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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**SEMANTICS OF WORDS WITH THE CONTENT OF TIME
AND SPACE IN ANCIENT TURKISH WRITTEN (RUNIC)
MONUMENTS (Compared to the Azerbaijani language)**

Specialty: 5706.01-Azerbaijani language

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INTRODUCTION

Research issue rationale and development rate. The study and research of Gokturk's writings has been going on for many years. There is still a need for research in this area and for obtaining accurate scientific results, namely, it is the relevance of the topic of our dissertation. Name of the Turkish nation was mentioned for the first time in Gokturk writings, written Orkhon-Yenisey texts. The history chronicle of the Turks was engraved on these stones for the first time. The old Turkic writings are the first literary examples of the ancient Turks, as well as the first written sources of the Turks.

The importance and interesting philosophical concepts of the words meaning time and space used in written texts, their interrelationships, realization of the existence of matter, the internal unity of the forms of existence of matter, the ways and forms of realization in language, complementarity of concepts of time and place in reality and language, their forms of manifestation in language, formation, meanings, internal division, classification, interrelationships, identification of similarities and differences, linguistic interpretation of words or expressions denoting time or place, issues such as providing information about the explanation of each word in separate sources are investigated for the first time in the research work and this determines the relevance of the topic.

Gokturk inscriptions and stone inscriptions have become the object of research of various styles in Turkology, European linguistics, as well as in Azerbaijani linguistics. It is possible to mention the works as "Transition from ancient Turkic (runic) written monuments to medieval Turkish written monuments" (Aliyev Y. 2004); "Kutadgu bilig" (Asgar R. 2003); "Socio-philosophical aspects of the attitude to nature in the worldview of the ancient Turks" (Majidov V. 1998); "Quantitative category in Orkhon Yenisey monuments" (Novruzov M. 1985); "Turkish number system" (Kipchak M. 1996); "Vocabulary of Goytuk language" by A.Rajably (2001); "Morphology of the Goytuk language" (2002); "Syntax of Goytuk language" (2003); "Phonetics of the Goytuk language" (2004); "Language of ancient

Turkish written monuments" (Shukurlu A. 1993) and dozens of other works.

However, the words denoting time and space, which can be considered a clear example of the worldview of the ancient Turks, the Turkic thinking, developed in the language of monuments, were not involved in a comprehensive, extensive and systematic linguistic analysis. Therefore, the topic of research is relevant.

Object and subject of research are ancient Turkish written monuments, Orkhon-Yenisey stone inscriptions. It includes a comprehensive, extensive study of a specific part or parts of a research object with modern scientific approaches. It is possible for a specific research object to have several subjects.

The number of research subjects depends on the content, nature and issues covered by the research object. The research subject is the semantics of lexical units with time and space content developed in the language of ancient Turkish written texts (compared to modern Azerbaijani).

The study of the semantic sphere of words denoting the content of time and space is the basis of the research subject. The study and analysis of the special, main distinctive, characteristic features of each of these language units are indicators of the essence of the complexity and diversity of the research subject. Upon studying the lexical semantics of words with time and space content developed in Gokturk's writings as a subject of research, the adequate use of materials of the modern Azerbaijani language provided ample opportunity to put forward certain scientific-theoretical provisions.

Aims and objectives of the research. The main purpose of the research is to determine the linguistic features of words that have a significant place in the lexical system of Orkhon-Yenisey written monuments. In order to achieve this goal, the following tasks are envisaged:

- To interpret philosophically and linguistically the interrelation of words with time and space content, the role of one necessary condition for the other, the semantic complementarity of these

language units in the ancient Turkic written monuments // in Gokturk writings;

- To structurally-linguistically determine the means of expression of language units-concepts with time and space content in ancient Turkic written texts;

- To group words and forms expressing concepts of time and space and to determine their peculiarities, features, to define boundaries, to involve in linguocultural analysis in ancient Turkic written monuments // in Gokturk writings and modern Azerbaijani language;

- To determine the similarities and differences of the vocabulary of Gokturk texts by comparing them with the vocabulary of the modern Azerbaijani language, to determine the archetypes of language units used in our modern language;

- To group words with time and space content, morphological forms, as well as syntactic units, to analyze specific features of those language units;

- To study the issues of formation of words with time and space content in the thinking of ancient Turkic ethnoses;

- To explain the diversity of linguistic forms of concepts expressing the content of time and space in the ancient Turkic written texts and in the modern Azerbaijani language in accordance with the requirements of theoretical linguistics;

- To analyze the words of the calendar, summarize the views on the Turkish-Mongolian calendar, comment on it, etc.

Research methods. Research methods mean a form of approach to the object of research, both theoretically and applied one. Historical-comparative, comparative, descriptive and areal methods, modern linguistic methods were used in our research work.

Basic theses for defense: The investigation and research on Gokturk's writings gives grounds to say that the ancient Turkic peoples thought about the creation of the universe and life, and therefore they were the bearers of interesting, full of mythical encounters and imaginations. The following provisions are put forward in our dissertation work:

- According to historical sources, it should be noted that the ancient Turks, along with other concepts, also formed the concepts of time and space;

- Sources with religious and mythological content, examples of oral folk literature show that from ancient times, the Turks had a custom of cremation, when one of them died, his horse, tools and belongings were burned together with the owner, and the ashes were buried at certain times of the year. Those who died in spring were buried in summer, those who died in summer were buried in autumn, and those who died in autumn were buried in winter. In connection with this process, the ancient Turks expressed the concepts of time and space. Words with the concept of time, such as "spring, summer, autumn, winter" created conditions for the formation of the concept of time in the minds and thoughts of the ancient Turks;

- these words are used both in folklore and in the Orkhon-Yenisey inscriptions;

- The study of the expression methods of the time and space concepts in language is related to the philosophical, sociological, religious-mythological, ethnographic, folklore, ethnopsychological and ethnocultural issues of those means of expression;

- These facts are important in linguistic research to pay special attention to interdisciplinary relations and to take advantage of them;

- It is possible to consider the formation of the concepts of time and space in the minds of other peoples in accordance with the concepts of time and space that appeared in the minds of other peoples in the ancient Turks;

- The means of expression of the time and space concepts are related to the objective world, the emergence, formation and realization of its laws and categories in the mind, language units, and so on.

Scientific novelty of the research:

1. A comparative analysis of the lexical semantics of words with the concept of time and space in the written texts of Gokturk and materials of the modern Azerbaijani language were used in research for the first time in Turkological linguistics.

2. The lexical semantics of words with time and spatial meanings were consistently and systematically compared with modern Azerbaijani language materials, and linguistic, linguocultural and philosophical interpretations of the means of expression of these concepts were given for the first time in our research.

3. In linguistics, it is necessary to have a category of space along with a category of time, while the work and action done within a certain period of time are related to place and space.

4. A complex approach was taken to the lexical semantics of units expressing time and space for the first time in the research work. Such an approach comes from the inner nature of language, from its versatility and richness.

5. The expression views of the concepts of place and time in language are derived from linguistical, philosophical, linguoturkological, sociological, ethnopsychological point of view during the comparative study of ancient Turkic written texts with our modern language, and Turkological linguistics in general.

6. The close connection of society with time, the events encountered in the daily lives of theoretical and ordinary thinkers, the impossibility of imagining and thinking about the work they do outside a certain, specific time, the realization of events in people's lives and activities at different times have been shown in research work for the first time.

7. This is the first time that the concept of the calendar has been touched upon in the study, and the interpretation of the concept of the calendar in encyclopedias and explanatory dictionaries has been commented on.

Theoretical and practical significance of the research: The study of language units, words and expressions that express the meaning of time and space is of great theoretical importance in the ancient Gokturk writings. It is possible to use the dissertation as a theoretical source in the writing of the ancient history and geography of the Turkic ethnoses, as well as in the study of the language of written monuments in the next stages. Therefore, the research work

can be used by teachers of the specialty, students of philology and history faculties, graduate students and dissertators.

The research is also of practical importance. It can be used in writing dictionaries dedicated to ancient Turkish writings, in compiling mass information books, dissertations close to the topic and content, conducting research. The research can also be used as a valuable source in the development of textbooks and teaching materials.

The study of words and expressions meaning time and space is based on the study of stones, trees, vessels, etc. of the great ancestors of the Turkic-speaking peoples. The historical chronicle they have drawn on has a great benefit in the direction of a broader and more comprehensive study of Goyturk's writings.

Since the language units of time and the grammatical tense category are the product of the cognitive process, it is natural that there is a strong connection between them and the logical tense category. That connection derives from the connection of language and thought. Note that the ability to express time units creates a whole system. In this system, the grammatical tense category has a special place. Also the special attention paid to the category of grammatical tense within the language structures in which the concept of time is expressed is due to its linguistic nature, its internal essence. These issues are explained in detail in the dissertation.

Approbation and implementation:

Were published 11 scientific works on the topic of the dissertation. Out of these, 2 were published in scientific journals included in the international indexing and citation database and 6 articles and 3 theses in periodical scientific publications recommended by the High Attestation Commission in the country and at international conferences.

The name of the organization conducting the research work.

The research was carried out at the Azerbaijan State Pedagogical University, Department of Azerbaijani Linguistics.

The volume of the structural sections of dissertation separately and general volume. The volume of the structural units of the

dissertation separately and the total volume in characters; Introduction- 7 pages, Chapter I- 60 pages, Chapter II- 49 pages, Conclusion - 2 pages, list of used literature - 12 pages, abbreviations- 1 page, additions- 2 pages, 220.166 characters.

THE BASIC CONTENT OF THE DISSERTATION

The Introduction indicates the relevance of the topic, the degree of development, the object and subject of research, scientific novelty, goals and objectives, defines the theses to be defended, the theoretical and practical significance of the dissertation, methods and sources of research, approbation and structure.

The first chapter of the dissertation, entitled "**Semantics of words with time content**" consists of 5 half-chapters.

The fact that the ancient Turks also thought about the creation of the universe and life, and were the bearers of rich mythical ideas and imaginations is noticeable **in subchapter I called “The concept of time in the ancient Turks. Linguistic manifestations of the time concept. Words denoting time”**. Searches on folklore, legends and mythological legends prove the above.

The concepts of time, place and space were formed at the primitive level in the thinking of the ancient Turks. Animistic views of the Turks in ancient times attract more attention. In the minds of the ancient Turks, the concepts of time and space were associated with mythological encounters. According to the information contained in Goyturk's written texts, as a result of the study of the Turks' worldview, life and activities, it formed the idea that, like other ethnoses, Turkic-speaking ethnoses understood that all beings and events exist only in a certain time and place. A separate, specific layer of the lexicon of ancient Turkish written sources are words with time content. These words are carriers of interesting philosophical, linguocultural, especially linguistic aspects.

Since the category of grammatical time is a product of the cognitive process and the means of expression of the period in which any work takes place, it is natural that there is a strong connection

between it and logical, objective time. Such a connection is the result of the connection of language with thought. The means of linguistic expression of the meaning of time is a separate system. The special place of the time category stands out in this structure.

The fact that the category of time is given special attention and occupies an important position is due to its linguistic nature and inner nature. Since the concept of time is a global issue, it has become a common research unit of many sciences. Its versatility has allowed it to be studied from a variety of scientific perspectives. For this reason, this problem of philosophy, which was originally a teaching on the general laws of nature, society and human thought, has been studied from different independent scientific perspectives.

During research our attention attracted ancient Turkish monuments that express time and calendar: anta (KTc. 9; KTşm.6; BXş. 25, 26; T.12; KÇ. 16; MÇ. 10) – then, at the moment, at that time; yıl (Os.12; KTş. 8, 36; KTşm. 4; BXc. 9; MÇ. 4, 11; Yn. IX.3) - year; kış (BXc. 2) -winter; ay (KTşm1)– month, kün (Ktc2)– day, küntüz (KTş 20-27) – afternoon kiçə//keçə (MÇ. 13) -night; tün (KTc.2) -night; tün ortusu (KTc.6; IB. 36) -midnight, tünlü-kürlü (BXcş. 1)-day and night etc.

Subchapter II is called "Calendar words". This subchapter shows that scientists made astronomical observations in China, India, and Egypt, compiled calendars, and developed the oldest calendars by Aristotle, Hipparchus, and Ptolemy. The moon is shown as the moon and the sun as the sun.

It is interesting to note that in the time of the Tuva Turks, the principle of division was based on the ninth, or that it was based on the ninth. Winter solstice begins on December 22, extends from the entrance to the Great Chill, is characterized by 9 cold winter days when the frost is "born" and "dies" until March 14, spring leaves grow, and the swan passes (between March 14 to June 22) is displayed. It is said that autumn is called a time of the yellow leaves, the "Sun of the Olds" (between September 15 and December 22). The last nine days of this autumn cycle, which falls between November 20 and December

23, are called the "Sun of the Olds"¹. Researchers say November was called the "month of the olds." It was noted that these months reflect human life (birth, growth, maturity, old age, death), the figurative names in the Azerbaijani language in the form of phrases were stated such as "spring of life", "autumn of life", "flourishing period of life", at the same time, attention is paid to the fact that they were created by chance. Mythological content of the Sun's aging and death at the end of the year, the beginning and end of the words "head" and "rust" in their language: beginning of the year ("cıl boye"), head of water ("su boye"), mountain top ("kız boye"), "at the beginning of three days" ("üç kün boyeda"), head of the road ("yol boye"), "I'm still at the beginning of the road", it means "I'm still on my way", "He finished the way", "reached the destination" Sentences and expressions that have reached their destination are carriers of a certain semantic burden, an indicator of figurative thinking, idea. It is stated here that the word "head" signifies the beginning and end, and that the expressions and words taken from Tuva Turkish correspond to the Azerbaijani language, the common Turkish root.

In subchapter III, entitled "Semantics of words expressing the present tense", the verb is crucial in determining the form of the present tense, as it is the main criterion for the past and future tenses. What is said about the present day also applies to Gokturk writings, modern Azerbaijani and other Turkic languages.

The concepts of past or future tense appear only in relation to the present. It is impossible to think about the concepts of the past or the future without the concept of the present, because the past and future tenses appear in relation to the present².

All three grammatical tense suffixes of the verb were developed in the ancient Turkish written texts.

¹ Əsgər, R.B. İqlimdən iqlimə /R.Əsgər. –Bakı: Azərnəşr, -1963. – s.27

² Аристотель. Собрание сочинений: [в 4 томах] / Аристотель. -Москва: Мысль, -т.3. -1981. – с.149

The present tense takes a leading position at the content of the predicate form of the verb. The present tense of the verb is considered the linguistic dimension of this concept.

According to Turkological sources, these suffix options have a future meaning, and sometimes the concept of "present future tense" has also emerged. We see that the suffix options shown are added to the end of single and multi-syllable words to express the following grammatical meanings:

Expresses the time of the work, the situation, which does not end and continues in its natural state: *od täyri yaşar* (*KTb50*) "the god writes fat". *Ləgdüigin türk bəğlər, kor bilirsiz* (*KTb34*) "You all know how he attacked".

Although grammatically related to the present tense, semantically it also means the future:

Irak ersär yallax ağı birür, yağuk ersär edgu ağı birür (*KTK12*) "If you are far away, it will be bad, if you are close, it will be good".

It is shown that any form (morphological sign) of the present tense in the Goyturk language is preserved in only a small part of the modern Turkic languages - in the modern Azerbaijani language, as in the old Turkic written texts, creating the present tense of the verb.

In subchapter IV, entitled "Semantics of words expressing the past", not all grammatical devices used to express different shades of meaning of the past tense in modern Turkic languages are observed in Goyturk, and the small size of the texts of these monuments is partly due to their style. "The richness of the manifestations of the past in the ancient Turkic writings and the Goyturk language is remarkable"³

The regularity of the use of the morphological index of the past tense of the verb in the Goyturk language is shown as follows: -d variant tense suffix is added to verbs ending in vowels and deaf consonants, and -t variant suffix is added to verbs ending in sonor and cingulate consonants⁴.

³Rəcəbli, Ə. Ə. Qədim türk yazılısı abidələrinin dili: (universitetlərin filologiya fakültəsi üçün dərs vəsaiti) / Ə. Rəcəbli, elmi red. E. Əzizov. –Bakı: Nurlan. -2006.

-557 s.

⁴ Rəcəbli Ə. Ə. Göytürk dilinin leksikası [Mətn] / Ə. Rəcəbli. elmi red. E. Əzizov.

In the texts of all Goyturk inscriptions, it is shown that it accepts the suffix of the first person in single only after the past declarative: *Beş yeğirmi yaşda alırmışam* (Y11) “*I was taken at the age of fifteen*”. For this reason, the verb in the past declarative tense states the importance of the presence of the subject in order to know to whom the action belongs. However, it is noted that this is rarely needed. In the compilation of old Turkish writings, in the past declarative tense sentences, the subject's work tells as if someone else saw or heard it. For example: *Kişi oğlunta üzə eçin anam Bumer kağan, İstemİ kağan olurmuş* (KT§1) “*The ancestor Bumer khan, Istami khan sat on the son of man*”. *Sü sülənən buluydakı bodunığ kop alınmış, kop baz kalmış, başlığığ yükürtürmüş, mızlıgig sökürmüş* (KT§2) “*He attacked and subdued the people around him, bowed his head and knelt down*”.

Since the transmission of ancient Turkic writings in linguistic expressions or texts has not changed according to the verb in the past, it is possible to imagine its description as follows:

It has been stated that, the morphological sign of the past declarative –mış-mış is preserved in some modern Turkic languages (Turkish, Azerbaijani), and in some parts it is forgotten and replaced with -ğan, -qen in Goyturk writings.

Subchapter V of the dissertation work is "Words with future potential". There are various linguistic means that form the concept of time as well as the concept of space in Goyturk's writings and in the modern Azerbaijani language. It is necessary to study the difference between the meaning of words of the past, present and future tenses as means of expression of time and other forms of expression of the concept of time, because different means of expressing the concept of time can never be identified. Each has a specific meaning and function.

The common, similar feature that unites these forms of manifestation is the semantic connection. This or semantic connection is the realization and expression of the concept or meaning of time in the language by all these means of language. Based on their meaning or semantic connections, it can be said that these units perform the

same general function. For this reason, the language units, morphological indicators expressing time - time suffixes, nouns with time content: hours, minutes, seconds, etc. meaningful adjectives of time – evening one, last year's, yesterday's, winter's, summer's;

According to scholars, the definite future tense formed by morphological features appeared later in the Turkic languages than at other times. It explains the inconsistency of the morphological features expressed in the Turkish languages at this time. In Göytürk's writings, the definite-future tense suffixes are shown as follows and the following examples are given:

1. – daçı, - däçı, - taçı, - täçi - formed by morphological features – *ol yırğarıi barsar, türk bodun kop ötkültäçisän* (*KTk8*)// *O Turkish people, if you go there, you will be destroyed; Bödka körigimna buglar, gü yanultaçı siz* (*KTk11*) *gentlemen who obey the throne, you are ready to split up very (quickly).*

2. formed by the sign – çı, - çı - *Bög yağı bolmuş, tägmäçi män teyin sakintin* (*O2*)” *I thought he was an enemy and would not attack us*”. *Kara bodunum, öltin, yitdin...ölmäçi, yitmäçi sän tidim* (*M417*) “*My countless people, you have passed away, you have perished*”⁵.

Observations on the means of expression of the future in the ancient Turkish written books and a careful study and analysis of their meanings and forms resulted in drawing attention to the auxiliary phonemes that have close, similar and different meanings in the above-mentioned books. As a result of comparisons, we can conclude that there are not so sharp differences between modern Turkic and ancient written monuments.

Examining the semantics of words used in ancient Turkish written monuments, we come to the following conclusions:

In the ancient Turkish written texts, the words time-space-calendar form a special system, and their study in comparison with our modern language is one of the urgent issues of linguistics. In ancient

⁵Şükürlü, Θ.C. Qədim türk yazılı abidələrinin dili ADPU və pedaqoji institutlar üçün dərslik . / Θ.Şükürlü. –Bakı: Maarif, - 1993. -336 s.

Turkish texts and Goyturk writings, meaningful words form a separate system.

The name of the second chapter of the dissertation is "Semantics of spatial words". This chapter consists of three sub-chapters. Sub-chapter I is “The concept of space in the ancient Turks. The linguistic manifestations of space”.

Mythical views, thoughts, beliefs and convictions of the people played an important role in the formation of the concept of space in the thinking of Turkic ethnoses with ancient culture. The ancient Turkic ethnoses, trying to understand the world around them in their own way, explained the events accordingly. They created myths, believed in the reality of the events they described in those myths, and expressed their cognitive activities in their fantasies.

While the word tash//dash (BXş14; KTc12; KTş11; MÇ 28;), used in the ancient Turkic written monuments, means outside, steppe, alien, now we see that in our modern lexicon it consists mainly in the colloquial language of the words outside. We see that in our modern lexicon it remains in the form "dişarı, daşı" in colloquial speech. *Taş yağığ yağılıdım* (Yn45) "*I fought my foreign enemies*". *Taşra yoruyur* (KTş11-12) "*Travels beyond borders*". In the "Divan" of M. Kashgari, "taş, ton" means outerwear⁶. The word "external" is also found in the form dışarı in classical literary examples of the 15th century:

Dila, meyxanədən dışxarı çıxma
*Ki, hər nə istəsən anda bulursan*⁷.
*Qamu tişra çıqdılar, ol qəlbətan*⁸.

Phonetic space is considered to be the beginning in the system of means of expression of space-place concepts in language. That is, the phonetic space can be called the foundation of the expression of space by language.

⁶ Kaşgarlı, M. Divanü lüğat-it-türk: [4 cildə] / Çeviren B. Atalay. –Ankara: Türk Dil Kurumu. -1985. –s.152.

⁷ Azərbaycan klassik ədəbiyyatı kitabxanası: [20 cildə] / Red. hey. sədri M. İbrahimov. –Bakı: Elm, -c.3. -1983. -s.328

⁸ Qəhrəmanov, V.C. Yusif Məddah. Vərqa və Gülsah / C.V. Qəhrəmanov, Z.T. Hacıyeva -Bakı: Elm, -1988. – s.117

It should be confirmed that written monuments in ancient Turkish and the concept of objective space, along with other linguistic expressions in the Azerbaijani language,, also has a grammatical space category. The level of development of our language provides ample opportunities for the realization and revelation of the category of grammatical space. The great role of place (space) adverbs in the formation of the grammatical category of space is undeniable. In our opinion, the role of all kinds of auxiliary morphemes in the formation of all grammatical categories is undeniable. First of all, words with spatial content are considered to be the semantic core of the concept of space.

Thus, it is pointed out that the grammatical space forms and expresses the objective space in language, the relationship between the categories of grammatical space and grammatical case is touched upon, the theoretical provisions of human cognition and thought has been generalized based on reality on the realization of the considered space in language.

Sub-chapter II is entitled "Toponymic place or special place names". In the ancient Turkic onomastics, which forms a certain important, main branch of the ancient Turkic writings, toponymic space or special place names create a separate independent structure.

The great Turkologist of the 11th century M. Kashgari's lexicon, which formed the main branch of the lexical system of our language, assemanitized, that is, lost the status of being used as an independent lexeme. It is especially noteworthy that they are words and have specific meanings.The object of research of some scholars is the toponymic names of the Orkhon-Yenisey monuments related to the places where the ancient Turkic ethnic groups lived, where the Turkish troops went on a military campaign, as well as the spatial names of the area inhabited by the neighbors of the Turkic ethnic groups. Toponymic names in Goyturk inscriptions and monuments include rivers, lakes, cities, forests, mountains, plains, passages, etc. in Mongolia, Asia and China. is said to reflect the names.

We see that a number of toponyms used in written monuments and in the territories of residence of the Turkic-speaking peoples in

modern times were formed through the suffixes -gan (-yan, -gan,-kan). For example, Otukan, Altunkan, Andigan, Gulkan, Beylagan and others are geographical names⁹.

The toponym Karakum is a combination of the words "kara and kum", meaning color in Turkish, which indicates that the rock is made of black sand. There were different opinions about this oronym. According to E. Murzaev, in geographical terminology the word black also means earth and sand¹⁰. Semantically, the word "black" means color, and in the formation of many anthroponymic units, it means strong, mighty, great. In the epos "Kitabi-Dada Gorgud" Garakhan, Gara Budag, Garaguna and others are mentioned. The word "black" is used in this sense in the names¹¹. While the word "black" is also negatively represented as a symbol of childlessness, the opposite color, white, is considered to be a carrier of qualities such as courage and bravery. On the other hand, white is also used in the old Turkic languages in the sense of height, ascension, elevation.

*Lövhi-ixlas eylədinsə könlüni, ey müttəqi,
Küreiyi-rəhmanə ağdın; getdin, ərş-i-allahi gör¹²*

The word "Kara" can be found in Azerbaijan (Black Mountain Karachay, Garasu - hydronyms; Black Valley, Black Mountain, etc. - oronyms); Uzbekistan (Karachukur, Karatikan, etc. - oronym); (Korabulak - hydronym)¹³. Modern Kazakhstan has a Karakan, and in Kyrgyzstan - Karabulak and Karasubazar. In the epos "Kitabi-Deda Gorgud" we also meet the toponym Garadag.

Bir igidin Qara dağ; yumrusunca mali olsa,

⁹ Камолиддин, Ш.С. Древнетюркская топонимия Средней Азии

/ Ш.Камолиддин. - Отв. ред. М. Исхаков. - Ташкент: Шарқ, -2006.-с.59

¹⁰ Мурзаев, Э.М. Туркские географические названия. / Э.Мурзаев –Москва: Восточная литература, -1996. -с.93

¹¹ Tanrıverdi, Ə. Dədəm Qorqudun sözü / Ə.Tanrıverdi. –Bakı: Elm və Təhsil, -2019. -s.267

¹² Seyidov, M. M. Azərbaycan xalqının soykökünü düşünərkən / M. Seyidov. –Bakı: -Yazıçı. - 1989. -s.133

¹³ Tanrıverdi, Ə. Türk mənşəli Azərbaycan şəxs adlarının tarixi-linqvistik tədqiqi / Ə.Tanrıverdi. –Bakı: [n.y.], – 2012. -s.39

*yığar-toplayar, qismətindən artığını yeyə bilməz¹⁴.
Qara yel üzünə yaşıl tər çəkdi
Sanki xətay karvanı onun üstünə Tabqaç qumaşı çəkdi¹⁵.*

The geographic name Kaga-Chukur is translated into Kyrgyz as "black depression", "depth". The Kara-Chukur Pass crosses the Uzun Airykh and Terek mountain valleys. This is an ancient Turkic toponym. On the monuments found on the banks of the Yenisei, the name Kara-Shikur was written. The Kyrgyz toponym Kara-Chukhur, the village of Garachukhur in Baku, the village of Chukhuryurd in Shamakhi - a modified form of Kara Shikur¹⁶.

Thus, mountain culture was important in ancient Turkic thought, and the patron saint of the country regarded it as a great force. Attention is drawn to the Orangala oykonim, which has traces on the plain named Baylagan (real name Bilagan) in the mile plain of Azerbaijan. This toponym is composed of the suffixes "pila-open, plain (of Turkish origin)" and the suffix (-gan)¹⁷. This etymological explanation of the toponym is connected with its existence in Mil. However, it is impossible to distinguish the "snow" component in the name of Kirgar Mountain, which is recorded in the monuments¹⁸.

The tar component in our language has not been able to maintain its original phonetic structure, or rather, the appearance of expression, the organization of meaning, as well as the morpheme -la has changed. The -la part was an analogue of the -la ending, meaning springing and wintering. The word "Balık" of Turkish origin is used in the texts of the Goyturk-Orkhon-Yenisey inscriptions, either separately or as part of oykonims. Example: *Suğçu balık (Th SI), Toğlı balık (KTŞM 4; BX*

¹⁴ Kitabi-Dədə Qorqud: (əsil və sadələşdirilmiş mətnlər) / tərt.ed. S.Əlizadə. -Bakı: Öndər nəşriyyat, -2004. -s.3

¹⁵ Balasaqunlu, Y. Kutadğu Bilig/ tərc.ed. K.Vəliyev, R.Əskər. –Bakı: Avrasiya press, -2006. -s.29

¹⁶ Qıpçaq qrupu türk dillərinin leksikası: [3 cilddə]. Red. hey. sədri M.Mirzəliyeva. -Bakı: Qıpçaq qrupu türk dillərinin leksikası, Nurlan, -c.3. -2012, -s.235

¹⁷ Azərbaycan toponimlərinin ensiklopedik lüğəti / Red. hey. sədri R.Əliyeva-Bakı: Şərq-Qərb, -c.2. -2007. -s.123

¹⁸Əliyeva, S.N. Orxon-yenisey abidələrində toponimlər / S.Əliyeva. Red.: A. M. Qurbanov, A.Axundov. –Bakı: Elm, -2003. -s.25

şm 30), *baybalık* (ŞU 44). *Beşbalık* (BXş28; KÇ11; HTı,II, VII) This term of Turkmen origin has become archaic since the X-XI centuries. M. Kashgari shows that the word "kent" was used by the Turks in the sense of "city"¹⁹. M.Kashgari said that the lexeme of the Turkish word *balık* was a component of oykonims such as *Bavilbalık*, *Besbalık*, *Uchayan balyk*, *Yargı balyk*.

As a component of the toponyms of our modern language, a petrified form of the term as a geographical name is being developed, and sometimes it is obvious that it is used in the form of a separate word. The village of Balık in the Ismayilli region is an example.

Geographical names formed in Azerbaijan in connection with the meaning of land, or rather, toponyms are the names of Turkic-speaking tribes and clans (khalaj, beydili, bayat, bayandur, kangar, duger, gul, kipchak, garagash, garghi, gachar, yaychi, rye, garagoyulu, garapapak, podar, eynali, kazakh, javdar, eymur and others). Thus, while studying toponyms in this sub-chapter, Kogmen, Komur Tag, Kara kum, Altun kış, Altun yış, Ötüken yış and so on toponyms were given, as well as toponyms found in Kultigin, Bilge khagan, Tonyukuk, Moyun chor, Kuli chor, Hoytu-Temir monuments.

It is possible to come to a certain linguistic conclusion about the toponyms in Goyturk's writings, to think about their national affiliation, analogous factors such as the existence of ancient toponyms in the territory of Azerbaijan, their etymological explanation. In the toponymy of our country there are mugar, wall, tool, alpoit, alar, corat, jalair, jigatay, talysh, kurd, tat, lahij and so on. The names make us think about the Mongol invasion and the connection with the Iranian-speaking peoples. Because, mugan, wall, tool, alpout, alar, corat, jalair, jigatay and etc. words included in our toponymy shows the connection with the Mongol invasion, the connection of some ethnotoponyms with Iranian-speaking tribes (Talysh, Kurdish, Tat, Lahij) and peoples living in Azerbaijan.

¹⁹ Kaşgari, M. Divanü lüğat-it-türk: [4 cildde] / Tərc. ed. R.Əskər. –Bakı: Ozan, c.1, -2006, -s.344

In sub-chapter II, entitled "Semantics of spatial words denoting forward, backward, right and left", there is a need for a historical linguistic analysis of spatially meaningful "forward, backward, right, left" units in ancient written texts that have no doubt of their connection with modern Turkic. The findings of the research allow us to express certain ideas about the specific meaning of spatially meaningful words.

The place, the meaning of space in the words "right, left, forward, backward" - the fact that they do not mean things, proves that they are earth adverbs. Prof. Nizami Khudiyev writes about the adverb, one of the main linguistic manifestations of the concept of space: "*Basically, the fact that it is formed in isolation from other parts of speech, the transient position between nouns and verbs, and the fact that it is made up of adverbed words distinguish the adverb from other parts of speech*"²⁰.

Academician A. N. Kononov says that the words used in the monument, such as "bəriyə, quriya, yiraya" are formed from 2 morphemes: bəri+yə, quri+ya²¹.

Biriyə tabğac bodun yağı ermis, yiraya Baz kağan tokuz oğuz bodun yağı ermis ... (KTb14) "On the right, the enemies were the people of Tabgach, and on the left, the nine Oguzes of Baz Khan were enemies".

According to the division of A. Shukurlu, the spatial adverbs used in the monuments, such as "biriyə", "yiraya", indicate the place of work or movement.

*Biriyə karluk bodun tapa sülə tip Tudun Yamtariq itim (Mog 40)
"Send troops against the Karluk people in the south...".*

The word "biriyə" used in this example is in the direction of the noun, reflecting meanings such as right and south. A. Shukurlu states that the semantic function of the word used in the case of direction is wider. According to his grouping, we say that the word "biriyə" is used

²⁰ Xudiyev N.M. Qədim türk yazılı abidələrinin dili.dərslik / N.Xudiyev. –Bakı: - Nurlan. -2015, s.117

²¹ Кононов, А.Н. Грамматика языка тюркских рунических памятников 5-9 вв. / А.Кононов. –Ленинград: Наука, -1980, -с.138

to describe the place of work and action. This adverb is also used in the form of a verb in the modern Azerbaijani language and means direction²².

The morphological feature was not involved in the formation of the original adverbs. In the language of monuments, simple adverbs are poorly developed. This suggests that the adverb was later formed as part of speech.

Düngiləyin cəng edəlüməl bərү²³.

After reviewing the above examples, we conclude that the grammatical structure of our modern language has changed little over the millennia.

In Turkish, it is often seen that some suffixes, especially spatial case suffixes, perform the function of word-formative suffixes. Of these, -garu, -geru should be especially noted. These suffixes are added to some words to form an adverb. We come across in the ancient Turkic monuments birgəru -(south); yıṛgaru- (north); ilqarū-il-before, opposite, ilin-east, ilqəru-forward (east)²⁴, kurigaru- backward (west), (perhaps the word kuri and kiru have the same root, so kiru back, west, back), also come across kuri and kirü adverbs that express meanings and are thought to have the same roots:

İlgərү Şantun yazika təgi sülədin (KTS3) “You marched forward to the plain of Shand”. Kuriya kün batsıkdakı Soğd, Bör Çəkər, Bukarak ulis boduntu Nəm sənün oğul tarkan kəlti (KTsl2) “When the sun went down, Ber Cheker came from the west, and on behalf of the people of Bukhara his son Tarkan came”. Keri bariğma bardı (011) “He came back”.

²² Şükürlü Ə.C. Qədim türk yazılı abidələrinin dili [Mətn] / Ə.Şükürlü. ADPU və pedaqoji inst.lar üçün dörslik / elmi red.: N.Xudiyev, rəyçi Ə.Rəcəbov. –Bakı: -Maarif.- 1993. s.85

²³ Qəhrəmanov, V.C. Yusif Məddah. Vərqa və Gülsəh / C.V. Qəhrəmanov, Z.T. Hacıyeva -Bakı: Elm, -1988. -s.96

²⁴ Древнетюркский словарь: [Электронные ресурсы] / под ред. В.М.Наделяева. –Ленинград: Наука, -1969. -с.108

According to Tenishev, the direction suffixes -ari, -eri, -kari, -kari, -yari, -gari have become more stable in modern Turkish, Turkmen and Uzbek languages²⁵.

On the other hand, the word left has the meanings of diminishing, killing, disappearing, drying up, and becoming blind. Based on these meanings, it can be concluded that the right side, right the southern side, is considered a good and superior meaning by the ancient Turks, while the left side is considered to be the opposite of the right, with a negative meaning²⁶. We also find this in the monument of Kultigin.

Sabimin tükəti esidgil: ulayu iniyigünim, oğlanım, biriki oğuşım, bodunum, biriya şadaput bəglər, yıraya tarkat buyuruk bəglər... (KTb1) “Hear my words to the end: my compatriots (or my subordinates), my youth, my united tribes, my people, the happy (standing) beys on the right, the tarkhans on the left (standing), the commanding beys...”.

East and west indicate the direction of life. The ancient Turks interpreted the way the sun rises and sets in the east every day as its birth and death. This, in turn, is more about "coming" and "going". *Bir yetmiş yaşımda kök tenridə künkə azidim (Y45) “At the age of sixty-one, I lost my day in the blue sky (that is, I died)”.*

“Ilərү”- work is considered to be a place adverb indicating the place and direction of movement. Compare: ancient Turks - ilqərү “forward”, “to the east” (KTk2); uyğur- ilqiri, uzbek- ilgar, turk – ileri. It is stated that during the development of our language in the Middle Ages, it was used in our literary language in two variants: *iləri, ilərü: ... ilərü vardi, pay dilədi iləri getdim, bir xəlçə gördüm.. ilərü gəl*²⁷.

²⁵ Тенишев, Э.Р. Сравнительно-историческая грамматика тюркских языков / Э.Тенишев. -Москва: Наука, -1988. -с.99

²⁶ Львова, Э.Л. Традиционное мировоззрение тюроков Южной Сибири. / Э. Львова, В.Октябрская, А. Сагалаев, М.Усманова. - Новосибирск: Наука, 1988.-с.44

²⁷ Kitabi-Dədə Qorqud: (əsil və sadələşdirilmiş mətnlər) [Elektron resurs] / tərt.ed. S.Əlizadə. -Bakı: Öndər, -2004. -s.56

Dərdi atun ilərү²⁸.

It is believed that the "ilerü" was formed as a result of the stabilization of the name "il" in the ancient direction: il + qərү. Suffixes -garu, -gerü are added to some words, forming adverbs. In the ancient Turkic monuments birgərү is right, (south); yırgaru-left (north); ilqaru-before, opposite, east, ilqaru-forward (east), kurigaru-back (west) are considered to have the same roots. It is possible that the words kuri and kiru have the same root.

The lexeme of spatial meaning "yokaru", used in ancient monuments, is used in the modern Azerbaijani language – "yuxarı", in Turkish - in the form of "yukarı". Yokaru at yetə, yadağır. İğic tutunu ağturtım" (T25) // You towed the horses up on foot, grabbed them by the trees. In our classical literature of the 14th century, we find the form "yukaru".

Dedi tez dartun yuqarı Vərqayı²⁹ .

Lexical-grammatical content of place-meaning lexemes used in ancient Turkish writings: is a study of words- right, left, forward, back. In this case, the important role of these words in the accurate expression of the meaning of space, the main features of these grammatical language units.

Spatial words developed in ancient Turkish written sources give grounds to say that the mythical views, thoughts, beliefs and convictions of the people are important in the formation of the concept of space. The study of ancient Turkic monuments is very interesting and important from the linguistic point of view, but also very important for the study of the historical and cultural heritage of the Turkic peoples and the stages of development of these peoples.

The following results were obtained in the dissertation:

1. The lexical-semantics of language units with the meaning of time, the concept of time in the ancient Turks, its forms of expression, the words denoting the calendar were generalized and studied;

²⁸ Qəhrəmanov, V.C. Yusif Məddah. Vərqa və Gülsah / C.V. Qəhrəmanov, Z.T. Hacıyeva -Bakı: Elm, 1988. -s.96

²⁹ Again there. -s.96

2. The semantics of the present tense, the lexical-semantics of the words denoting the future tense, the lexemes of the spatial content, the concept of space in the ancient Turks, its linguistic means of expression were involved in linguistic analysis;

3. Linguistic research, analysis in the direction of theoretical generalizations of lexical-semantic features of toponymic place or place names, place-meaning units expressing forward, backward, right and left;

4. Language, the great source from which all philosophical concepts are realized, is also connected with time and space. That is, it is impossible to think of the process of language development beyond the factors of time and place. In the history of language, these factors have an immeasurable role in human life. In the distant past, the Turks were still interested in the movements of the moon and sun around the earth. In the minds of the ancient Turks, the concepts of time and space were associated with mythological encounters;

5. According to the information contained in Goyturk's written texts, as a result of studying the worldviews, lives and activities of the Turks, he formed the idea that, like other ethnoses, Turkic-speaking ethnoses understood that all beings and events exist only at a certain time and place;

6. The research explored the lexical-semantic features of language units with time and space meanings, provided information about these concepts in the ancient Turks, grouped linguistic means of expression, interpreted them in accordance with the requirements of modern linguistics;

7. We have come to the scientific conclusion from research that in ancient monuments and in our modern language it is possible to speak of forms of language means, ie expressive views, in the expression of all philosophical categories. Like all philosophical concepts, the meaning of time and space is an image of the subjective perception of the objective world in language. For this reason, linguistic research in this direction goes beyond the boundaries of linguistics and requires connection with the sciences of philosophy, logic and psychology;

8. In the ancient Turkish written texts, the words time-space-calendar form a special system, their study in comparison with our modern language is one of the urgent issues of linguistics;

9. Words denoting time “anda//anta (then, at that time), calendar yıl (year), kış (winter), kiçə//keçə (night), küntüz (day), tün ortusu (midnight) used in monuments are lexical forms of time in ancient Turks;

10. Phonetic space is considered to be the beginning in the system of means of expression of space-place concepts in language. That is, phonetic space can be called the foundation of the expression of space by language;

11. Spatial words developed in the language of V-VIII century Turkic ethnoses are: iç//inner; arx, art, çet//bounder; senir// mountain range; kaya// rock; yış// wooded mountain; tağ uğur//river; ötükən,yış// place name; Tüpüt//Tibet; Şantur//Şandur (Çində); tuluy//sea etc.

12. Toponyms and hydronyms used in Goyturk writings are an expression of the concept of space in the ancient Turks;

The main theses of the dissertation are reflected in the following scientific articles, materials of national and international conferences:

1. Qədim türk yazılı abidələrində işlənən irəli, geri, sağ və sol bildirən məkan məzmunlu sözlərin semantikası // Təhsildə ikt. №2. Bakı, ADPU, 2016, s.49-54

2. Məkan anlayışının linqvistik ifadə görümlərinin zənginliyi və coxçəhətliliyi // “Dil və ədəbiyyat” jurnalı, 1(101), Bakı, BDU, 2017, s.436-439
3. Orxon-Yenisey abidələrində məkan anlayışının linqvistik ifadə görümləri // “Azərbaycan dili və ədəbiyyatı tədrisi” (elmi-metodik jurnal), “Elm və təhsil”, №1(251), Bakı, 2017, s.66-70
4. Kатегория грамматического пространства (На основе древних тюркских письменных памятников и материалов азербайджанского языка) // Журнал «Язык и культура», №20, I (186), Киев, Киевский Национальный Университет имени Тараса Шевченко, 2018, с. 209-214
5. Zaman anlayışının dərk olunmasında linqvistik ifadə görümlərinin rolü // “Dil və ədəbiyyat” jurnalı, 2(106), Bakı, BDU, 2018, s. 84-86
6. Qədim türk yazılı abidələrində zaman və məkan anlayışını gerçəkləşdirən linqvistik ifadə görümləri sistemi haqqında / Filologiya məsələləri” jurnalı, №8, AMEA, Bakı, s.120-126
7. Məkan məzmunlu sözlərin leksik semantikası // Filologiya məsələləri” jurnalı, №2, AMEA, Bakı, 2018, s. 257-265
8. Kullanma bakımından eski türk yazılı anıtlarının sözlük içeriği // TURAN-SAM: TURAN Stratejik Araştırmalar Merkezi, №12, Ankara, 2020, s. 199-202
9. Zaman, məkan anlayışları və onları dildə gerçəkləşdirən adlar// “Filologyanın aktual problemləri” mövzusunda beynəlxalq konfrans, Bakı Avrasiya Universiteti, Bakı, 2019, s.58-62
10. Məkan mənalı sözlərin öyrənilməsində toponimlərin rolü // Uluslararası Ankara Multidisiplinler Çalışmalar Kongresi, Ankara, 2020, s.237-239
11. Qrammatik məkan kateqoriyasının linqvistik göstəriciləri // Uluslararası Avrasya Zirvesi Bilimsel Araştırmalar ve Güncel Bilimsel Araştırmalar ve Güncel Gelişmeler Kongres Elişmeler, Bakı Avrasya Universiteti, Bakı, 2020, s.280-281

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