

**THE 16th-17th CENTURIES “OGHUZNAME”
AND THE SEMANTIC ANALYSIS
OF ITS PAREMIOLOGICAL UNITS**

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ABSTRACT

There is no research on the semantic analysis of the paremiological units in the book “Oghuzname” (written in the 16th-17th centuries), in any academic folklore sources. It should be noted that the Oghuzs, who are considered the ancestors of the Turkic peoples, were one of the powerful peoples of the early medieval world. “Oghuzname” is a scientific book that combines cosmo-ethnogenic and calendrical myths, epics, narratives, proverbs, genealogies, proverbs, and examples of poetry of the Oghuzs. It is noted that the here studied Oghuzname is a Leningrad manuscript, a second copy of the original Oghuzname being kept in Germany. Although it is mentioned in the sources that this book was written in the Arabic alphabet in the 16th-17th centuries, in fact, the content of the book indicates that it was first written before the 6th-11th centuries. Most of the paremiological units in Oghuzname have not undergone any changes, due to their semantics, lexical and phonetic composition, and have survived to this day. However, there are enough phrases in the book that have undergone a certain transformation and that we do not come across in our modern language. From this point of view, the semantic analysis of paremiological units in the book is both relevant and attractive. In this study, interesting information about the book Oghuzname itself is given, and mainly some models of proverbs in the book are discussed and involved in linguistic analysis. These patterns are: 1) hard letter proverbs, 2) soft letter proverbs, 3) beginning-end proverbs, and 4) rhyming proverbs. As a result, we witness the inexhaustible stylistic riches hidden in the internal semantics of proverbs in Oghuzname, which indicates how wide the possibilities of image creation of our language are. *Keywords:* folklore, Oghuz, Oghuzname, proverbs, semantic analysis, hard letter proverbs, soft letter proverbs, beginning-end proverbs, rhyming proverbs.

INTRODUCTION

It has been known for a long time that the Turks of the 16th-17th centuries belong to the Oghuz people, like the Orkhon Turks, and thus, the Turks and the Oghuz are the same people. There are enough sources on this. V.V. Bartold (The author of more than 400 works on the history, geography, culture, literature and religion of the peoples of the Near and Middle East) and V.V. Radlov,

prominent Russian Turkologists of German origin, also have interesting studies on this [Bartold, 1962]. P.M. Melioranski writes that the best characterization and division of modern Turkish dialects was given by V.V. Radlov and he divided Turkish languages into eastern, western, Central Asian and southern parts [Melioranski, 1902, 150]. As Mahmud Kashgarli, an eminent Turkish philologist who is considered the founder of Turkology and lived and created during the Karakhanid state in the 11th century, wrote in his “Divan”, the Oghuz, who are considered the ancestors of all Turkic peoples, were considered one of the powerful peoples of the early medieval world. S.E. Malov notes that at that time, the Oghuz were considered to be the most numerous people of the Turkish khanate. It should be noted that, from the historical point of view, the grouping of Turkic languages according to the following distribution also belongs to Malov. This distribution is as follows:

1) the oldest Turkic languages: Bulgarian, Uigurian (yellow Uigurians), Chuvash, Yakut;

2) ancient Turkic languages: Oghuz (the language of ancient Turkic written monuments), Tofalar, Tuva, Uigurian (the language of ancient Uigurian written monuments), Khakas, Shor;

3) new Turkic languages: Azerbaijani, Gagauz, Kumandin, Kipchak, Pecheneg, Polovtsian, Salar, Turkish, Turkmen, Uigurian (Chinese or Eastern Turkestan Uigurians, Uzbek, Jigatai, Chulim;

4) the newest Turkic languages: Bashkir, Kazakh, Karakalpak, Kyrgyz, Kumyk, Nogai, Oyrot (mountainous Altai), Tatar (Kazan, Gasimov, Mishar, western Siberia) [Malov, 1951, 3, 6-7].

“Oghuzname” is one of the few works of the Oghuz whose territory stretches from China to the Black Sea in the 6th-11th centuries AD. Oghuzname is a broad concept that includes cosmogonic and calendar myths, epics, legends, proverbs, sayings, genealogies, poetic passages, in short, any artistic, historical, narrative information of the Oghuz (Bayat, 2004, 255). By the way, the Oghuznames are divided into two groups according to the type of text: 1) Historical and chronological oghuznameh; 2) Literary oghuzname [Bayat, 2004, 255-257].

Although the researched Oghuzname is written in the Arabic alphabet in the 16th-17th centuries, the content of the book actually indicates that it was written before the 6th-11th centuries (Oğuznamə, 1987, 4). Because, like every other nation, the proverbs and sayings of the Azerbaijani people, rich in wisdom and words, are the result of thousands of years of creativity, the expression of the people’s wise thinking in figurative and artistic language, and the generalization of life experience. In such a case, it would not be correct to say that the proverbs and proverbs in this collection are the product of one or two centuries. On the other hand, if Mahmud Kashgarli wrote about the Oghuz in the 11th century, then their history goes back to earlier years, as mentioned above. It is enough to show this fact that the ethnonyms “tokuzoğuz” (tokuzoghuz) (unit of nine Oghuz tribes), “oğuzbodun” (oghuzbodun) (the Oghuz people) or simply “Oghuz” can be found in the monuments in honor of Kultegin and Tonyukuk (6th-8th centuries), which once again confirms the above-mentioned ideas.

In the studied Oghuzname, which belongs to the Oghuz branch of common Turkic epics we are witnessing how the majority of paremiological units, despite the passing of several centuries, have remained unchanged in their semantics, as well as their lexical and phonetic composition. However, there are enough phrases that have undergone a certain transformation and are not found in our modern language. In this sense, the phraseology of Oghuzname is much richer than thought [Əsgərova, 2011, 163-179]. Therefore, in our opinion, the semantic analysis of the paremiological units rich in polysemantic expressions in the mentioned book is both relevant and attractive.

ABOUT OGHUZNAME

The 400 proverbs of this first manuscript called “Hazihi-r-risaləti-min kəlīmati Oğuznamə əl-məşhur bi – atalar sözü” kept in the Berlin library were first published by the German orientalist and diplomat Heinrich Friedrich von Dietz in Prussia. It is interesting why Oghuz proverbs were kept in Berlin and not in another place? After all, what do these proverbs have to do with Germans? In our opinion, it is connected with the name of the great German orientalist and diplomat Heinrich Friedrich von Dietz, who acted first as an ordinary embassy representative at the German (that time Prussian) embassy in Turkiye, and then in Istanbul (formerly Konstantinopol), acting as Prussian Minister-in-Charge, Ambassador Extraordinary and Plenipotentiary. To make what we have written clearer, it is enough to look at Diez’s work.

It should be noted that Diez, who highly appreciates “Proverbs”, a product of the rich life experience, outlook and creative power of the Turkish people, and considers it our national certificate, writes in Part I of his book *Monuments of Asia...*: “While other peoples have preserved their wise works, the Tatars (Diez calls us Tatar Turks) are the only people who have torn up their precious manuscripts... It’s good that at least this manuscript escaped the hands of the Tatars’ book enemies”. According to written sources, Duke Ernst, who was still in power in 1802, instructed U.Y. Zeetsen, who was traveling to the East, to buy and bring back ancient objects and valuable manuscripts for the palace with money. As a result, Zeetsen collected and sent 17 camel loads of ancient manuscripts and valuables to take to Germany. Diez himself enriched his library by collecting as many valuable and rare manuscripts as possible when he worked in Turkiye. In this way, tens of thousands of manuscripts and valuable works of art, which are our and the East peoples’ creative products, were transported to the West. Diez himself writes in his “Preface” to part 1 of the book *Monuments of Asia...*: “What is the use of keeping large quantities of Eastern manuscripts unused in all European libraries, including private libraries?” It is clear from this that Tatar manuscripts were not torn up, as Diez said, on the contrary, they were taken to European countries in different ways. All our pearls in the museums and archives of foreign countries, including our *Kitabi-Dade Gorgud* epic and other rare manuscripts were all transported abroad in this way. We read about it in the sources: the *Kitabi-Dade Gorgud* manuscript, kept in the Royal Library of Dresden, Germany, was first

discovered in 1815 by the German orientalist Heinrich Friedrich von Diez. Why no one else namely Heinrich Friedrich von Diez? We think we have explained the answer to this question above. But it's good that they took these pearls to their homeland, protected them like the apple of their eye and revealed them when the time came. Otherwise we would have lost many things. But thankfully, Diez, who greatly appreciates science and the creativity of Eastern peoples, unlike others, planned to prepare an anthology consisting of about 6 volumes by choosing the best of his manuscripts, but he was able to print only two volumes: *Monuments of Asia...* part I and II.

So now everything is clear. So, the second Leningrad manuscript of "Oghuzname" is a copy of the Oghuzname in Germany. It should be noted that about two thousand proverbs are included in this manuscript, which is preserved and kept under inventory number 121/58 (picture 1) at the Eastern Faculty of Leningrad (now St. Petersburg) State University (Oğuznamə, 1987, 4). The linguistic characteristics and literary-historical color of each sentence of this manuscript, included in the catalog under the name *Əmsali-türki* (Amsali-Turkish), inevitably attracts the reader's attention. Of course, the general value of these sayings, which have passed through the darkness of thousands of years to our days, are almost a part of our spirituality like the priceless pearls of the holy books, its unparalleled scientific and cultural value sheds light on the paths of our lives, and requires us to take special care and carry out new research on this written monument, which systematically conveys to us the pearls of language and thought of our great-grandfathers. Note that there is a copy of the manuscript in Germany in the archive of the Institute of Manuscripts named after M. Fuzuli of ANAS. This copy of the book was donated to Azerbaijan by the German scientist Ahmed Shmide.

As can be clearly seen from the upper part of the title page of the studied Oghuzname (photo 1), the name of both the book and its author are mentioned twice in the Arabic alphabet with a slight difference: *Əmsali-Məhəmmədəli* (Amsali-Mohammadali) or *Məcməül-əmsali Məhəmmədəli* (Majmaul-amsali-Mohammadali). This mentioned book begins with the sentence "Haza kitabi-Oğuznamə" (Haza Kitabi-Oghuzname), that is, "Bu, Oğuznamə kitabıdır" (This is the book of Oghuzname) (Əfzələddin, 2006, 12). On the same page, it is mentioned in French and Arabic alphabet that this book belonged to Yevgeny Timayev in the 19th century. Most likely, the writing in Arabic alphabet was written by someone else. On the top left side of the page, after the words "from Yevgeny Timayev's books", the date 1864 is written. Those words are also mentioned below. Under the second note, the letters "dal", "sin", "zad" and "ğeyn" are repeated twice, these letters again give the number 1864 with the *abjad calculation* (picture 1). On the last page of the book, after the words *Allahu ə'ləm bissavab* (Allahu a'lam bissavab) (God knows best), there is information about the date, place, purpose and author of the book, but it is difficult to read (photo 2). An Arabic note indicates that the work was completed on the fourth day of the month of Rajab. The hook-shaped line after this inscription, if not drawn at random, is equal to the number "1000" with a straight line, and together with the number 9 below it, is the number 1009. Based on that Hijri date, it is possible to say that the book was written at the end of

the 16th century or at the beginning of the 17th century (in fact, it was copied from another source). It is likely that this was not the 1st and last relocation. Because the copy itself, due to its calligraphic features, creates the impression of at least one or two centuries ago.

It can be seen from the manuscript that the book is not so voluminous, it consists of 78 unpaginated pages with fifteen lines on each page. According to the tradition of medieval manuscript books, at the end of each page, the first word of the next page is written in the lower left corner (Figure 3). It is true that occasionally we come across pages that do not follow this rule. It goes without saying that this happened due to the fault of the scribe who copied the page of the book, and in such a case, words or expressions that were not understood and could not be read were sometimes marked on the right and sometimes on the left of the page.

Inevitably, such a question arises: why a great book like “Oghuzname”, which deserves to be considered the foundation of Azerbaijani and Turkish proverbs and sayings from the point of view of idea-content, as well as linguistics, although it has been known to scientific circles for several hundreds of years remained in the archives in an unknown form, undiscovered and unexplored? After all, what is the secret and reason for this? Of course, there are many reasons here. We want to draw attention to the inner world of the book by mentioning only two of these reasons. One of these reasons is that researchers seem to have been distracted by the title of the manuscript in the catalog. Because it is known that at that time Azerbaijani and Tatar proverbs were usually presented to the press under the names *əmsali-türkan* (amsali-turkan), *əmsali-əcəm* (amsali-ajam) and *əmsali-tatar* (amsali-tatar). As mentioned above, the name of the manuscript we applied for was *əmsali-türki* (amsali-turkic). This did not attract the necessary attention to the book and thus this great book was forgotten. The second reason, in our opinion, is that the political situation and rigid ideology that dominated the Soviet historiography of the 20th century regarded the study of sources related to national history as a centripetal movement, and for this reason, the study of historical and chronological records was not allowed for a long time. After Azerbaijan gained independence, research in this field became more intensive.

It should be noted that many of the examples in Oghuzname can be found in many sources, including the same or, with a slight difference, in the *Kitabi-Dade Gorgud* epic, in the book *Təvarixi ali Səlcuq* (Tavarikhi ali Selcuk) (Selcugname), which is the only surviving work of the 15th century Turkish historian Yazichioglu Ali, written in 1436, and in many other sources. This shows how old and valuable the book is, and how relevant the research is.

DISCUSSION AND RESULTS

From the research it can be concluded that many of the proverbs in Oghuzname have undergone phonetic and lexical archaism compared to the modern language. Let's see some examples in the table below:

Proverbs in "Oghuzname"	Proverbs in the modern language
Beş barmaq düz degildir	Barmağın beşi də bir deyil [All five fingers are not the same]
Bilməzəm demək can qolayıdır	Bilmirəm deməkdən asan şey yoxdur [Nothing is easier than saying I don't know]
Cahil vaxtsız xoruz kibidir	<i>Vaxtsiz</i> banlayan <i>xoruzun</i> başın kəsərlər [An ignorant person does not know what to say and where to say it.]
Çox yemək heyvan sifətidür	Çox yemək heyvana yaraşar [Eating too much is an animal characteristic]

We witness that most of the proverbs in Oghuzname have not suffered from phonetic and lexical archaism compared to the modern language:

Proverbs in "Oghuzname"	Proverbs in the modern language
Allah sağ gözü sol gözə möhtac eyləməsün	Allah sağ gözü sol gözə möhtac eyləməsin [May God not make the right eye need the left eye]
Allah öldürmədiyin kimsə öldürəməz	Allah öldürmədiyin kimsə öldürə bilməz [No one can kill what God has not killed]
El keçdüğü köprüdən sən də keç	El keçdüyi körpüdən sən də keç [Together live, together die]
Ağlama ölü üçün, ağlagil dəli üçün	Ağlama ölü üçün, ağla dəli üçün [Don't cry for the dead, cry for the mad]

Of course, there are an infinite number of sources that prove the origin of Oghuzname to be more ancient, which cannot be counted or written down. But we are not going to touch on this point, because it is the subject of a separate study.

In this article, some models of proverbs in Oghuzname have been discussed and their position in the history of literary language has been determined by engaging in linguistic analysis. These patterns are: 1) hard letter proverbs, 2) soft letter proverbs, 3) beginning-end proverbs, and 4) rhyming proverbs. There are many hard letter proverbs in the book. Note that these terms are used by us for the first time. First, about the hard letter proverbs. The main feature of such proverbs is that all the vowels in the text are hard vowels. For example, *Azacıq aşım, qovğasız başım* (The food is scanty, but the head is without worries.) As you can see, all vowels are hard vowels: a-a-1-a-1-o-a-1-a-1.

1. EXAMPLES OF HARD LETTER PRONOUNS IN OGHUZNAME (only vowels a, ı, o and u are involved)

- *Açıq ağız aç qalmaz* [An open mouth does not stay hungry (He who knows how to express his wishes in the right way will get them in the end)];
- *Ağırlayanı ağırlarlar* [He who is burdened is burdened];
- *Alan satandan umar* [The buyer expects respect from the seller];
- *Andıran anıq, qurbağa tanıq* [A liar has a witness];
- *Anız basdın, qar basdın* [Stepped on stubble, stepped on snow];
- *Arğ arınar, ad arınmaz* [The earth is purified, the name is not purified];
- *At muraddır* [Horse is wish];

- Ayudan qaçup, donuza uğrama [From bad to worse/ Out of the frying-pan into the fire];
- Azacıq aşım, qovğasız başım [The food is scanty, but the head is without worries];
- Oğlana uyan qoca olmuş [The one who followed the young man became an old];
- Oğrı haramdan sağınmaz [A thief does not avoid the forbidden];
- Oğruya taş andırma [Don't throw stones at the thief];
- Oğuz yumundan baymışdır [Oguz was enriched with blessings];
- Utananın oğlu-qızı olmaz [He who is ashamed has no son or daughter];
- Uyur ardınca oyanuq olur [Every night has its morning];
- Uyur yılanın quyruğun basma [Don't step on the sleeping snake's tail].

2. SAMPLES FROM THE SOFT LETTER PROVERBS (only the vowels e, ə, i, ö and ü are included)

If all the vowels involved in the text are soft vowels, then such proverbs are called “soft letter proverbs”. It should also be noted that there are enough examples of poems written in hard and soft letters in the literature of Azerbaijan and Turkiye. Below are examples of soft letter proverbs in Oghuzname.

- Əcəllə əcəlli söyləşər [Only a dying man can speak to death];
- Əl əldən üstündür [Five fingers – they're not all the same];
- El ilə gələn qərə gün düğündür [The black day that comes with the crowd is a wedding];
- El keçdüğü köprüdən sən də keç [Cross the bridge that the crowd crosses];
- Ər dövləti ər öldürər [A strong state can be overthrown by a brave man];
- Ər ər gərək, övrət övrət gərək [A man should be a man, a woman should be a woman];
- Ərli övrət – bəkli övrət [Married wife – strong wife];
- Eş eşi göstərər [A man is known by his company];
- Eşəgə gücü yetməyən səmərin dögər [He doesn't have enough strength to beat a donkey, he beats the donkey's saddle];
- Eşəgün ölümü itə düğündür [When the donkey dies, the dog celebrates];
- Eşək yükü eşərək [Unshoeing a dead donkey];
- Etdügin eymək ərlək degildir [The sin you committed is not a man's act];
- Ətmək kəsmək hünərdir [Cutting bread is a courage];
- İl ili bilür [Each year gets worse than the last];
- İnak südüne görə mələr [Cow bleats for its milk];
- İşi göz yeyər [Eyes are not afraid of work];
- İşi işləyən könlüdür [It is the heart that works];
- İssiz yerləri keyiklər bilür [Gazelles know the deserted places];
- İti öldürən sürüyü bilür [He who kills a dog drags him];
- Ölüm-dirim bizimçündür [Life and death are for us].

3. ƏVVƏL-AXIR ATALAR SÖZLƏRİ (beginning and end proverbs)

The main feature of such proverbs is that the sentence begins with the same letter and ends with that letter. It should be noted that “Beginning and end proverbs” were first studied by Kh. Memmedov [Memmedov, 2023, 21-35]. Some examples of beginning and end proverbs found in Oghuzname:

- Alma saruyı, satma saruyı, məgər tavarun qulanı ola [Don't buy gold, don't sell gold, be a slave to the earth];
- At yerinə eşək bağlama [Don't tie a donkey instead of a horse];
- Atı arpasıyla talaşdırma [Don't grind the horse with its barley];
- Atına binüp atın arayanlardan olma [Don't be one of those who seek his horse after getting on your horse];
- Ər də düşər qərə bəxtə, övrət də düşər qərə bəxtə [Husband may be unlucky, wife also may be unlucky];
- İki kişiyə bir kələçi [One gurut (dried Caucasian milk in the form of balls) for two men];
- Kimə əmək, kimə yemək [For someone labor, for someone food];
- Kişiyə əvvəl can gərək, andan cahan gərək [Health first, then the rest / A man needs a life first, then a world];
- Kələnin sufisindən / sofisindən, türkün avamından qorqmaq gərək [One should be afraid of the Sufi/sophi of the slave and the illiterate of the Turk];
- Nə çiğ yi, nə qarnın ağrısın [No raw food, no stomach ache];
- Nə ikən yavuz olkim, asılasan, nə ikən yavaş olkim, basılasan [Don't be strong, they'll hang you, don't be calm, they'll crush you];
- Nərdübanı tam üstinə çəkmə, aqibət sarqup enərsən [Don't pull the ladder all the way up, you'll need to go down];
- Nəsin sən bir istərsən, həbibim, həqiqət, səni bin istər nəsin [If you want your lot once, my dear, the truth is, your lot will want you a thousand times];
- Qulun yoğ isə, güyüğün də mi yoq?! [If you don't have a slave, don't you have a sweet tongue?!];
- Quşda süd yoq, qatırda qulun yoq [There is no milk in a bird, there is no foal in a mule];
- Rəncbər rəncbərdən betər [A farmer is worse than a farmer];
- Rəncbərin öküçi semüz olur, amma öküz isə müz olsa, kəndüsi arıq olur [Ranjbar's oxen are fat, but if his oxen are fat, he himself is thin];
- Rum eli əmanətindən bayır [The Roma people are known for their reliability];
- Ruspinin könləgi ondur, toquzun elə geydürür, birin kəndü geyir [He who has a pure heart has ten shirts, nine he shares and one he wears himself];
- Ruzigar əsicək düzəsər [When the wind blows, it blows straight].

4. RHYMING PROVERBS

In the studied Oghuzname there are enough *rhyming* proverbs that tell about the greatness and thinking of the rich spiritual world of our people. It is very

important to study the semantic nature of these examples, which have their own characteristics due to their expressiveness and emotional qualities and are valued as a means of imagery and high expressiveness more than the usual lexical unit. Rhyming proverbs can be classified as follows:

1. Two-rhymed or double-leaved proverbs;
2. Three-rhymed proverbs;
3. Four-rhymed proverbs;
4. Five-rhymed proverbs, etc.

It should be noted that the study and classification of “proverbs with internal rhyme” is also connected with the name of Kh. Memmedov [Memmedov, 2023, 21-35]. In the Oghuzname we are studying, we find two models of such proverbs: two-rhymed proverbs and three-rhymed proverbs. Two-rhymed proverbs (sometimes the phrase double-leaved) are more pronounced. Cross rhymes are shown in bold. Let’s focus on some examples:

- Ağlama **ölü** için, ağlagil **dəlü** için [Don’t cry for the dead, cry for the crazy];
- **Atası** ölən öksüz qalmaz, **anası** ölən öksüz qalur [A man becomes an orphan when his mother dies, not his father];
- Azacıq **aşım**, qovğasız **başım** [The food is scanty, but the head is without worries];
- Əkən **biçər**, qonan **köçər** [He who sows reaps, he who perches moves];
- Ər **ondur**, toquzı **tondur** [Courage is ten, weapon is nine];
- Ərgənün qazancını **it** yer, yaqasını **bit** yer [The dog eats the young man’s earnings, the louse eats his collar];
- **Ərli** övrət – **bəkli** övrət [Married wife – strong wife];
- Əvvəl **hesab**, andan **qəssab** [First the account, then the butcher];
- Əvvəl **təam**, andan **kəlam** [First the food, then the word];
- İyadən **bölür**, inləyən **ölür** [He who owns divides, he who moans dies];
- Ol yerə ki, **bol** verə, qalmışlara **yol** verə [To some God gives abundant food, to others He gives a way and an opportunity];
- Oturandan **yatan** yeg, əski bezdən **kətan** yeg [A sleeping man is better than a sitting one, linen is better than old rag];
- Ögəy **ana**, ocağa **yana** [Let the stepmother burn in the hearth];
- **Udsuz** ev, **qutsuz** ev [A house without a tree, a house without abundance].

THREE-RHYMED PROVERBS:

- Ata baqma, **tona** baqma, **cana** baq, gir, könül içindəki **soltana** baq [Don’t look at the horse, don’t look at the dress, look at the life, enter, look at the soul in the heart];
- **Aftan** olsun, **oftan** olsun, dək oğlana **qaftan** olsun [Be it early, be it late, let the boy have clothes];
- Eşəgün **dişini**, kosaanın **yaşını**, Allahın **işini** yenə Allahdan qeyri kimsə bilməz [No one but God knows the donkey’s tooth, Kosa’s age, God’s work];
- Ərənlər tağa yürü **demiş**, yürüməmiş, kəndüləri **yürümüş** [Brave men asked mountain to approach them, it didn’t and they themselves moved towards it / If the mountain does not go to Mohammed, Mohammed must go to the mountain].

CONCLUSION

Thus, from the point of view of the principles of folklore poetics, we witness that in the internal semantics of proverbs in *Oghuzname*, inexhaustible stylistic riches and mysterious beauties that cannot be written down are hidden, and in them, the possibilities of the ability of our language to create images are revealed, which serves as a reliable foundation, a powerful foundation for beautiful and unexpected artistic-aesthetic discoveries and stylistic findings.



Picture 1

Picture 2

Picture 3

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