

Illusion in linguistics, genetics and other branches of science

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Abstract: A leading Armenian journalist has made numerous mistakes in linguistics, biology, politics, theology, history, art, culinary et.al.in the article ‘Что ждет шахидов в Раю...’, published online under the heading ‘Мир Вокруг Нас’. Today when integration of science and technology occur in the global scale any existence is impossible in isolation. The similar necessity was before too. It’s not an exception that owing to joint residing they also used the same tools of ancient life after their resettlement to Azerbaijan. However they restlessly allege that all of these belong to them since the ancient times. Examples on linguistics, genetics and other branches of science obviously proving that deny all these illusions are brought. Also a comparative linguistic analysis of some terms in English, Russian, Azerbaijani and Latin is provided here.

Keywords: Aboriginal, Autochthon, Biodiversity International, Endemic, Genepool, Landrace, Vernacular

Research and Discussions

Education is known to be a continuous process in life, usually defined as the process of training and developing the knowledge, skill, mind and character of people, exposing the latent abilities of individuals so that they may be useful to themselves and the society. As the oldest industry, it is the main instrument used by societies to preserve, maintain and upgrade their value system. The importance of education in the quest for national development has therefore made many nations (especially developing ones) to institute many programmes, which hopefully, will remove such nations from economic, social, cultural and political abyss [1-2].

The word ‘шахид’ – comes from Arabian ‘shahid’[ʃɑ:ˈhɪd] – means a witness of an accident, fact or occurrence that is heard, seen, felt at least by any sense organs [3]. Right the above-mentioned author that wanted to write – was ‘шәхид’(Russian pronunciation) ‘shahid’[ʃæˈhɪd] and not ‘шахид’(‘shahid’[ʃɑ:ˈhɪd] – in English their spelling is the same but pronunciation is a bit different); the meaning of the first word is: courage, the fallen for somebody’s country, faith, rightful cause or idea [4-5]. Concerning to the grapes, a glass of wine and black-eyed maidens in the Paradise as he had stressed in his article are also absurdity and nonsense. Even this person’s surname who guesses himself a philosopher comes from Turkish i.e. the root of the surname ‘Garegun + yan’ is a kind of fluent pronunciation corrupted and distorted by Armenians

word-combination of Turkish language Oghuz branch ‘black day’ – that means (as a noun) ‘hard day’ and (as an adjective) ‘unfortunate wretch’; the ending ‘-yan’ is a borrowing from the neighbour Persians that was derived from the ancient Sanskrit; it means possessive case of plural nouns and equals to the Russian endings ‘-ов [əv]’, ‘-ев [jev]’. The author lived among the Turkish-speaking population within the period of over some 50 years of his life and doesn’t know the difference between these above-mentioned two words (by the way both of them come from Arabic). And how could he know the Arabic so good in order to dare so prejudgedly analyzing the Sacramental Book?!

However it must be confessed that so-called Garabagh Armenians – the people who lived in Garabagh Region of Azerbaijan and Baku up to 1990 mainly have been masters of their own business – whether a tailor, a taxi driver, a turner, a canalization worker, shoemaker or an illegal and clandestine workshop owner. There were also reputable and worthy people among them differed from lots of other Armenians. I had many friends as: a lecturer of the Marxism and Leninism University – assistant professor Rudolf Nikolayevich Danielyan; his spouse – a lecturer of the Institute of Russian and Literature – assistant professor Svetlana Asaturovna Nasiri (Armenian of Iranian origin); their daughter – a teacher of the Baku school № 132 – Suzan. I’m missing them at present! Unfortunately I know nothing about their fate since 1990. By the way there were no Armenians in

Azerbaijan up to 1783. If anybody will have a suspension I recommend looking through the book 'The Caucasus' – author of which is a Russian duke V.L.Velichko [6]. Much useful information could the Armenians find there. The so-called Garabagh Armenians were those habitants settled from Iran, Syria and Turkey. According to the initiation of Russian Tsar Regime they were provided with the chance of purposeful settlement in the former Garabagh Province of the Northern Azerbaijan where they were founded consequently. Majority of the population there was Azerbaijani. This migration was continued in accordance with the Turkmenchai Treaty; 40.000 Armenians were resettled from Iran and Turkey in 1928 and later on 84.000 Armenians were resettled from Adrianople (The Ottoman Empire – the former Turkish empire in Europe, Asia and Africa which lasted from the late 13th century until the end of World War I) to Daghyg Garabagh (Nagorniy Karabakh – Russian version) [7].

I wonder by the fact that the author of the said article has got a bit imagination about: neither the Azerbaijani language, nor its etymology, nor culture of everyday life, nor theology; about his own history he telltaley and mockingly makes statements in the mass media accessible for the whole world. It's a dilettantism and very nonqualified for a journalist-professional who strikes a knockout blow onto his own Armenian journalism first of all.

There exist some people who have got no high idea like: mother, native land, honour, dignity, bravery so on that they dream about beatific vision and material value only but unfortunately not about moral value, i.e.about 'the black-eyed maidens', 'a bunch of grapes' and 'a glass of wine' as it's stressed in the article. – It is his morbid imagination I think; sacred books contain more deep thoughts and values than the 'black-eyed maidens'!

Furthermore the meal 'Khush' he imperceptibly and inoffensively considers as an Armenian national meal in his 'personal information'!? If it is so indeed, then explain please what contains a real 'Khush' Mr Garegunyan. – I will explain etymology of this word: 'khush' is not a Turkish word but it is not Armenian either; the word comes from Udin language (Caucasian Albans – an ethnos inhabited in the Northern Azerbaijan since the ancient times) and means 'the Moon'; as khush is a high-calorie meal it should be eaten in the early morning for breakfast in order human organism could digest it during a day. From this understanding khush had to be cooked on a slow fire since night. Sheep-breeders and cattle-

breeders cooked it from a young and healthy sheep in the moonlight. That is how has the word 'moon' i.e.'khush' derived. In Turkish this meal is called as 'kalla-pacha [kæll'æ - pətʃ'ʌ]' i.e.'head and legs' what mainly was the word derived from. To day the meal 'kalla-pacha' is known not only in Armenia but in the whole East. It's true that the reader has already got accustomed to similar Armenian tricks. I could give a number of examples: our national meal 'dolma'[dolm'ʌ] – second coarse stuffed mutton with appropriate species rolled in vine leaves; the word born from the infinitive 'dolmaq', 'doldurmaq'(Azerbaijani) that mean 'to fill', 'to be filled - наполнять, набивать (Russian); the word itself as a process means 'filling'(English) – "набивка, наполнение" (Russian). I wonder and how is it called in Armenian? – Stuffed meat rolled in a cabbage leaf is also called 'dolma'; however, hardly it is Azerbaijani as cabbage is not Azerbaijani agricultural variety. It is alien species. This kind of 'dolma' is called 'голубцы' by Russians which means 'stuffed cabbage roll'. National meal 'bozbash [boz'bʌj]' – the first course of mutton or beef pieces with fluid souse of tomato, some water, big pieces of potato and some pea; meat pieces are fat and big like in 'piti [pit'ɪ]' (Azeri) but piti is cooked in clayey bowls on a slow fire.

Just it's known throughout that ancient Turks were generally cattle-breeders, sheep-breeders, farmers and I'm proud of it. They were peaceful toilers, but martial and solidary to defend their native lands. Referred to the factor that sheep-breeders roamed from place to place (from plain meadows to highland pastures) within their own territory the Armenian propaganda shouts: 'That is, Turks were nomads!' – And I'm explaining: they never wandered from country-to country like Armenians and Gypsies did! It doesn't mean that Turks were far from ancient culture at all how Armenian journalism often shouts about this. I think giving few examples of the most ancient cultural heritage and their representatives like: 'Avesta'– a collection of sacred writings of Zoroastrianism, including the Songs of Zoroaster, epos 'Dada Gorgud (Korkud – Russian version)', epos 'Koroglu, a poet Hasanoglu, a poet and philosopher Nizami Ganjevi, the mathematic and Philosopher Nasreddin Tusi, a poet Muhammad Hadi etc. would be enough (I could give some more tens of examples).

To keep cheese fresh and not get spoilt for a long period they made sheepskin coat called 'motal [mot'ʌ]'. In the field of plant genetic resources they try to enlist lots of various species as Armenian endemics, vernaculars, landraces, aboriginals, natives, autochthons et.al.in every possible way; thus they

mentioned a question at IPGRI (the International Plant Genetic Resources Institute, at present is called Biodiversity International) and FAO (the United Nations Organization on the Foodstuffs and Agriculture). Iravan, Zangezur, Megri, Geokcha et.al. were primordial territory of the Azerbaijan State since the times of Shah Ismail Hatai that we have lost subsequently. During occupation of the territory they obviously have misappropriated its vegetation too. For instance: species, subspecies, varieties and forms of

plants including fruit plants like: apricot, quince, nut, vine, fig tree, almond, peach, hawthorn (*Crataegus*) et.al. The majority of them belong to the Genepool of the Azerbaijan Republic and its Plant Genetic Resources [8]. Referred to the Armenian sources it's possible to result tens of examples where the Azerbaijan varieties were appropriated in pirated way and presented as Armenian ones:

Apricot varieties:

Azerbaijani names	Armenian names	Azerbaijani names	Armenian names	Azerbaijani names	Armenian names
'Ağ Növrəstə'	'Спитак Новрест'	'Şalax' (i.e. worthy to Shahs)	'Еревани'	'Badam ərik'	'Нуш Циран'
'Ağcanabat'	'Агджанабат'	'Xosrovşahi'	'Хосровени'	'Əbutalibi'	'Авталиби'
'Bal yarım'	'Бал ярыми'	'Göycənbət'	'Кармрени'	'Təbərzə'	'Сатени'
'Sarı Təbərzə'	'Айгестани'	'Qorxmazı'	'Гаргар'	'Badamı'	'Нуши'
'Göy Badam'	'Каначени'	'Sarı Badam'	'Дегнануш'		

Pear varieties:

Azerbaijani names	Armenian names	Azerbaijani names	Armenian names	Azerbaijani names	Armenian names
'Bildirçinbudu'	1. 'Билдирчим Будум'; 2. 'Блдрчи Бди'	'Qızıl armud'	'Кзл армуд'	'Peğəmbəri'	1. 'Пайгумбер' 2. 'Пейгумбар'

Vine varieties

Azerbaijani names	Armenian names	Azerbaijani names	Armenian names	Azerbaijani names	Armenian names
'Ağ aldərə'	'Алдара Спитак'	'Dana burnu'	'Лалвари'	'Haçabaş'	'Апараты'
'Mələyi'	'Арени джерний'	'Naхçivan çəhraуı kişmişi'	'Джармир кишмиш'	'Təbrizi'	'Тебризени'

They also reiterate that wild sheep were domesticated by the Armenians first. Perhaps, Armenians act on the premise that residing in the

primordially Azerbaijan lands gradually 'privatized' them and consequently local flora and fauna enlist in their active too.

Table of comparative linguistic analysis of the used terms

English	Russian	Azerbaijani	Latin
endemic[ən'demik]	эндемик- эндемический	endemik-yerli	endemicus
vernacular[və'nækjulə]	Вернакуляр- свойственный данной местности	vernakulyar- doğma	vernaculus
landrace[ˈlændreɪs]	Ландрас- обособленный к данной местности	ləndreys-yerli mühitə uyğunlaşdırılmış	the term was used in 1975 only by J. R. Harlan
aboriginal[əbə'ri:dʒɪnəl]	абориген- местный (о флоре, фауне)	aborigen-ilkın, mənbə	aborigines
native[ˈneɪtɪv]	натив- врожденный,	nativ- doğma, təbii	nativus

	находящийся в природном состоянии		
autochthon[о:ˈtɒkθən]	автохтон- коренной	avtoxtɒn	autochthonous – came from ancient Greece – autochthon
hawthorn[ˈhɔ: θo:n]	боярышник	yemişan	<i>Crataegus</i>
gene pool[dʒi:nˈpu:l]	генофонд	genefond	<i>copiae genetica</i>
plant genetic resources [plɑ:nt dʒiˈnetik riˈzo:sɪz]	генетические ресурсы растений	bitki genetic ehtiyatları	<i>copiae geneticae planta</i>
biodiversity [baɪəʊdaɪˈvə:sɪti]	биоразнообразие	biomüxtəliflik	biovariantia
Biodiversity International [baɪəʊdaɪˈvə:sɪti ɪntəˈnæʃnəl]	Международная Организация по Биоразнообразий	Biomüxtəliflik üzrə Beynəlxalq Təşkilat	biovariantia internationalis

CONCLUSION

Today when integration of science and technology occur in the global scale any existence is impossible in isolation without doubt. The similar necessity took place before too. It's not an exception that owing to joint residing the Armenians also used the same tools of ancient life after their resettlement to Azerbaijan. However they restlessly allege that all of these belong to them since the ancient times. Just it is absurd! Examples on linguistics, genetics, history and other branches of science obviously proving that deny all these illusions have been brought. Also a comparative linguistic analysis of some terms in English, Russian, Azerbaijani and Latin is provided here.

I think it is time to give the works them by scientists of all branches even if it'll be necessary to come off their important researches; to refute similar thoughtless contentions. To our greatest regret for similar misinformation of the world community the provokers every time remain unpunished and still go scot-free.

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