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MAIN COMMON ASPECTS

OF THE ADDRESS FORMS RELATED TO KINSHIP IN AZERBAIJAN AND ENGLISH LANGUAGES AND ITS PSYCHOLOGICAL ASPECTS

PRINCIPALES ASPECTOS COMUNES DE LAS FORMAS DE DIRECCIÓN RELACIONADAS CON EL PARENTESCO EN AZERBAIYÁN Y LOS IDIOMAS INGLESES Y SUS ASPECTOS PSICOLÓGICOS

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ABSTRACT

The aim of this article is to analyze the semantic and emotional functions created by the use of kinship terms as a form of address in dialogic texts selected from Azerbaijani and English dramas. The use of different kinship terms regarding age, gender, and social affiliation were identified on the optics of sociolinguistic, pragmalinguistic and cognitive study of such expressions. We compare the reference forms expressing kinship in the languages of peoples with two different cultural carriers and to investigate the traces of extralinguistic factors in language and culture through application forms. It was found that application forms in Azerbaijani and English languages perform several functions; they depend on the circumstances in which these forms of appeal are spoken, and simultaneously, is closely related to the aim of their utterance. The main aim of such dialogues is to influence the addressee; therefore, the emotional impact was more prominent in such appeals. Such forms of address are often used as related words when performing various emotional functions. In addition, words like father, mother, grandfather, uncle, aunt, brother, sister, cousin, and other relatives are used in the appeal at different times in the Azerbaijani and English languages and have a strong emotional effect among the talkers.

Keywords:

kinship terms, social environment in speech, psychological aspects of speech, address forms, sociolinguistic.

RESUMEN

El objetivo de este artículo es analizar las funciones semánticas y emocionales creadas por el uso de términos de parentesco como forma de tratamiento en textos dialógicos seleccionados de dramas azerbaiyanos e ingleses. Se identificó el uso de diferentes términos de parentesco en cuanto a edad, género y afiliación social desde la óptica del estudio sociolingüístico, pragmalingüístico y cognitivo de tales expresiones. Comparamos las formas de referencia que expresan el parentesco en las lenguas de pueblos con dos portadores culturales diferentes e investigamos las huellas de factores extralingüísticos en la lengua y la cultura a través de formas de aplicación. Se descubrió que los formularios de solicitud en azerbaiyano e inglés cumplen varias funciones; Dependen de las circunstancias en las que se pronuncian estas formas de apelación y, al mismo tiempo, están estrechamente relacionadas con el objetivo de su emisión. El objetivo principal de estos diálogos es influir en el destinatario, por lo que el impacto emocional en tales llamamientos fue mayor. Estas formas de tratamiento se utilizan a menudo como palabras relacionadas cuando se realizan diversas funciones emocionales. Además, las palabras como padre, madre, abuelo, tío, tía, hermano, hermana, prima y otros familiares se utilizan en el llamamiento en diferentes momentos en los idiomas azerbaiyano e inglés y tienen un fuerte efecto emocional entre los hablantes.

Palabras clave: Términos de parentesco, entorno social en el habla, aspectos psicológicos del habla, formas de tratamiento, sociolingüística.

INTRODUCTION

Nowadays, in world linguistics, directions like sociolinguistics, pragmatolinguistics, and cognitive linguistics deal with the study of the problems on language and society, language and culture, and language and cognition (Bouchard, 2023; Tendahl & Gibbs, 2008, 2008). Speech activity has become in one of the most important object of linguistic research, which not only predetermines the prospects for the development of science but also led to the emergence of new scientific problems (Poepffel et al., 2007). The sociolinguistic study of speech implementation of language units, and the study of speech manifestations depending on social status prepares the prerequisites for sociolinguistic studies in national linguistics (Rischel, 1992). Different investigations show that the expression of social signs in speech, speech labels due to social stratification. The change of address forms is relevant as a research topic in linguistics. In the speech, the rapid social stratification in society is indicated as the main reason for the increase in social differences.

Therefore, the study of sociolinguistic features in speech, especially the problem of changes in speech depending on social status, age, and gender, is becoming one of the important tasks of theoretical and applied linguistics. In this regard, researchers in Azerbaijani linguistics have begun to study the language on the basis of new scientific paradigms, to expand the scope of our language, to develop it comprehensively (Aliyeva, 2017; Eminli, 2015; Huseynov & Garajayeva, 2016; Jafarov, 2021). As a result of research conducted in Azerbaijani linguistics related to linguo-pragmatics, concepts and terms related to this field have been stabilized, certain principles have been formed, and certain laws of pragma-linguistics and pragma-linguistic units have been studied. Certain scientific-theoretical conclusions have been formed about the pragmatic features of the Azerbaijani language and their use in speech act situations, and much attention has been paid to the features of speech phenomena that are directly related to the native language. However, in spite of these advances, sociolinguistic research in Azerbaijani linguistics has not been carried out sufficiently, and there are still many problems of sociolinguistic analysis of the unique nature of our language open to research.

Researching language units at the junction of disciplines, at the junction of various scientific directions leads to interesting results. "Observations show that multidisciplinary linguistics not only anticipates interdisciplinary (for example: linguistics - philosophy, linguistics - mathematics, linguistics - sociology, linguistics - psychology, etc.) interests but also ensures the strengthening of mutual relations between its various manifestations (for

example: ethnolinguistics - sociolinguistics, sociolinguistics - psycholinguistics, psycholinguistics - cognitive linguistics, psycholinguistics - cognitive linguistics - pragma-linguistics, etc.) and it seems that the transition from interdisciplinarity (relationships between two disciplines) to multidisciplinary (relationships between multiple disciplines) is not only a quantitative but also a qualitative indicator in modern multidisciplinary linguistics (Jafarov, 2021, pp. 5–9).

Considering the above, the objective of this work is to analyze with a comparative approach the forms of kinship between the Azerbaijani and English languages. For this, classical texts from both languages are mainly addressed and methods such as Discourse Analysis, Critical Discourse Analysis, and Post-structuralist discourse analysis were used during the research. We based on the idea that the establishment of systemic relationships testifies to the completed integration of words in new meanings into the lexico-semantic system of languages, and the entry of syntagmatic description into the lexico-semantic system of the language determines the qualitative and quantitative transformation of the vocabulary as a whole.

DEVELOPMENT

The study object of pragmatolinguistics is speech conditions resulting from the action of communication. It goes without saying that communication studies the process of how we interchange information, pragmatics studies speech situations in this process, and subjective situations in the process of receiving and transmitting information. Therefore, the main goal of speech settings and pragmatolinguistics is to study the inner layers of the language, i.e., the pragmatic meaning of certain concepts denoted by language units, as well as to study the influence of speaker and listener factors on the speech situation or vice versa, to a certain extent, the speaker and the listener.

Communicators in a speech situation take into account not only the character of the interlocutor but also external factors. This, in turn, is related to the speech situation and conditions, which are affected by the state of the speaker and the listener during the realization of the speech (Eminli, 2015, p. 48). The appearance of communicators is actually associated with the social environment and social status. The appearance of the characters can be presented using the speech of the interlocutor or the author. When describing the type of interlocutor, her social status, position, age, and gender are taken into account, that is, when describing a female communicator, the lexical units involved in the description of a male communicator are

not used. When describing both representatives of the sex, only units specific to them are used, and signs are used that are selected taking into account the age, gender, position, and status of the described person.

When interpreting the socio-linguistic nature of the address forms due to family relations, it should be taken into account that, in addition to the formation of the relationship between the speaker and the listener, they also determine the nature of the continuation of the conversation, the communication between characters which reflects the various relationships between them (Huseynov, Garajayeva, 2016, pp. 48). Address forms are chosen depending on the communicants' social status in society (age, gender, position, profession), and social position in society, and when social roles change, address units also change as well. Such differentiation is related to the peculiarity of each nation, that is, its mentality.

The selection of address forms depending on age is mainly a unique feature of Azerbaijani communication culture. Usually, a small child does not address adults and parents by name but uses terms of kinship. Expressions such as father, grandfather, uncle, aunt, brother, sister, niece, or cousin (day-day, bibijən, gagash, kirva) are not only among people related to the family but also among people who are not related. They can be used even when you address people you don't know at all: (Aftil Eybi yoxdu, bacıqızı, işini gör, mən elə gedəsiyəm. Sonra yenə gələyəm (Çıxmaq istəyir). Almaz. Aftil dayı, bu mənəm nişanlımdır. Görərsən, o mənə hər şeydə necə kömək edər. Aftil. Allah eləsin, bacıqızı, Alah eləsin - (Aftil. It's okay, niece, do your job, I'm going to go. Then I will come back later (He wants to go out). Almaz.) Uncle Aftil, this is my fiancé. You will see how he would help me with everything. Aftil. God bless you, sister, God bless you (Jabbarli, 2005, p. 124). In this dialogue, Aftandil is a villager of Almaz and has no family relationship. Here, the addresses "uncle" and "niece" are used as labels and indicate the age difference between them.

There are a large number of purely lexical means of expression of various emotional states in the Azerbaijani language. For example: confidence, magnanimity, severity, openness, depravity, pain, pride, misfortune, trouble, vexation, panic, thrift, determination, zeal, care, indecision, irritation, anger, prejudice, resentment, grief, sadness, worry, fear, pain, mountain, horror, fear, courage, pleasure, trust, neglect, faith, perseverance, nervousness, enmity, suffering, pain, suffering, pride, claim, belief, suffering, reliability, goodness, etc. (Eminli, 2015, p. 59).

The address form -man- is often used in the Azerbaijani language, combines two meanings. This is initially

determined based on the text. The first meaning is still related to gender, and the second meaning is related to family relations, or it is related to a woman's appeal to a man. For example: Aftandil. A kişi, bəlkə elə pulunu verəcəklər- Aftandil. Man, maybe they will pay for it (Jabbarlı, 2005, pp.78); Aftil. A kişi olmaya sən qatırın ombasına da elə onda dəyib ki, axsıyır- Aftil. Without man, your mule's butt has been hit and it is limping (Jabbarlı, 2005, p. 83). Here the word man means gender. But sometimes a woman can address her husband as a man and a husband as a wife: Hacı Osman. - Come closer, let me see, my wife. The pillar of my house, come and sit next to me, how are you? My wife is my religion and my faith. My dear wife: Hacı Osman. - Yaxın gəl, görüm, ay arvad. Evimin sütunu, evimin dirəyi, gəl yanımda əyləş görüm, kefin necədir? Dinim, imanım arvad. Cah-calılm arvad. Gülpəri. - Bəri bax görüm, ay kişi. Bu gün sənə nə olubdur? Nə danışırısan? Çoxdanmı görüşməmişik? Ta nə deyim sənə? - Gulperi. - Let me see, man. What happened to you today? What are you talking about? Long time without see him? What can I tell you? (Hagverdiyev, 2005, p. 143). Here, man and wife address forms are used in the sense of spouse.

The second type of application form related to family relations includes address forms used by relatives outside the family. These address forms include uncle, aunt, cousin, etc. Address forms in dialogue text clearly reflect the influence of social relations on address forms. Historically, there have been very different forms of addressing women and men, big and small, children, the elderly, the state, the poor, the ruler or simple professional people. These forms reflect their social position. In such dialogues, the age difference should be expressed more in the application forms. For example: Sevil. - Ay əmi, ay əmi, getmə, bəri gəl bu biri evə keşm, tez tez. Balashın qonağı var, dedi, həyəətə zədə çıxmasın. Sevil. - Oh, uncle, oh, uncle, don't go, come back, come here, quickly. Balash has a guest, he said don't go into the yard (Jabbarli, 2005, p. 17). The word uncle is used as an address to the father-in-law. According to the national ethical rules, the word uncle and sometimes father is used as an address to the father-in-law. However, the words to father-in-law and mother-in-law are used as a form of address: On altı yıllık həsrətin oğulun Beyrək gəldi, axır! Qaynata-qaynana, muştuluq mana nə verərsiz? -dedi- Sixteen years of longing for your son Beyrak has come, finally! In-laws, what will you give me? - he said. In Azerbaijani, the words daughter-in-law, son-in-law, sister-in-law, and daughter-in-law can also be used as an appeal: Dilin üçün öləyin, gəlincügüm! Yoluna qyurban olayın, gəlincügüm! Let me die for your tongue, bride! Let me be a victim in your way, my bride!

In addition, in Azerbaijani language kinship terms are used as informal address forms (adults: child, niece, nephew; and younger ones use the terms uncle, aunt): Əlbəttəki, əmigəlini, siz elə mənim anam yerində və anamsıınız - Of course, cousin, your role in my life is the same as my mother's (Jabbarli, 2005, p. 38). Ah, əmi, Sitarəni aparıblarmı? Ah, uncle, did they take away Sitara? (Jabbarli, 2005, p. 54). Qardaşoğlu, sən elə doğurdan lağlağı imişsən, Brother, you are a mocker from birth (Jabbarli, 2005, p. 43); Xala, qlava bəyin şikayətində görə oğlun Vəliqulunu tutub qatdı dama - Aunt, due to the complaint of Mr Glava, your son took Valigulu and brought it to the roof (Mammadguluzade, 2004, p. 76). Apar, qardaş, apar o ərizəni apar! - Take it, brother, take it... take that petition! (Mammadguluzade, 2004, p. 81).

Another form of address used in the Azerbaijani language is equivalent to the word brother. This form of address is the lexeme "dadash". This application form has two meanings. The original meaning is "brother", and the meaning is "elder brother": Dadaş, vallah anam yalan deyir - "Dadash, swear to God, my mother is lying" (Mammadguluzade, 2004, p. 79). Dadaş, bir az səbr buyur, mən bu cavanlardan bir -iki sorğu sual edim. - Dadash, please be patient, I will ask these young men one or two questions (Mammadguluzade, 2004, p. 81). The word "dadash" in the modern Azerbaijani language is outdated and used in some dialects.

If we compare to English, the words and expressions used in the appeals related to gender and age in the family - nephew, my noble uncle, cousin, daughter, A credulous father (trustful father), a brother noble (noble brother) are more developed: Speak nephew, were you by when it began? (Say, my nephew) (Shakespeare, 2008, p. 18); My noble uncle, do you know the cause? (Noble uncle, do you know the reason?) (Shakespeare, 2008, p. 22). Good morning, Cousin (Good morning! cousin - the son of my cousin) (Shakespeare, 2008, p. 22); I came to talk of, tell me daughter Juliet, how stands your disposition to be married? (Shakespeare, 2008, p. 44); Edmund: ¡A credulous father! And a brother noble, (My trusted father and noble brother! / Whose nature is so far from doing harms, / That he suspects none: on whose foolish honesty/ My practices ride easy! I see the business. / Let me, if not by birth, have landed by wit:/ All with me meet that I can fashion fit (Shakespeare, 2011, p. 23).

The forms of address used in the speech of the nobility in English indicate that there are different addresses between social classes. The forms of address differ depending on the social status of the speaker, as well as on the attitude of the speakers to each other. Words indicating kinship in English, such as father, my son, my daughter,

and uncle are used as a form of address in the speech of religious figures and when addressing real relatives: In a young man's address to the holy father, both the word Pilgrim (holy) and simply Good Pilgrim, you do wrong your hand too much / Which mannerly devotion shows in this, / For saints have hands, that Pilgrim's hands do touch, And palm to palm is holy Palmers' kiss (Shakespeare, 2008, p. 68).

In English, sometimes only the word father is used: Good morrow father. The holy father's appeal to the boy: Young son, it argues a distempered head / So soon to bid good morrow to thy bed (Young son - the holy father's appeal to the boy) (Shakespeare, 2008, p. 102). In the texts, the word father is also used in the expression Spiritual father: With Rosaline, my ghostly father no, / I have forgotten that name, and that name's woe (Shakespeare, 2008, p. 102). In English, the word "son" is a commonly used form of address. It is mainly used by parents to address their children. But it can also be used to express the age difference: Be a plain good son and homely in thy drift, / Riddling confession, finds but riddling shrift (Shakespeare, 2008, p. 102).

Although the word "my son" in the Azerbaijani language means kinship, it is a form of address used to bridge the age gap. Such units in the culture of communication in the Azerbaijani language are characteristic of the speech of older communicators and are actively used in modern communication. In historical texts, kinship terms among representatives of the upper class are found mostly in the family circle, in informal speech. In the official speech, these kinship terms were replaced by high spirits.

Words indicating color and duty are usually used, and social status plays a role more than age in the addresses of communicators to each other. As it is known, the problem of gender separation of speech is one of the main problems of sociolinguistic research. The expression of gender separation of speech also gives interesting facts. In different works there are many such forms of appeal:

Rüstəm bəy: Allah sizdən razı olsun. Ancaq, oğlanlarım, tələsmək lazım deyil. Mən necə tədbir töksəm, o qayda rəftar edərsiz.. Səadət xanım: – Yaxın gəl, Hürü nənə, (yavaşdan) bir çətin işə düşmüşük, dərdimizə əlac, əgər bizi istəyirsən. Gülbahar xanım: – Hürü nənə, gətir ayaqlarından öpüm ki, gedib atamın xanımına dəyəcəkdir, gətir ağızından öpüm ki, gedib Fəxrəddini öpəcəksən... (İstəyir öpsün). Hürü: – Sən də bir yavaş görüm, ay qız. Səadət xanım: – Qardaş, biz heyvan deyilik, bizə insan deyirlər. İnsan olan kəsdə məhəbbət gərək, insaf gərək, mürüvvət gərək...

Rustam Bey: May God be pleased with you. But, my boys, there is no need to rush. You will behave in the same manner as I take measures... Saadat Khanum: - Come closer, Grandma Hürü, (slowly) we are in a difficult situation, cure our problem, if you want us. Mrs Gulbahar: - Grandmother Hürü, bring me a kiss on your feet so that you will go and touch my father's wife, bring me a kiss on your mouth so that you will go and kiss Fakhreddin... (He wants to kiss). Hürü: - Let me see you too, dear girl. Saadat: - Brother, we are not animals, they call us human. A human needs love, justice, and kindness. (Vazirov, 2005, p. 127).

Hacı Osman: – Yaxın gəl görüm, ay arvad. Evimin sütunu, evimin dirəyi, gel yanımda əyləş görüm, kefin necədir? Dinim, imanım arvad. Cah-calalım arvad. Gülpəri: – Bəri bax görüm, ay kişi. (həyat yoldaşı mənasında) Bu gün sənə nə olubdur? Nə danışsın? Çoxdanmı görüşməmişik? Ta nə deyim sənə? Hacı Osman: – Acığın tutmasını, arvad(həyat yoldaşı mənasında). Evimin bərəkəti... Evimin şamı-çırağı. (həyat yolbaşı)

Hacı Osman: - Come and see me, my wife. Pillar of my house, come and sit next to me, how are you? My religion, my faith and my wife. My dear wife. Gulpari: - Let me see, man. (in the sense of spouse) What happened to you today? What are you talking about? Long time no see? What can I tell you? Hacı Osman: - Don't be bitter, wife (in the sense of spouse). The blessing of my house... The candle of my house. (leader of life) (Hagverdiyev, 2005, p. 59).

On the concept of gender an interesting example is next: Hacı Osman: – Əleykəssalam, yaxın gəl görüm, a kişi, necə varsan? Kefin necədir? Uşaqların necədir? Əyləş, söylə görüm, yaylağa nə təhər getdin, nə təhər gəldin? - Hacı Osman: - Hello, come and see me, man, how are you? How are your children? Sit down, tell me, how did you go to the plateau and how did you come? (Hagverdiyev, 2005, p. 60). In English, the word boy expresses the concept of gender and kinship, but this word mainly expresses the meaning of gender as an address in English. In the language of religious figures, it can also express the age difference: Fetch me my rapier boy, what dares the slave / Come hither, covered with an antic face.

The main characteristics of address forms related to gender and age in English depend on national culture and change historically. Let's look at the examples: 1) Speak nephew, were you by when it started? (Shakespeare, 2008, p. 18); 2) Say, son of my brother, were you there at that time? (Shakespeare, 2008, p. 25); 3) My noble uncle, do you know the cause? good morrow Cousin (Shakespeare,

2008, p. 22); 4) I came to talk of, tell me daughter Juliet, how stands your disposition to be married? how do you look? (Shakespeare, 2008, p. 44); 5) Edmund: A credulous father! And a brother noble, / Whose nature is so far from doing harms, / That he suspects none: on whose foolish honesty/ My practices ride easy! I see the business. / Let me, if not by birth, have landed by wit:/ All with me's meet that I can fashion fit. My faithful father and noble brother, He speaks the truth and leaves no room for doubt. With their innocence, it's easy to play. I see clearly how to deceive them. I'm thankful for my innate sense, not born (Shakespeare, 2011, p. 131); 6) Good even to my ghostly confessor (Shakespeare, 2008, p. 132). O Holy Friar, O tell me, holy Friar, / Where's my Lady's Lord. Where's Romeo? (Holy Father, tell me where is Romeo? Where is my husband?) (Shakespeare, 2008, p. 172).

Then, as can be seen from the examples, kinship terms in English express kinship relations more often in dialogue as a form of address. In the Azerbaijani language, these terms act as an expression of age difference and social will in dialogues.

CONCLUSIONS

Understanding the parallels and distinctions in kinship expressions across various languages holds significance for multiple reasons. Kinship expressions are embedded within cultural frameworks and societal constructs, so investigating the familial systems of diverse languages permits us to comprehend the principles, values, and social structures of different societies. In addition, languages differ in their methods of categorizing and conveying familial connections. Examining these divergences enables us to acknowledge the extensive variety of human languages and the various approaches through which they encode social ties through analytical comparison. In addition, kinship expressions frequently undergo language interaction and borrowing. Analyzing the resemblances and differences in familial expressions can illuminate the historical exchanges between linguistic communities and the impact of one language on another.

As seen in this work, in order to determine the communicative types of address forms used in the Azerbaijani and English languages in a pragmatic aspect, it is necessary to illuminate the address forms in connection with the scientific and theoretical results obtained by modern linguistics and to re-study and classify them in the pragma-linguistic direction. As a result, it is important to research a number of issues such as communication and pragmatics, the theory of actual division and the pragmatic relationship of address forms, the analysis of call, request, imperative, and emotional forms of appeal, and their connection

with national ethnic thought and national perceptions, and their relationship with presupposition and implication. At the same time, it is known that there is a need to study live speech based on a sociolinguistic approach, to study address forms in written speech forms (mainly literary texts). The analysis of language units in terms of social isolation based on the language-speech principle, as well as the scientific justification of speech in the text under the influence of social factors in terms of speech conditions and speech situation, is also important.

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