and Usuns in Turkestan and the Urals, which is repeated in Volume II of the History of Azerbaijan. In Roman sources, the people of Serica are described as nomads. It belongs to the II century B.C.<sup>124</sup> In the sources of Strabo, G. Geybullayev, B. Ogel, B. Budagov and sources, Yuci In the 3rd century B.C. in Turkestan there was a kingdom called “Shace” and the capital city, Kushan, together with the Wushuns. In the first century, they established the Kushan kingdom. In these writings, they have a separate place in the Oghuz people. It is shown that they fought against Alexander in the 4th century B.C. attacked the Parthians, overthrew the Greco-Bactrian kingdom together with the Scythians, Tokhars, Assyrians and Sakars and settled in our territories<sup>125</sup>, this dates back to the IV century BC.

The paragraph of this chapter entitled **“3.14. Ethnooykonymsrelated to the Kol Turks”** explains the Kol Turks and their names in detail. tribe, province and tsarist name BC. The fact that it belongs to the VIII century B.C. and the territory belongs to Azerbaijan is fully confirmed. In these writings, it is stated that the bushes were Turks together with pechenegs, Scythians, Kipchaks, that the territory of Ordubad was called “Kolton”, “Gokhtan”, that the Bulgarians The settlement in these areas, which came in the II century, is proved by historical facts<sup>126</sup>. In addition, the semantic-

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<sup>124</sup> Лысенко, Н.Н. Этногенез и военная история иранских кочевников Евразии и период II в. до н. э.-II в. н. э. / Н.Н.Лысенко. – Владикавказ: Сев.-Осет., – 2007. – с. 20-21.

<sup>125</sup> Страбон. География в 17 книгах. Пер. статья и комментарий Г. А. Стратановского / –Москва: Наука, –1964. – с. 1, 8, 11; Всемирная история. Т. II. –Москва: Госиздат, –1956. – с. 669-670; Боровкова, Л.А. Кушанское царство (по древним китайским источникам) / Л.А.Боровкова. – Москва: ИВ РАН, –2005. – с. 34-36.

<sup>126</sup> Геродот. История. Пер. и примеч. Г.А Стратановского / – Ленинград: Наука, –1972. – I 2, 104; IV 37-38, 86; VII 197; Хоренский, Моисей. История Армении. Пер. Н.Эмина / Моисей Хоренский. – Москва: Яуза, СПб., – 1893. II, 56; III. 44

structural structure of 18 ethnooykonims in the territory of Nakhchivan related to yuci and shrubs was explained.

The paragraph of **“3.15. Ethnooykonyms related to Bulgarian turks and their branches”** of the chapter III and 4 additional items, covers the study of the language, history, territory of Bulgarian Turkic branches and oykonims related to them. The Turks and “Iranian-speaking” tribes, such as the Bulgarians, Scythians, and Utugurs, who lived in the territories of Nakhchivan, were not systematically studied<sup>127</sup>. A.Gadlo, E.Kazakov, M.Artamanov date them to the IV-X centuries A.D. and note that along the Volga and Danube rivers the Bulgarians fought against the Ostiags in Asia Minor and the Balkans as a Turkic-speaking branch of the Ogur<sup>128</sup>.

In R.Kuziyev's writings they are indicated by Sak and Massaget Turks, and U.Batirov and A.Sabyanin refer to the ancient Bulgarian chronicle “History of Jagfar”. In the 8th century B.C., the Scythian tribes descended from the Akasirs, Bulgarians, and Russians of the Volga-Ural dynasty. They also note the formation of Greater Bulgaria, which included the large, As, Bulgarian, Eskil, Barsil, Hun, Turkish, Kipchak, Sarmatian, Caspian, and Kazan tribes<sup>129</sup>. G.Geybullayev, citing N.Merpert, states that they are Turks, that they lived in the lands of the North Caucasus, Iravan, South Azerbaijan, as evidence of the names of Bulgar Mountain, Bulgarchay, old, Kazan tribes<sup>130</sup>. In many writings, the Bulgarians He founded the Idel state in the second millennium in the 7th century B.C., the spread from northern China to Asia Minor, where the Caspian region was their homeland, and archeological specimens of their statehood in B.C. Its belonging to the IV-II millennia and its

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<sup>127</sup> Феофилакт, Симокатта. История / (Пер. с греч. проф. С.И. Кондратьева) / Симокатта Феофилакт. – Москва: Изд. АН СССР, –1957. – с. 7, 23, 115.

<sup>128</sup> Артаманов, М.И. Истории Хазар / М.И.Артаманов. –Ленинград: Изд. Гос. Эрмитажа. –1962. – с. 180-182.

<sup>129</sup> Батыров, У.Ф., Собянин, А.Д. Булгары: неизвестная история очень известного народа // “Профи” / У.Ф.Батыров, А.Д.Собянин. – Москва: Наука, –1999. № 6-7, – с. 61-68.

<sup>130</sup> Гейбуллаев, Г.А. К этногенезе азербайджанцев. Т. I. / Г.А.Гейбуллаев. – Баку: Элм, –1991. – с. 133-135, 355-356.

Zoroastrian belief is proved by facts<sup>131</sup>. In the territory of Nakhchivan, 18 oykonims related to the Bulgarian barsil, chakar, kurugur, and kazan branches are analyzed.

This chapter is entitled **“3.16. Ethnookonyms related to Kipchak turks and their branches”**, the etymological explanation of 29 oykonims of Kipchak Turks, Garachug, Garabulak, Chala-Berd, Sigali, Chala, Charik, Chanki branches is given. Kipchaks in research although it belongs to the VIII B.C., XIX centuries AD, their settlement in the territories of Nakhchivan, oykonims related to them have not been systematically studied, the writings of Y.Yusifov, I.Aliyev, G.Geybullayev show the Koman-Kipchak union, its place and branches in the Turkish union, history belongs to recent times<sup>132</sup>. A.Guliyev refers to them as Shir Kipchak to VI-VII centuries AD, R.Oz to Kuman-Kipchak, Khazar-Kipchak-Uz union to XI century, G.Geybullayev to V-VII centuries. Here kuman, kolmat, bush, slaves are given as Kipchak heirs, F.Kirzioglu called them BC. It belongs to the VIII century B.C. and shows sak, kuman, khazar, becheneg, barsil in the Gumri region of Nakhchivan in the Turkish union<sup>133</sup>. N.Baskakov According to N.Aristova and sources, the branches of this tribe lived in the territory of Nakhchivan in BC. Settlement from the second millennium B.C. He built the Derbent fortress in the VIII century B.C. and wrote about its distribution around Agri<sup>134</sup>. Their Shir, Sak, Bulgar, Khazar, Kuman, Barsil union in the settlement in the territories of Nakhchivan in XIV-XIII centuries B.C. In the II-I millennia B.C., the spread to the north of

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<sup>131</sup> Сокровища болгарского народа / Выпуск 1. Этногенез. История. Культура. Под ред. акад. Ю.К. Бегунова / – Санкт-Петербург: Санкт-Петербург, – 2007. – с. 23-36, 121-127, 142-144, 205.

<sup>132</sup> Yusifov, Y.B. Qədim şərq tarixi / Y.B.Yusifov. – Bakı: Bakı Universitet nəriyyatı, – 1993. -s. 91-95; Алиев, И.Г. История Мидии./ И.Г.Алиев. -Баку: ЭЛМ, –1960. – с. 121, 134-136.

<sup>133</sup> Qeybullayev, Q.A. Qədim türklər və Ermənistan / Q.A.Qeybullayev. – Bakı: Azərnəşr, –1992. – s.126; Rəfiq, Özdək. Türkün qızıl kitabı, I cild / Özdək Rəfiq. – Bakı: Yazıçı, –1992. – s. 166-167.

<sup>134</sup> Баскаков, А.Н. Ногайский язык и его диалекты / А.Н.Баскаков. – Москва-Ленинград: Наука, –1940. – с. 138; Kırzioglu, M.F. Kars tarihi I c. / M.F.Kırzioglu. –İstanbul: Işıl Matbaası, – 1953. – s.17, 35-50.

the Kura and Araz rivers and the existence of heirs of the Komans were proved by many historical facts<sup>135</sup>.

Chapter III “**3. 17. Ethnooykonyms related to Khachmatak turks**” paragraph 17 covers the territory, language, history of Khachmatak Turks, beliefs and ethnooykonyms related to these tribes. We come across many names in the territories of Azerbaijan, such as Khachmaz, Garakhach, Karakhachli, Khachaparag, Agkhach, and the population of this area is given as Reyhanli, Sheikli, Gamarli, bayatis<sup>136</sup> as Azerbaijani Turks<sup>137</sup>. If we pay attention, the names of the word “khach” are formed in the Azerbaijani language with ancient names and adjectives *ag*, *ar*, *kara*. In the source writings, the Azerbaijani state of the 4th century B.C. is called the “Principality of the Albanian khach”. In the 5th century, along with Gugar, Masgud and Huns, Khachmataks were also mentioned here.

The name of Khachmataks is given in “Hudud-al-Alam” as a Turkic tribe along with Bunturk, Bulgar, Kipchak, Hun, Oghuz. Although the lexical unit *tak / tag / dag* in the name is given as the word “mountain” in researches, in ancient Turks the words *tak*- “miraculous”, *mat / bat*- “earth”, “country”, *ak / ag*- “high” were used in Turkish. The hand of the Great Cross.<sup>138</sup> The word “cross” is used in the *khach / kach* script as “world”, and in the Scythian-Sarmatian Turks the cross is used as a union with the surrounding world in the upward direction of the sky, the sun, in the downward direction of the earth, water and sides. In the Nuvedi, Gamigaya, and Gobustan paintings of the 3rd and 2nd millennia B.C., this sign was a swastika sign referring to 4 aspects of the world, and it was not a sign of Christianity, but a sign of the Turks' belief in God 5,000

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<sup>135</sup> Всемирная история. Т. I. / – Москва: Госиздат, –1956. – с. 315, 318, 515.

<sup>136</sup> Фавстос, Бузанд. История Армении. Перевод и комментарии М.А. Геворгияна / Бузанд Фавстос. – Ереван: АН Армянской ССР. –1953. – с. 211, 268; Əliyev İ.H. Dağlıq Qarabağ: Tarix, faktlar, hadisələr / İ.H.Əliyev. – Bakı: Elm, – 1989. – 30-31.

<sup>137</sup> İrəvan əyalətinin icmal dəftəri / – Bakı: Elm, –1996. – s. 159-182; Naxçıvan sancağının müfəssəl dəftəri / – Bakı: Sabah, –1997. – s. 27-35, 42-74.

<sup>138</sup> Kitabı-Dədə Qorqud / – Bakı: Yazıçı, – 1988. – s. 42-52, 380-386.

years ago<sup>139</sup>.

Nikonenko writes that in the 5th century AD, Christians in Rome, Greece, and Russia had a heated debate about the image of Jesus and the cross, and I. Neichardt considered the cross to be a symbol of “savagery” in the New Testament-Apocalypse. Felix Minus, a third-century Christian author, denounced the hatred of the cross, the fact that the cross did not belong to Christians, the wooden khach with the belief in God, and the Huns who owned it, cursing the Kipchaks as “pagans” and “Christians.” The first Christian prayer was recited in Turkish in 312 as “Let all men be open in the name of God.”<sup>140</sup>. These facts It fully proves that the sign of the cross belonged to the Turks in the III-I millennia B.C., that the Khachmataks propagated this religion, and that the cross came from the religion of God. Linguistic explanations of 18 oykonims related to khachmataks in Nakhchivan were given.

Chapter IV entitled “**4. Structure of Nakhchivan paleoethnooykonyms**”, includes 5 paragraphs. “**4.1. Structural forms of paleoethnooykonyms**” in the 1st paragraph, kas, shu, tus, tal, etc. up to 40 simple ethnooiconyms such as Hor, Kosh, Sus, Tal, which are derived from tribal names, have been studied<sup>141</sup>. In more than 280 two-syllable ethnooykonymssuch as Asti, Bornax, Turkut, tribal names along with lexical units, such as *at* / *t*-plural, “place, place”, *an-* “belonging”, old Turkic names such as suffixes *As + ti-* “As tiken”, *Tal + at-* “Tallar”, *Bor + nakh-* “Kurd Nakh” indicate corrective and compound. Here the nominative function of language is fully revealed, the grammatical meaning of which expresses its expressive style of expression. Since the names do not have a geographical name such as “settlement”, “country”, the names in the

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<sup>139</sup> Вахşəliyev, V.B. Gəmiqaya təsvirlərinin poetikası / V.B.Вахşəliyev. – Bakı: Elm, –2002, – s. 16.

<sup>140</sup> Мурад, Аджі. Европа. Тюрки. Великая Степь / Аджі Мурад. –Москва: Мысль, –1998. – s. 271-290; Никоненко, С.С. Легенда об Иисусе Христе / С.С.Никоненко, – Москва: Советская Россия, –1964. – s. 71.

<sup>141</sup> Budaqov, B.Ə. Ermənistanda Azərbaycan mənşəli toponim-lərin izahlı lüğəti / B.Ə.Budaqov, Q.Ə.Qeybullayv. – Bakı: Oğuz eli, –1998. – s. 48-54; Bağırov, A.N. Naxçıvan toponimlərinin linqvistik xüsusiyyətləri / A.N.Bağırov. – Bakı: Elm, – 2002. – s. 28-31.

dissertation are given with geographical names such as “Uca As eli-high As country”, talin country. Mollazade considers it dark to call them by such names<sup>142</sup>.

The same grammatical and semantic structure is repeated in more than 240 three, 52 four and 8 five-syllable ethnooykonoms. The old suffixes and word roots that form them appear in syllable type. The etymological meanings of these names are explained in ancient dictionaries<sup>143</sup>.

In the 2nd paragraph of this chapter entitled “**4.2. Mythology in the origin of paleoethnooykonoms**”, Turkic myth was studied in the origin of ancient Turkic tribal names, in Nakhchivan ethnooykonoms 76 tribal names *Asallahu*, Aras god name-As er tribe, *Tork* God name-Turkku tribe, *Kash* God name -Kas tribe, *Shum* God name-Shu tribe, *Shar* God were proved with proved that the name originated with the Turkish myth as the Shirak tribe<sup>144</sup>. Such names have become ethnooykonoms with words such as “mag”, “gam”, “wolf”, and later with the words “Allah” and “hajj” related to Islam. Examples of this are Chematiyan (grief), Muganli (mug), Berdik (wolf). Today, these names are Hajjali, Allahgulu and others. The name is repeated in the structure and after two generations it becomes a tribal status like “Hajjali”, “Allahgulu”. In this chapter “**4.3. Signs of amorphous-root languages in paleoethnooykonoms**”, “**4.4. Signs of inflection in paleoethnooykonoms**” A.Schlegel and B.Chobanzadeh's views on language groups, pre-, middle and ending word changes in inflected languages, monosyllabic root vocabulary of amorphous languages, difference from agglutinative-inflammatory languages, factual expression of Azerbaijani language

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<sup>142</sup> Rzayev, F.H. Qədim Şərur oykonimlərinin mənşəyi / F.H.Rzayev. – Bakı: Nurlan, – 2006, – s. 42, 221.

<sup>143</sup> Севортян, Э.В. Этимологический словарь тюркских языков. Т. I. / Э.В. Севортян. – Москва: Наука, –1974. – с. 284.

<sup>144</sup> Naxçıvan tarixi I c. / – Naxçıvan: Əcəmi, –2013. –s. 104-132; Rzayev F.H. Naxçıvan əhalisinin etnogenezi tarixindən. I c. (m.ö.VI-III minilliklər) / F.H.Rzayev. – Bakı: ADPU nəşriyyatı, –2013. – s. 18-19; Мифы народов мира. Энциклопедия. Т. I. / – Москва: Советская энциклопедия, –1987. – с. 112; Мифы народов мира. Энциклопедия. Т. II /– Москва: Советская энциклопедия, –1988. – с. 401-457.

with root suffixes is proved<sup>145</sup>.

G.Melnikov took a linguistic approach to inflammatory, inflexible, amorphous languages, A.Schleicher and H.Steintal in his writings repeated B.Humboldt's theory, fully explaining the language of linguistics, and S.Klyashtorny said that Turkish runic writings were the real source for Turkish morphological structure they wrote<sup>146</sup>.

In our opinion, sounds express words such as e-house, i- "drink", t- "build", o- "building" with single letters, the combination of two letters has become a word and the root languages in a stable sense are *il*- "country", *uk*-son, heir, *ak*- "high", *as*- "intellect", *bi*- "bey", in other words, As + ak, Sub + bi, Kas + il + ek and so on. such as "As uja", "Sub bey", "Kas yurd uja"<sup>147</sup>. Here the word order in amorphous languages is completely repeated without meaning. In our modern language, the names are expressed in the meanings of "Uca As", "Sub bey", "Uca Kas yurdu". Compared to amorphous and inflected languages, the expression of the Turkish word "dostumsan" in a few words, such as "you are my friend", "du bist mein freund", proves that agglutinative languages are completely stabilized by naming these ways.

In the study in the paragraph of **"4.4. Predicativeness in paleoethnoonymy"** explains the place of predicative and predicate in nouns, which is widely studied in linguistics. Here, predicativeness, judgment in predicate-logic, object-subject, the concept that defines in principle, and news are considered logical predicates. Javadov explains predicativeness as a sentence, a sound,

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<sup>145</sup> Məmmədov, N.N. Dilçiliyə giriş / N.N.Məmmədov, A.A.Axundov. – Bakı: Maarif, –1980. – s. 311-315; Babayev A.M. Dilçiliy giriş / A.M.Babayev. – Bakı: Maarif, –1992. – s. 445, 471.

<sup>146</sup> Кляшторный, С.Г. Памятники древнетюркской письменности и Этнокультурная история Центральной Азии / С.Г.Кляшторный. – Москва: Наука, –2006. – с. 35-38.

<sup>147</sup> Fəzlullah, Rəşidəddin. Oğuznamə / Rəşidəddin Fəzlullah. –Bakı: Azərnəşr. – 1992. – s.30-31; Mahmud, Kaşğari. Divanü lüğat-it-türk. I c. / Kaşğari Mahmud. – Ankara: Türk Tarih Kurumu Basımevi, –1985. – s. 173; Севортян, Э.В. Этимологический словарь тюркских Языков. Т. I. / Э.В.Севортян. – Москва: Наука, –1974. – с. 607.

a word, a word combination as a complete intonation, and N.Mammadov and A.Akhundov as a meaningful part. It shows that every word in a sentence has a predicative, that the previous words are weakly quasi-predicative, and that finally the predicative is strengthened in the message of the sentence, creating monopredicative sentences. In linguistics, predicative is the idea of the object of judgment in logic, logical message, pre-cat and the traditional notion of subject, while in modern Azerbaijani linguistics, “Words express a certain idea after accepting predicative. Predicative in noun sentences is formed mainly with the help of intonation<sup>148</sup> which is repeated in the structure of these ethnooykonims. The idea is scientifically justified and presented as a new scientific result. We encounter an exact repetition of these forms of expression in the structure of ethno-oikonims.

A.Babayev analyzes the opinions of many linguists on logical linguistics and writes that psychological message is a predicate in speech, and the scope of development of logical predicate is wide. He considers any statement of affirmation or denial about objects and events in objective reality to be predicative. These facts fully confirm the predicative in the sense of more than 600 ethnooykonims<sup>149</sup>. These facts fully confirm the predicativity in the meanings of more than 600 ethno-oikonims, which we have touched upon in the etymological explanations of 532 ethno-oikonims, due to the scope of the dissertation.

**“V. Lexical, grammatical and phonetic elements of paleo-azerbaijani language in ethnooykonims”** chapter V combines 6 para graphs, **“5.1. Lexical units of the pre-writing period”**, ethnooy konyms, lexical units of the ancient period were studied, and their fact that they were mostly one-syllable was proved by linguistic analysis of our modern words and linguistic facts. In the paragraph of **“5.2. Grammatical elements-suffixes of the pre-writing period”** in many oykonims belonging to the territory of

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<sup>148</sup> Azərbaycan dilinin izahlı lüğəti / –Bakı: Şərq – Qərb, –2006. – s. 621; Müasir Azərbaycan dili. Sintaksis / –Bakı: Elm, – 1981. – s. 78.

<sup>149</sup> Babayev, A.M. Dilçiliyə giriş / A.M.Babayev. – Bakı: Zəka-Print, –2017. s. – 442-445.

Nakhchivan, such as Gilan, Turkan, Kazanchi<sup>150</sup>, the suffixes of belonging and plurals belonging to the Turkic languages, such as *-an*, *-chi*, *-at*, *-li*, *-li*, are also used in their names *at-* “yurd, mekan”, *An-* “An” God, *chi-* in the lexical sense as “tribe” repeated in tribal names such as Massachi, Querchi, Kazanchi.

In this chapter in the paragraph “**5.3. Consonants-parallels**”, the consonants of vowels and consonants such as *a≈e≈ə≈o≈ü*, *b≈v*, *d≈t≈d*, *c≈z*, *l≈n*, *n≈m*, *r≈n* the case is being investigated. The repetition of sounds such as *qəmish-qamish*, *nakhosh-nokhosh*, *camish-comush* (*khalcha*, *reed*, *ill*, *buffalo*) in the names of ancient Turks in Nakhchivan and all-Turkic dialects as *orak-urak-ürak*, *urman-ürman vətən-vatan* (*sickle*, *urman*, *homeland*) is widely and comparatively analyzed<sup>151</sup>.

In chapter “**5.3.1. Sound reduction events**”, “**5.3.2. Sound increase events**”, “**5.3.3. Displacement of sounds-metathesis**” in the paragraphs and paragraphs of the vowel-dieresis, pre-word-prosthesis, intra-word-epenthesis, end-word-epithesis, etc. The pronunciation and displacement of sounds are studied in comparison with all-Turkic dialects. In the words as *bakhajagam-baxajam*, *vagzal-vazgal*, *yatsiq-yastiq* (*I will look*, *station*, *pillow*) are repeated in the all-Turkic area and arise from the laws of the ancient Turkic language<sup>152</sup>. All these elements of the old Turkish language date back to historical evidence dating back thousands of years B.C.

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

1. The name of Azerbaijan is “Land of Aser beys” -As Turkic words in the form of *As + ar + bay + can*, “*Atropatekan*”, “*Adarbagdan*” etc. fell as. In the territory of Nakhchivan the alphabet

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<sup>150</sup> Şirəliyev, M.Ş. Azərbaycan dialektologiyasının əsasları / M.Ş.Şirəliyev. – Bakı: Maarif, – 1967. – s. 40-43; Дрвнетюркский словарь / – Ленинград: Наука. –1969. – с. 64-65; Севортян Э.В. Этимологический словарь тюркских языков. Т. I. / Э.В.Севортян. – Москва: Наука, – 1974. – s. 197-200.

<sup>151</sup> Şirəliyev, M.Ş. Azərbaycan dialektologiyasının əsasları / M.Ş.Şirəliyev. – Bakı: Maarif, – 1967. – s. 40-43.

<sup>152</sup> Babayev, A.M. Dilçiliyə giriş / A.M.Babayev. – Bakı: Zəka-Print, –2017. – s. 442-445; Məmmədov, N.N. Dilçiliyə giriş / N.N.Məmmədov., A.A.Axundov. – Bakı: Maarif, –1980. – s. 73-81.

and writing of the Assyrians, who lived from the 6th millennium B.C., were repeated 3,000 years later in the Phoenician alphabet.

2. The Turdi Turks, who lived in the Azerbaijani and Nakhchivan oykonims, the heirs of As, also inherited the As alphabet, and these symbols remain in the inscriptions of Tabriz, Kalbajar, Gamigaya, and Nuvedi.

3. The fact that the territory of ancient Nakhchivan was one of the first centers of civilization is also proved by the Gamigaya, Nuvedi and Digor inscriptions, which belonged to the As, Turdi and Bastul Turks.

4. The Nakhar Turks refer to the writings of the Egyptian pharaoh Thutmose III as “Naha-rain” - the country of Nahar Mitan, and to the writings of Urartu for political purposes as Mata Nakru - “enemy country”. This fact fully proves that the Armenians, who consider the Urartians to be their ancestors, do not have Armenian history and names in this language in the territories of Azerbaijan. These facts fully prove that they have no names in history or the Armenian language.

5. Sources on history and language. millennia are proved by the fact that they are the homeland of the Azerbaijani Turks, with traces of their place names. In these writings, Nakhchivan, the area around Araz, Goycha, Van, between the lakes of Urmia, the southern regions of present-day Georgia and the territories up to the Black Sea are also given as the homeland of the ancient Turks.

6. In the territory of Nakhchivan. The study of the semantic-structural system of ethno-conims in the VI-I millennia B.C., the repetition of the old Turkic lexical units in the names of Turkish state and tsarist names such as Aratta, Mitan, Manna, Media, confirms that the territory is the homeland of the Turks.

7. In the study, the monosyllabic nature of the ancient words in ethno-economic names is repeated in the Sumerian, Assyrian, Hittite, and Akhkhivaya inscriptions in the names associated with the Turks. In our language, the word for son is ok- “heir”, ul / il- “yurd” - “heir of the country”, the word for maple is ag- “high”, sa- “intelligence, mind”, kal- “great” - “high great intelligence” meanings are scientific evidence of this.

8. The historical period and stability of these words are undeniable linguistic facts that agglutinative-inflammatory languages are fully stabilized by naming the stage of amorphous, inflected languages.

9. Oykonyms formed from the names of Turkic tribes in the territory of Nakhchivan Autonomous Republic and 33 of them were attributed to “Arabic, Persian” and 28 to Armenian languages by foreign scholars V.Radlov, M.Kashgari, E.Sevortyan and others. proves itself as Turkish words in dictionaries.

10. Old Turkic words such as “vang”, “berd”, “zor”, “kert”, which are added to the names of pro-Turks such as As, Hurru, Kuti, Kas, Subi, belong to the Turkic language, and such influence of the Armenian language on all-Turks is impossible.

11. The belonging of Nakhchivan oykonyms to the local ancient Turks in the area is fully proved by scientific facts such as ancient history and language facts, Assyrian, Akkadian, Hittite, Akhkhivaya, Urartu inscriptions, sources.

12. Kuti, Hurru and Lulubey Turks came to the sources as “kutu kal”, “matu lulu”, “matu hurru” and these tribes, whose names remain in Nakhchivan oykonyms, played a key role in the formation of Mitan, Aratta, Manna states.

13. These Turks spread from Kassi Turks to Assyria and Elam from the territories of Nahar-ancient Nakhchivan, covering the lakes of Urmia, Van and Goycha, and built a city called Shusha - “Intelligent Shu” in the territory of ancient Azerbaijan and the Elamite state.

14. Kuti, Lulubi, Turks in alliance with the Subars, they have been in history since the 4th millennium B.C., and as local tribes in the territory of Azerbaijan and Nakhchivan, they were a great power in the territories of Aratta, Kuti, Lulubi, Mitan. They wrote “Turuk”, “Turkay”, “Turkish”, “Turku” and others in Akkadian writings and researches. as a local tribe with names. It is celebrated in the 4th millennium B.C. around the Caucasus, Azerbaijan, around Lake Van.

15. Although Soviet policy gave the Kuti, Lulubi, Hurru, and Nakher Turks as Georgian, Kurdish, Armenian, and Talysh

ancestors, the language and territories of this tribe, which they did not date back to existed in the VI-III millennia B.C.

16. For the first time in the dissertation it was proved by linguistic and historical facts that the components “tus” and “pal” used in the formation of ethnooykonymswith the old Turkic words were the names of ancient Turkic tribes.

17. The Doray Turks, who were included in the research as a Greek tribe, were natives of the ancient Nakhar-Nakhchivan territory, from which they invaded the territory of Asia Minor-Turkey, attacked the Greeks 3 times, enslaved them and instilled their mythical beliefs in them.

18. These ancient Turkic tribal names bear their names in millennia B.C. took from the names of God in the beliefs of the Turkic tribes.

In conclusion, we should note that in the dissertation, we have obtained 37 scientific results, referring to history, language, geographical facts, ancient sources and authors, more than 30 dictionaries, and clarified existing problems with scientific facts. Although the dissertation provides an etymological explanation of 532 ethno-oikonomia, we have obtained new results in this direction by analyzing more than 800 ethno-oikonomia in 6 books-monographs. In this direction, more than 80 scientific articles have been published in other scientific journals and international conferences, 27 of which are abroad. We do not think that the connection of the ethno-oikonomia we studied with the VI-I millennia BC and their semantic-structural structure have been fully resolved, and research in this direction will continue. Therefore, considerations and ideas related to the problem can be the main topic for discussion. We are ready to take this seriously and share our ideas with researchers.

The main content of the dissertation is reflected in the following published scientific works:

### **Books**

1. Qədim Şərur oykonimlərinin mənşəyi. Monoqrafiya / – Bakı: Nurlan, – 2006, – 242 s.
2. Naxçıvan əhalisinin etnogenezi tarixindən (monoqrafiya). I

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3. Naxçıvan əhalisinin etnogenezi tarixindən (monoqrafiya). II c. (m.ö. II-I minilliklər) / – Bakı: ADPU nəşriyyatı, – 2017. – 588 s.
4. Naxçıvan tarixi I c. (monoqrafiya) / –Naxçıvan: Əcəmi, – 2013. – 452 s. (III fəsil).
5. Naxçıvan makrotoponimlərinin linqvistik xüsusiyyətləri. Monoqrafiya / – Bakı: ADPU, – 2019. – 244 s.
6. Qədim Naxçıvan–Naxər ölkəsi türklərinin mifoloji inancları və bu miflərin yayım arealı. Monoqrafiya. I c. (m.ö.VI-III minilliklər) / –Bakı: ADPU nəşriyyatı, – 2023. – 359 s.
7. Qədim Naxçıvan–Naxər ölkəsi türklərinin mifoloji inancları və bu miflərin yayım arealı. Monoqrafiya. II c. (m.ö. II-I minilliklər) / – Bakı: ADPU nəşriyyatı, – 2024. – 431 s.

### **Articles and conference materials**

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11. Qədim və müasir Naxçıvan ərazisində Kas tayfalarının qolları // – Naxçıvan: AMEA Naxçıvan Bölməsinin Xəbərləri, Tusi, – 2007. № 3, – s. 151-160.
12. Xaçı yaradanlar və Xaçmataq türkləri (Naxçıvan materialları əsasında) // Kıbatek XIII. Edebiyyat Sempozyumu. – Adana-Antakya: Nobel kitabevi. – 2007, – s. 141-146.
13. Qədim Naxçıvanda “Yaycı” oykonimləri və onların mənşəyi // AMEA Naxçıvan Bölməsinin Xəbərləri, – Naxçıvan: Tusi, – 2007. №1, – s. 90-96.
14. Kadim Nahçıvanda Peçeneq türkləri / – Ankara: Folklor/ Edebiyyat, – 2007. № 3, – s. 163-172.

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26. Naxçıvanın etnogenezi tarixində Çul türkləri // – Naxçıvan: AMEA Naxçıvan Bölməsinin Xəbərləri, – 2009. №3, – s.185-192.
27. Naxçıvan tarixi coğrafiyasında Naxər türkləri // – Naxçıvan: Naxçıvan Dövlət Universitetinin Elmi əsərləri, – 2010. № 1, –s. 73-79.
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33. Qədim Naxçıvan əhalisinin etnogenezində Qıpçaq türkləri //– Naxçıvan: – AMEA Naxçıvan Bölməsinin Xəbərləri, – 2011. cild 7, №1, – s. 107-114.
34. Naxçıvanda Qıpçaq türkləri ilə bağlı bəzi oykonimlərin leksik-semantik xüsusiyyətləri // – Bakı: AMEA Naxçıvan Bölməsi. “Axtarışlar” jurnalı, – 2011. №1, – s. 83-88.
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39. Прозносы Асы в этногенезе Нахчыванцев (На основе Нахчыванских этноойконимов) // –Москва: Актуальные проблемы гуманитарных и естественных наук. – 2012. – с. 132-136.

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41. “Oğuz” sözüne yeni etimolojik bakış. Onların asıl tarihi ve Nahçıvan, Doğu Anadolu yörelerinde yayılımı / I Uluslararası Ahlat-Avrasiya Kültür ve Sanat Sempozyumu. – İstanbul: Atölye Osman Matbaa, – 2013. – s. 299-303.

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