

FORMATION OF THE CONCEPT OF “AZERBAIJANI LANGUAGE”

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Abstract: The research is devoted to the history of the formation of the concept of “Azerbaijani language” and aims to identify the stages of “clarification” of the concept which covers a period of about a thousand years. Research shows that the concept of “Azerbaijani language” directly depends on the degree of differential perception of this reality in other words its cognitive nature because it reflects the reality of the specific ethnic (national) language expressed by it. Therefore throughout the study the language reality of the concept of “Azerbaijani language” at different historical stages (with socio-cultural, structural and literary-normative features) and how to express this concept i.e. with what linguonyms (for example “Turkish language” or “toponym + Turkish language” or “Azerbaijani language”) is studied in interaction. And in this case the positions of both “internal” i.e. native speakers and “foreign” i.e. authors from other nations (for example Arab, Persian, Russian, other Turkic peoples) are taken into account. The first aspect that determines the relevance of the topic is that a number of scientific and socio-political sources are skeptical of the linguonym “Azerbaijani language” and support the idea of calling it “Azerbaijani Turkish” or even “Azerbaijani (Azeri) dialect of Turkish”.

Keywords: Azerbaijani Turkish, Concept, Dialect, Linguonym, Turkology.

1 Introduction

The appearance of the first good examples of the Azerbaijani language (Azerbaijani Turkish) in the geography of Azerbaijan dates back to the early Middle Ages the most indisputable manifestation of which is the epic “Dada Gorgud”. It is true that in the following centuries (in the XI-XII centuries) the position of the Persian language in the written literature has significantly raised but this does not deny that the language of the local people is Turkic.

The socio-political and cultural situation has led to the development of the Turkic language in Azerbaijan in interaction with the Arabic and Persian languages and in lots of cases in competition. Thus no matter how extensive the influence of Arabic and Persian on the Turkish language, no matter how much the palaces (ruling classes) looked down on Turkish in certain periods at no point in history was it decided to deny its existence. Foremost because the ethnographic position of Turkish in Azerbaijan was incomparably stronger than that of Arabic or Persian.

The paper demonstrates that the first of the perfect monuments of folk art demonstrating this position is the “Koroglu” epic which even shows the differences between the Azerbaijani and Turkic Turks which appeared very close to each other in the XVII-XVIII centuries. Although these differences are in the first place reflected in folklore which is a direct product of the living spoken language they are rapidly spreading to the language of written literature.

The most perfect of those searches in the article Mirza Kazim Bey’s “General Grammar of the Turkic-Tatar Language” (1846) as well as the works of Turkologists such as L.Z.Budagov, V.V.Radlov, J. Deny, the meaning (linguonym) of “Azerbaijani language” from the beginning of XIX century till the beginning of XX century is being investigated.

The formation of the name-linguonymy of the language of each nation is linked with the history of the formation of the people who speak this language. Given that all Turkic peoples although of the same origin have retained the name “Turk” as an ethnonym and “Turkish language” as linguonym for centuries we must agree with such a development model that in the first period “Turk (Turkish language)”, in the second period “toponym or dynasty name etc. + Turkish (Turkish language)” and finally in the third period “toponym, dynasty name etc.” is dominated.

The process of differentiation of the Turkic peoples (and languages) was followed by the process of integration which was no less energetic. However study shows that the first is a real

process rich in ethnolinguistic as well as linguocultural (formation of a network of dialects, the formation and collapse of literary languages, the emergence of new Turkic literary languages in the late Middle Ages etc.) and the second was more of a complex of romantic ideas that emerged in certain periods under the influence of many political and ideological factors.

When studying the history of the formation of the concept of “Azerbaijani language” we have tried to take into account the following general principles of a methodological nature:

- There is a historical-logical connection between the formation of the name of the language and the formation of the name of the people;
- The emergence of an independent name (linguonym) is the result of the emergence of a more or less independent language;
- In spite of how naturally formed a language its name is always tested by complex socio-political, intellectual and cultural discussions.

2 Literature Review

In addition to the illustrative material involved in the research the nature of the topic, the degree of relevance and the level of development are determined by the scientific literature about it. The article is based on the most important part of that literature which can be grouped as follows:

- Literature that directly analyzes the illustrative material;
- Grammar books and dictionaries of various kinds (especially in the essays given as an introductory part, considerations on the lexical-semantic scope of this or that Turkic language including the Azerbaijani language);
- Scientific and theoretical literature.

Despite how important the literature which produces and analyzes direct illustrative material requires a certain systematic approach in terms of studying the history of the formation of the concept of “Azerbaijani language”. Thus “Turkish language”, “Transcaucasian Turkish”, “Turkish”, “Azerbaijani Turkish language” and so on developed in the sources at different stages. It is necessary to compare the previous and subsequent stages to determine whether they are specific to the historical stages in which the linguonyms were developed. And this comparison shows us how reasonable the development of linguistics. In Nizami, Fizuli, “Turkish language”, “Kitabi-Dada Gorgud”, “language of Oghuz tribes”, “our language” which is a potential equivalent of “your language” used in the epic “Koroglu” in the end of the Middle Ages from the beginning of the new period in Western European sources the most important principle observed when systematizing the widely used “Tatar language” or “Turkic-Tatar language” in the orbit of the concept of “Azerbaijani language” is that the common name (Turkish, Oghuz, Tatar) is in the process of narrowing in terms of geographical coverage. In this case the relevant toponyms are referred to as a defining feature: Caucasus, Transcaucasia, Azerbaijan etc.

The most influential grammar books involved in the study are Mirza Kazim Bey’s “General Grammar of the Turkic-Tatar Language” (1846) and Jean Denis’s “Turkish Language” (1921). In these grammars the concept of “Azerbaijani language” is distinguished by specific linguonyms among the Turkic languages.

Among the scientific-theoretical literature used R. Eyvazova’s book “On the name of our native language” (2014) and A. Boran’s researching named as “Meaning and historical territory of the name of Azerbaijan” (2017) which interesting first of all because both the toponym “Azerbaijan” and also give a clear idea of the state of learning the linguonym “Azerbaijani language”. Since the first book is a work of linguistics and the second is a work of historiography: these works approach the

subject from different angles. A. Boran's book (2017) pays more attention to the etymology of the word "Azerbaijan" and shows that the word is likely to come from Greek, Persian, Turkic and other ancient languages. However none of these assumptions has been substantiated in a way that excludes the others.

The question of the origin of the word "Azerbaijan" is in fact not directly related to the subject of the present study. We are interested in the fact that after the middle of the XIX century this word became a part of linguonyms expressing the concept of "Azerbaijani language" as a place name, country name and finally a state name and gradually replaced the Turkic ethnonym: Azerbaijani Turkish and finally: Azerbaijani language.

3 Materials and Methods

In this research work a comparative-historical method is used.

For the first time the history of the concept of "Azerbaijani language" was systematically studied in this research work, the evolutionary process following the line "Turkic language" Place name + "Turkic language" → "Azerbaijani language" was followed on the basis of concrete materials. These materials are:

1. From literary texts either in the native language or in Persian;
2. Consists mainly of linguistic works written in Russian.

It should be noted that since the end of the XIX century and the beginning of the XX century the concept of "Azerbaijani language" has been the subject of extensive political and ideological discussions and often the scientific aspects of the problem have been left out of the discussion. Therefore in fact this period which will be the subject of a separate study was considered only indirectly with the aim of gaining a clearer picture of the boundaries and scale of the "fundamental" period in the history of the concept from the XI-XII centuries to the end of the XIX century.

The first aspect that determines the relevance of the topic is that a number of scientific and socio-political sources are skeptical of the linguonym "Azerbaijani language" and support the idea of calling it "Azerbaijani Turkish" or even "Azerbaijani (Azeri) dialect of Turkish". The current research argues that such a naming has already completed its historical mission at the beginning of the twentieth century.

The second point that actualizes the topic is the language policy pursued by the independent Azerbaijani state in modern times where the Azerbaijani language is one of the Turkic languages due to its ethnic origin as well as typological (phonetic, lexical, grammatical structure) independence. Finally it is necessary to take into account a third indicator that in the late 80s and early 90s of the last century when the Azerbaijani language was officially called "Turkish" there was a misunderstanding in the international community especially in a number of Turkological research centers. It has been debated which language is meant by "Turkish".

The formation of the concept of "Azerbaijani language" is directly related to the study of history from the methodological point of view "the problem of differentiation of Turkish (common Turkish language) into Turkic (new or modern Turkic languages)". However along with the general course of the differentiation of the Turkic languages the "mixing" or "long-lasting contacts" belonging to different periods as well as the "distractions" from the general course of the Turkish dialects in the concrete geography with the literary language are also in the focus of attention.

Thus it is observed that in the Azerbaijani language which belongs to the Oghuz group of Turkic languages, the features of the Kipchak and Karluk groups also have a certain place at different stages. It is true that until the XIX century the notion of the "Azerbaijani language" was marked by the general linguistic name "Turkish" which does not show such differences. Although the linguonymy "lisani-taifeyi-oguzan" (language of

the Oghuz tribes) in the XVI century manuscript of the epic "Dada Gorgud" distinguishes the concept of "Azerbaijani language" as an integral part of the general "Turkish language" in this distinction on the one hand the language is gradually divided into several Oghuz-Turkic languages and on the other hand the fact that the language of the Oghuz people rather than the Oghuz language is mentioned here means that the meaning of the expression ethnonym is still stronger and more prominent than the meaning of the linguonym.

At the same time from the methodological point of view it is interesting that from the beginning of the XIX century in official sources to express the concept of "Azerbaijani language" instead of "Turkish language", "Tatar language" (and its different variants: "Language of Caucasian Tatars", "Language of Transcaucasian Tatars" etc.) is derived from the tradition of administrative management of the Russian Empire. In the sign of the Turkic peoples the Russians who first came into contact with the Tatars tended to call all the Turkic ethnic groups they encountered "Tatars" and their languages "Tatar language": Central Asian Tatars, Siberian Tatars, Volga Tatars etc. This linguonym was gradually stabilized only as the name of a Turkic language of Kipchak origin — Tatar (with different dialects). After the collapse of the Russian Empire the end of calling Azerbaijanis "Tatars" and the Azerbaijani language "Tatar" shows that these names were in a sense an expression of imperial interests not "internal" but "foreign".

In general a look at the history of the formation of the concept of "Azerbaijani language" requires a distinction between the "internal" or natural factors in the naming of the language as well as the people "external" or unnatural factors as a methodologically important event. Sometimes such "foreign" interventions however paradoxical can occur in the form of an "internal" factor such as the replacement of the linguistic name "Azerbaijani" with "Turkish" without any serious discussions after the collapse of the Soviet Union (it is notable that the name of the people remained unchanged as "Azerbaijani people") was the result of such an unnatural intervention.

Although the first magnificent monument of Azerbaijani Turkish was "Kitabi-Dada Gorgud" the concept of "Azerbaijani Turkish" actually appeared in the middle of the XIX century with its different expressions according to which "Language of Caucasian Turks", "Language of Transcaucasian Tatars", "Azerbaijani dialect of the Turkic-Tatar language".

Along with the recognition of the ancient ideological and aesthetic roots of the epic "Dada Gorgud" the fact that it was formed in the early Middle Ages in the territory of Azerbaijan shows that its language is a manifestation of the Turkic language that existed in Azerbaijan. The toponymy of the epic confirms this.

In the late medieval manuscript of "Dada Gorgud" his name is presented as "Kitabi-Dadam Gorgud lisani-taifeyi-oguzan" i.e. "Dadam Gorgud's book in the language of Oghuz tribes". This concept of "language of the Oghuz tribes" is the predecessor of "Azerbaijani Turkic" and consequently "Azerbaijani language".

Persian-speaking Azerbaijani poets of the XI-XII centuries create certain ideas about Azerbaijani Turkic. R. Eyvazova writes: "Nizami Ganjavi ... wanted to write *"Leyli and Majnun"* in Turkic. However, in his letter to Nizami Akhsitan ibn Manuchohr I suggested that the ruler write in Persian not in Turkic which did not suit the feudal dynasty". In the letter to Akhsitan he says [7]:

*Torki sifət vəfa-ye ma nist,
Torkane soxən səza-ye ma nist.
An kəs nəşəf-e boland zayəd,
Ura soxan-e boland bayəd".*

Translation: It is not our fidelity to be Turkic (it does not suit us). We do not deserve to speak Turkish. A person born of a high lineage also needs a high word.

R. Eyvazova notes that Nizami who complains about the environment that does not appreciate the Turkish language writes in his work "Seven beauties" [7]:

*"Torkiyəmra dər in Həbəş nəxərənd,
Lacərm doğba-ye xoş nəxorənd".*

Translation: There is no Turkic in Abyssinia, No one eats a dovga as a meal.

E. Alibeyzade writes: "It is known that Nizami was close and connected with the Atabeyns, and the Atabeyns present themselves as a continuation of the Seljuks in Azerbaijan. So, there is no doubt about the variety of the Atabeyns. Who are the Derbent Caspians?"

Let's refer to at least one source: "Byzantine writers generally considered the Caspians to be Turks; Arab scientists called them Turks too. So, there is no doubt that the Derbent Caspians are also Turks".

But in what sense did Shirvanshah Akhistan insult Nizami and his people by saying:

"Turkic language is bad for our descendants, Turkic language is lacking for us ..."

The fact that Shirvanshah was the governor of Iran in Azerbaijan or in fact he was Azerbaijani tended to Persian and despised his own language and said that the great poet of nation write in Arabic or Persian instead of Turkic doesn't change the situation at all [1].

The concept of "Turkish language" in the presentation of Mohammad Fuzuli (XVI century) who wrote in Turkish, Persian and Arabic but gave greater importance to Turkish and raised it as a mother tongue requires a special explanation.

Fuzuli says in the preface of "Hadiqat us-suada"[15]: "Əgərçi ibarəti-türkidə bəyani-vəqayə düşvardür, zira əksəri-əlfazı rəkkik və ibarəti nahəmvardür, ümid ki, himməti-övlīya itmamiə müsaid ola və əncaminə müvəinat qıla:

*Ey feyzrəsani-ərəbii türkü əcəm,
Qıldun ərəbi əfsəhi-əhli-ələm,
Etdün füsəhayi-əcəmi İsadəm,
Bən türkəzəbandan iltifət eyləmə kəm".*

Translation: It is difficult to reflect events (in poetry) with the expressive power of Turkish because most of the words are short (i.e. limiting stylistic maneuverability in the poem) and the word combinations are far from smooth (comfortable, poetic pronunciation). But we hope that for the sake of the saints this problem can be overcome and a solution can be found. Poem:

*Oh, you who give intelligence to the Arabs, Turks and Persians,
You have made the Arabs the wisest of the people of the world,
You gave the Persian sages the breath of Jesus (with this breath
Jesus raised the dead),
Do not regret helping me, a Turkish-speaking.*

A.N.Kononov notes: "It is clear from Fuzuli's preface that he was not familiar with the previous proverbs in Turkic or did not need to remember them. Otherwise he would not have said in the preface that there were proverbs in Arabic and Persian that he would have been deprived of it and that he would not have written that his companions had asked him to create this work" [9].

Fuzuli's comparison of the Turkish language with the Arabic and Ajam (Persian) languages was of course traditional in the history of all-Turkic culture. In the XI century M.Kashgari compared Turkish with Arabic and in the XV century A.Navai compared it with Persian.

Y.V.Chamanzaminli notes: "The most beautiful pieces of Fuzuli's writings in Turkish are in the Azerbaijani dialect. However, the annexation of Baghdad to the Ottoman Empire

caused a shift in the language of Fuzuli: in the works written at that time, Fuzuli received the theoretical attention of his new readers. "Leyli and Majnun" was written in this influence" [16].

In his article "Fuzuli" written in 1925 J.Mammadguluzade leaves no doubt that Fuzuli is Azerbaijani and his language is Azerbaijani: "Fuzuli is Azerbaijani. Because the language is Azerbaijani. His school-literature has entered the minds of our poets, and a Fuzuli spirit is seen in all his works" [14].

The main historical reason for the appearance of the concept of "Azerbaijani language" under its own name is the formation of Azerbaijani Turkish as a result of the differentiation of Turkic languages. Beyond doubt if a language has its own ethno-social base, a certain geography of distribution and in many cases official-political protection it is natural that its name should differ at least from neighboring languages.

It is known that the differentiation of the Turkish language dates back to the early Middle Ages. The spread of the Turks from East to West over the vast geography of Eurasia, their membership in various political unions and their intensive and multifaceted relations with individual peoples gradually turned tribal languages (dialects) into vernaculars. It is possible that other (non-Turkish) peoples did not feel this difference at all in the beginning or did not take it into account at all but there are facts within the Turks that show this from the very beginning.

The first of them is the linguistic distinction of general (common) epics or the acquisition of regional linguistic qualities the most typical example is the "Koroglu" epic. "Koroglu" exists in all vernacular Turkic languages of the new period. This means that the subject of "Koroglu" is a manifestation of the inertia of differentiation that surpasses the standards of the written language of the Turks.

N. Jafarov notes: "Especially in the XVII-XVIII centuries Azerbaijan became a field of military, political and ideological struggle between Iran and Turkey. The spiritual and cultural renaissance, which gradually reached the level of quality, did not want to reconcile with the sorrowful situation in the country, instilled the spirit of independence, opposed the intervention. When "Koroglu" separated this side of Qaf from Anri, in fact, it reflected the same idea that was defined in the national public thinking" [8].

It can be assumed that the Azerbaijani "Koroglu" is the first mass monument of Azerbaijani Turkic or the Azerbaijani manifestation of Turkic. Therefore we can agree that one of the reasons for the poetic structural perfection, elasticity, intonation harmony of "Koroglu" is the language in which the epic was formed.

"Koroglu" demonstrates a number of features of Azerbaijani Turkic of the period of its formation — there is an interesting fact-episode in the saga that shows that Koroglu spoke Azerbaijani Turkish (in fact he was Azerbaijani Turk — A.G.) and "even did not know Turkish which was close to him" [8].

What is that fact-episode?

"... Koroglu, who came to Istanbul, wants to write a letter to a gentleman in the language of Khotkar, saying, "The person who gave you this letter is my sergeant. He should be respected in my office as well". However, seeing that Mr. Koroglu was a "tangled man", he wrote something else: "Mrs. Nigar, this man is a robber. Hang him when you arrive there!" Koroglu, not expecting his master, takes the paper and looks at it and says: "Don't think that I am illiterate. I said, you write so that it will be in your language. Write it again!".

When Koroglu said "in your language" he meant the Istanbul dialect of Turkish. And his own language no doubt was the language of the Azerbaijani. Koroglu — "Azerbaijani Turkish" [8].

4 Results and Discussion

The most visible demonstration of Azerbaijani Turkish in the written literature differentiated by the lines of M.Fuzuli, S.I.Khatai, Habibi, M.Amani, M.V.Vidadi is the language of M.P.Vagif. But unfortunately neither M.P.Vagif nor his contemporaries mention his name nor do they give any information about their language.

The first stage of the formation of the concept of “Azerbaijani language” is characterized by the emergence of the model “Azerbaijan + Turkish language” (and its manifestations). In our opinion it is impossible to ignore the two factors: the first of which is the ethno-political differentiation of the Turks and the second is the gradual strengthening of Russia's political and administrative control over the vast majority of Turkic space from the end of the Middle Ages to the beginning of the new era.

Political-administrative control inevitably applies its own advertising mechanism including peoples (and languages). But there is also a natural resistance: the traditional informal (non-standardized) names of peoples (and languages). Russia's invasion to the Caucasus and its occupation of this region has left a deep trace on the history of both Russia and the peoples of the Caucasus. “As the Russians became acquainted with the Caucasus (under which the Caucasus was divided into three parts: the Front Caucasus, the Mountainous or Central Caucasus and the Transcaucasia) they were surprised by the existence of a big number of peoples and ethnic groups” [4].

Observations reveal that Russia's military-political occupation of the Caucasus which lasted more than fifty years was a serious problem as well as its moral, intellectual and administrative conquest. However the imperial specialists involved were quite professional and they tried to correctly determine the ethnic origin of the peoples of the Caucasus of course mainly in terms of language.

In the first stage of the occupation process the Russians saw it as a disputed territory between Iran and Turkey but in fact as “ownerless” and considered its population simply “Caucasian”.

“Azerbaijani-Turkish language schools are being opened in the big cities of the Caucasus. A gymnasium was opened in Tbilisi (Georgia), an emergency school was opened in Ganja and two years later in 1932 emergency schools were opened in large cities such as Baku, Shusha, Nukha, Shamakhi and Nakhchivan” [2]. One of the missions of such schools was to prevent the influence of the Persian language and Iran in general in the Caucasus. “Because at that time all trade agreements and official documents, correspondence, etc. were conducted in Persian” [2].

In various Russian and Western European sources of the late Middle Ages and early New Age Turkic languages are generally referred to as “Tatar”, “Turkic-Tatar” and “Turkic” [9]. Originally an Azerbaijani Turk — Mirza Kazim Bey's “Grammar of the Turkic-Tatar Language” (1839) was published followed by “The General Grammar of the Turkic-Tatar Language” (1846).

A.N.Kononov writes: “Mirza Kazim Bey not only for the first time in Russian gives a detailed grammar comparing the Turkish language with the “Tatar” languages (Kazan, Siberian, Orenburg Tatar languages, but also the Azerbaijani language), he also clarifies the observations of foreign Turkologists (Jobber, David and others)” [9]. At that time the idea of “Turkish language” in Russian started to be distinguished by “Turkish language”: the first of which means “Azerbaijani Turkish” and the second “Turkic Turkish”.

A.N.Kononov in his research notes that in the middle of the XIX century I.N.Berezin who classified Turkic dialects used the expression “Aderbidjan” dialect [9]. Then he lists the most important works of the XIX century Russian Turkology dedicated to the Azerbaijani language called “Caucasian Tatar” or “Transcaucasian Tatar” which includes the followings [9]:

- “General grammar of the Turkic-Tatar language” (1846). M.A.Kazim Bey, Kazan;
- “Tatar grammar of the Caucasian dialect” (1848). T.Makarov, Tbilisi;
- “A practical guide to the Turkic-Tatar Azerbaijani dialect” (1857). L.Z.Budagov, Moscow;
- “Textbook of the Turkic-Azerbaijani dialect” (1861). Compiled by the teacher of Oriental languages at the Novocherkassk gymnasium Abdul Hasanbek Vezirov, St. Petersburg;
- “Turkic-Tatar-Russian dictionary with a concise grammar” (1864). L.Lazarev, Moscow;
- “Comparative Christomathy of the Turkic language, Osmanian and Azerbaijan dialects with the application of Turkic conversations and proverbs” (1866). L.Lazarev, Moscow.

V.V. Radlov specifies that while Christianized Tatars living in Eastern Russia call themselves “Tatars” not Muslims; but both Christian and Muslim Tatars call their language “Tatar language” [12;13].

Written by the French Turkologist Jean Deny and published in Paris in 1921 “Turkic Linguistics” (translated into Turkish by Ali Ulvi Elove) lists Turkic dialects as follows: Turkmen dialect, Azeri (or Azerbaijani) dialect, Caucasian dialects [5].

In the division of “Turkic-Tatar nations” the author unites Azerbaijanis (Azerbaijani Turks) under two names [5]:

- 1) Caucasian Tatars (Azerbaijanis);
- 2) Iranian Turks (Azerbaijanis).

It can be expected that both the ethnonyms and the linguonyms used by J.Deny reflect the ideas of the late XIX and to some extent the beginning of XX centuries. Of course the biggest issue in the late XIX and beginning of XX centuries was to call the Turkic languages (and peoples) by their names and the main administrative responsibility for this was borne by the Ottoman Empire, the only independent Turkic state.

Prominent researcher of Turkic languages V.V. Radlov mentions the names of the languages he studied in the “Experience of the Dictionary of Turkic Dialects” as follows: Azerbaijani dialect, Kazan dialect, Crimean dialect, Kyrgyz dialect, black Kyrgyz dialect, Tyumen Tatar dialect [11].

As can be seen there is no general principle in such naming but there is no artificiality. The author of “Experience” uses the names of Turkic dialects (languages) on the basis of the already established naming practice.

Article 18 of the “Kanuni-Asasi” (announced in 1876) which is considered both the first and the last constitution of the Ottoman Empire states: “In order to be employed in the state, it is necessary for them to know Turkish which is the official language of the state” [6].

This meant that the Ottoman state could not go beyond protecting the prestige of Turkic only on its territory. However there were certain conditions. Thus the name “Turk” did not become popular for a long time.

V.V. Radlov writes: “The Ottomans do not want to call themselves ‘Turks’, they always call themselves ‘Ottomans’” [12]. Then he investigating M.M.Nawwab's work notes that in the introduction to his commentary at the end of the XIX century M.M.Nawwab noted that “all previous commentaries were in the same language. That is, in Arabic, or Persian, or Turkish. But I will write in two languages: both Persian and Turkish” [13]. Along with “Turkish language” in “Tazkireyi-Navvab”, “Turkish”, “Turkish (Azerbaijani) language”, “Turkish and Azerbaijani”, “Azerbaijani language”, and most of the “Azerbaijani” expressions [12] were used.

5 Conclusion

The study of various linguonyms denoting the term “Azerbaijani language” in chronological order from the XII to the beginning of the XX century shows that the following models were developed: (until the 1930s) Turkish, Caucasian Turkish (or Tatar), Transcaucasian Tatar (or Turkish), Turkic-Azerbaijani dialect, Azerbaijani dialect of Turkish (or Tatar) language, Turkish (Azerbaijani) language, Azerbaijani language.

There were at least three important reasons for the variation of linguonyms in the nineteenth and early twentieth centuries:

1. The continuation of the idea of all-Turkic unity by inertia as well as the rise of the new Turkic movement to a new level.
2. On the contrary the emergence of a new generation of realist intellectuals who insisted on the use of the national literary language (especially in the press) which until then was considered a dialect and demanded that it have a different name from the all-Turkic.
3. Finally the formation and development of the ideals of the independent Azerbaijani nation (and state).

For these reasons the first conditioned variants of the linguonym “Turkic language” and the second, and third conditioned other variants that distinguished it from the all-Turkic union. As a result one of the versions – “Azerbaijani language” was chosen and found political and administrative approval and popularization in the late 30s of the last century. However observations illustrate that the “Azerbaijani Turkish” version also manifests itself in the Turkological literature although not systematically.

The history of the formation of the concept of “Azerbaijani language” begins in the early Middle Ages – from the formation of the epic “Dada Gorgud” to the end of the Middle Ages and the beginning of the new era. Although the term was generally expressed by the linguistic term “Turkish” at that time, a number of contextual attempts were made towards the end of the period which serve to emphasize that this “Turkish” is “our Turkish”.

In the new period especially since the middle of the XIX century the concept of “Azerbaijani language” like other concepts of Turkic languages is in search of a specific expression (linguonym). At a time when there was a need to name languages not in general but precisely the concept of “Azerbaijani language” is expressed by a number of experimental linguonyms that unite them “toponym + Turkish language (Turkic)”.

Although the linguistic term “Azerbaijani language” used episodically in the late XIX and beginning of XX centuries was formalized as an expression of the concept of “Azerbaijani language” in the late 1930s, the “Azerbaijan + Turkish language (dialect)” model is also used in various variants in the scientific literature. Continued development shows that linguonym is not fully stabilized.

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