

PROBLEMS OF DERIVATOLOGY IN THE DIALECTS OF NAKHCHIVAN

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Abstract: The article is valuable for enhancing the quality of education in language history, historical lexicology, and dialectology subjects, making it beneficial for students of philological faculties. At the same time, the article can aid in preparing multi-volume dialectological vocabularies and conducting investigations on lexical accents, offering new directions and materials. The dialects and accents of Nakhchevan feature a colorful and rich lexicon. Many words from ancient layers of Azerbaijani language are preserved in these dialects and accents, although some of these words are no longer used in modern language. Literary language is standardized through deliberate selection and substitution operations. Understanding its norms and adhering to them is essential for every cultured individual. In contrast, dialects represent the language of various regions and cities. Nakhchevan dialects and accents are distinguished from other group dialects - such as those in the east, west, and north - due to their lexical, phonetic, and syntactic characteristics. They also differ from southern group dialects. Studying the lexicon of these accents—the linguistic treasure of the Azerbaijani language—and comparing them with ancient Turkic monuments and modern Turkic languages, along with their accentuation patterns, holds great significance.

Keywords: Nakhchevan; derivatology; phonetics; morphology; syntax; dialects; accents.

1 Introduction

The article systematically investigates the issues of word creation and semantics in the Nakhchevan group of dialects and accents of the Azerbaijani language for the first time.

It is well known that accents serve as reliable sources that preserve existing facts from ancient periods of the language. Therefore, conducting historical-comparative investigations of accent words, identifying their formation models, and tracing accent words formed based on ancient Turkic roots in the Azerbaijani language area can help resolve numerous related issues. By comparing accent words in Azerbaijani with related languages and their ancient written monuments, and analyzing them from a historical-comparative perspective to determine their place in the broader Turkic language system, as well as conducting etymological investigations of words formed on ancient Turkic roots, this research can offer new theoretical insights into problems of historical lexicology. Analyzing accent words from the Proto-Turkic period, identifying some monosyllabic word roots, and clarifying phonetic semantics boundaries are also valuable.

2 Method

A comprehensive study of the dialects of the Azerbaijani language is one of the most pressing tasks of Azerbaijani studies. The descriptive, comparative, contrastive, comparative-historical methods used in the research reveal the patterns and features of the development of dialects. Many terms are considered in close connection with ethnography, history, and culture, which helps to reveal their essence.

3 Results and Discussion

Studying the ancient structure of word roots, the simpler derivation of words, less complex inflections in compound words, and investigating the relationship between sound changes and word formation substantiate certain theoretical theses. It is recognized that there are simpler laws governing language, with maintenance and form in mutual dialectical unity in the life of words, and understanding these historical dynamics sheds light on the origins of affixes and words.

The scientific exploration of these aspects represents crucial and urgent challenges in Azerbaijani linguistics.

Ethnolinguistic investigation of word creation in the Nakhchevan group dialects and accents explores the usage of stone and rock tools in Azerbaijani culture and daily life, revealing insights into the ancient history and traditions of the Azerbaijani people [5].

The essence and lexical meanings of stone and rock tools reflect their significance, such as “khardtashi” (a stone tool used to sharpen cutting tools), “dibax” (a large mortar for threshing salt, cereals, etc.), “kavar” or “chafar” (stone for filtering water), “atdashi” (a tool for threshing meat), “ahdash” (a commonly used stone tool), “aldashi” or “kirkira” or “kilkila” (handmill), “apbaxdash” (a stone tool for baking bread), and “dash akhur” (a channel stone tool for threshing grapes and extracting juice), among others. These tools often create new meanings through a process involving imitation of sounds, actions, and naming conventions, which are essential factors in defining root morphemes.

While the word “stone” is retained in some parts of these tools’ names, it becomes unnecessary in others. Typically, these word combinations consist of two components: the first component indicates the purpose of the tool, while the second denotes the material from which it is made. As the first part becomes widely used in language, the necessity for the second part diminishes. For instance, “khar”, “dibax”, “kavar” or “chafar”, etc.

In modern Azerbaijani literary language, word combinations that denote the material from which a tool is made transform the noun into an adjective, placing it as the first component of the combination. For example, “stone manger”, “wooden door”, “silver spoon”, etc. In such cases, the first component indicates the material, while the second denotes the object itself, forming the first type of defining word-combination.

When words like “stone”, “wood”, etc., are used as the second component, they do not signify material but rather serve as a name, creating the second type of defining word-combination. For instance, “stone khar”, “stone dibax”, “meat stone”, “wooden apbax”, etc.

The first component of these combinations is linked to the action that describes the purpose of the object indicated in the second component. It is undeniable that words such as “khar”, “dibax”, “meat”, “apbax”, “atmax”, etc., are formed based on verbs.

The word “khar” is a name-morpheme formed through the imitation of sound, following the pattern of action + name (kha+r+t). Based on this name-morpheme, the affix “-la” is added to create the verb “kharlamag”, which means “to sharpen”. Here are examples of its usage: Xart çalğırını itşyan daşdı. (*The stone that sharpens the scythe*) Xartı ver, pıçağımı itiladım. (*Give me the khar, I sharpened my knife.*) Ot çalanda çal—ğu ağzını xartır. (*During cutting the grass, they sharpened the scythe.*)

In Azerbaijani language, the word “khar” means “thin stone”, and “khariz” means “gravel”. The word “kharidix//kharitix” is used to mean “scrape”, “kharitix” refers to “dissolved soap”, “girdid” is used for “tool regulating thread on hectare”, and “kharikhil//kharitish” means “to plane protuberances of the thread of newly spun yarn”. It can be said that all of these words are connected through the same root morpheme. The root morpheme is formed by the sounds q//x//k//g//ç// + a//o//ı//i, connected with the affix morphemes -r and -t, and plays an important role in forming many new words. Verbs such as “qartmaq”, “qopartmaq”, “qartdamaq”, “xartdamaq”, “qartdatmaq”, “xirtatmaq”, nouns like “qartmaq”, “qartmax”, as well as words such as “qazımaq”, “qazımaq”, “qırmaq”, “qirtmaq”, “qasıq”, “qazıq”, “qırıq”, and “qırxıq” are all formed from this same root morpheme.

“Dibax” // dibay // dibax” dashi (large mortar) (Nakhchivan, Shahbuz, Sharur, Ordubad) is a carved stone tool used for

threshing salt, cereals, and paddy, primarily found in Nakhchivan. It represents the earliest form of a household tool, historically known as havangdasta. This tool was predominantly used for threshing salt, particularly from Duzdagh (Rock salt) in Nakhchivan, where salt is extracted in crystal form. The practice of threshing salt in a dibax underscores its ancient origins and significance. Metaphorically, the expression “the large mortar of the house” refers to the oldest member of a family or household, typically someone over a hundred years old, derived from the lexical meaning of “dibax”. This usage highlights the enduring historical importance of the dibax as one of the oldest tools. The expression also resonates with the cultural significance reflected in the prayer “Let your life change to salt rock”, emphasizing the deep-rooted symbolism associated with salt and longevity.

Using the expressions like “*dibak*” and “*dibak dashi*” (large mortar) attracts attention. The use of the second component in “*dibak dashi*” shows that the first component is not used as a noun. In this case, in the subsequent development of “*dibak*”, a new model emerged – “*cholmek*” (earthen pot) - is recalled.

One should note “*Çolma*” (Julfa) // “*çolmax*” (Sharur, Nakhchivan, Ordubad) // “*çolmay*” - a faience plate used for cooking meals.

At first glance, “*dibak*” (large mortar) and “*cholmek*” (earthen pot) appear similar. However, “*dibak*” is a daily tool made from carved stone, while “*cholmek*” is a pot made from clay. The first root-morpheme is connected with the action of “*to thresh*” verb: “*di-*” // “*dö-*” // “*döy*”. The second root-morpheme, connected with phonetic changes like “*dö-*” // “*çö-*” // “*-yil*” // “*-l*”, is the passive voice suffix, and “*-bak*” // “*-mak*” is the infinitive suffix.

Simply put, the word “*dibak*,” not only in its structure and morphological meaning, but also in its appearance has evolved to signify other objects.

“*Atdashi*” (meat stone) (Nakhchivan) is a tool used to thresh meat on it, one of the earliest kitchen tools. Later, it evolved into the expression “meat wood” and was used for threshing or cutting meat. Eventually, “meat stone” acquired a broader meaning and began to refer to any tool used in daily life (axe, knife, saw, spud, etc.). It developed new variants such as “*ahdash*” // “*ahdaj*” // “*ahtaj*”. The verb “to thresh meat on stone” also contributed to forming a new verb meaning – “*atdamax*” (Nakhchivan) – “to beat someone”.

“*Aldashi*” is a hand mill. We observe that the word “hand mill” is used in forms like “*kilkila*” // “*kirkira*” in our dialects and accents.

“*Apbax'dashi*” (*bread stone*) (Sharur, Nakhchivan) is a stone tool used for spreading bread on it. Depending on the material used, the second component of the expression began to change. Initially made from stone and called “*pbax'dashi*”, later, when the stone was replaced with faience, the tool was again called “*apbax'dashi*” (*bread stone*). Then, when it was made from wood, it was called “*apbax' takhtasi*” (*bread wood*) (Nakhchivan). Its external appearance it led to forms like “*dördə:x*” // “*dordayagh*” // “*dordayakh*”. It may even have three legs, then it was called “*dördəyag*” (“four legs”). We encounter variants like *ə:axlı* // *ə:xlı* of the same word in dialects and accents [21].

Generally, there is no doubt that daily used items made of stone and rock date back to the ancient Stone Age. Even in modern Azerbaijani culture and daily life, “dash akhur” - a tool used to extract grape juice - is still in use.

Thus, language units play an important role in understanding human development periods.

Words Indicating Relationships in Nakhchivan Dialects and Accents

The dialect terms gathered from the villages, regions, and cities of the Nakhchivan Autonomous Republic reveal relationships

and provide an opportunity to observe that the most ancient Turkic-Azerbaijani origin dialect words are prominent. These words are connected to the early history of Azerbaijani nation and the ancient period of Azerbaijani language. For a long time, these words have been used as independent lexical units, maintaining their original semantic meaning or undergoing minor phonetic changes. To support our assertions, let us look at examples from these dialects and accents.

Relationship attitudes have existed among humans since the creation of the world. In these relationships, people use different terms to refer to each other. The majority of the relationship terms used in the dialects and accents of Nakhchivan exist in the literary language [18]. However, there are some terms that one cannot find in the literary of language or in different regions of Azerbaijan.

We can divide the relationship terms used in the Nakhchivan dialect into two groups according to general tradition: blood relationship terms and marriage relationship terms [11].

In some regions and villages of Nakhchivan, the word for “*father*” is used with various terms such as *adla*, *qağa*, *qadam*, *aq*, *ava*, *aba*, *abbadə*, *əyə*, *dadaş*, and especially in sayyid families, *agha* (master). The term *papa*, a “souvenir” from Russian, is also used. The word for “*mother*” is used as *mama*, *nəne*, or *aba*. “*Elder brother*” is referred to as *dadaş orədə*, and in the villages of Shahbuz and Sharur regions, *qağa*. “*Little brother*” is called *qaqaş* (meaning pampered). “*Aunt*” is *aba* in Ordubad; “*mother's little brother*” is *dayday*; “*uncle's wife*” is *dayjani*, *amjani*, *əmdostu*, or *əmmə*; and another term for “*aunt, uncle's wife*” is *əmmə* [9]. The term for “*cousin*” (*aunt's son*) is *ədə* in Şahbuz; “*cousin*” (*uncle's son*) is *mirə* in G arachug, Garakhanbayli, and Bulgan. “*Grandma*” is referred to as *mother*, and in the context of pampering, *cici mama*. “*Mother's mother*” is *machi nana*. “*Grandpa*” is *ata*, *dədə*, or *ağa*. In Bashgurd and Kazakh languages, the word for “*elder*” is another variant, *ağay* [20]. Additionally, the oldest grandpa of a tribe is called *adə baba* (Jadda grandpa). Jadda grandpa's tribe continues with terms like *ovlad*, *nava*, *natica*, *kotuca*, *yadica*, *sadica*, and *itica*.

The term used to identify which tribe a family's son belongs to is also unique. For example, the first son is called *gözün ilk avı* (the first hunting of the eye), while the last son is called the last-born child, sometimes referred to as *halvaqapan* or *axir-uxur*. A child born to an old family is called *janazazingirovu*.

During investigations in the Ordubad region of the Nakhchivan Autonomous Republic, the terms formed from marriage relationships attracted attention. Families who marry their sons and daughters to each other call each other *guda* (father and mother of the son-in-law and daughter-in-law). Out of respect, the bride calls her *elder brother-in-law* *mirzə* and her *brother-in-law's wife* *mirzajani*. She calls her *little brother-in-law's wife* *galinba* and her *elder sister-in-law* *shahbaji*. In her father-in-law's house, family members refer to the bride with different terms such as *baji*, *gulbaji*, *guba* (Sharur), *galinbaji*, *shahbaji*, and *galinba*. The elder brother's wife is called *sonajani* or *aba* (in Ordubad). The girl's family calls the *son-in-law* *giyav* or *kurakan*, and the bride's brothers call the son-in-law *yezna*. (This word is taken from Persian and means “to work, working”). Boys married to daughters from the same family call one another *bajanag*. If a man has two wives, they are referred to as *gunu* or *gunubaji*. On the wedding day, the woman who takes the bride to the bridegroom's house is called *yenga*. This dialect term has only one meaning in the Nakhchivan territory and other regions of Azerbaijan: in Turkic populations, this word means *brother's wife* or *uncle's wife*. For respect, the husband's friend's wife is also named with this term. This term is used with its original meaning in the Nakhchivan territory. Given that on the wedding day the bride is taken to the bridegroom's house by the nearest and eldest relatives, it shows that this word connects both meanings.

Very representative word “*yenga*”, as it was mentioned above, is one of the words connected with the early development period of

the language. Initially, the word “yenga” in dialect meant “elder brother’s wife”, but its meaning has since expanded. Now, it means the woman who takes the bride to her husband’s house. As it was also mentioned above, during wedding ceremonies, it also refers to the elder bride, or the elder brother’s or uncle’s wife. In “Ancient Turkic Vocabulary” [4] and Ibn Muhanna’s vocabulary, “yenga” means “elder brother’s wife” [16].

In Azerbaijani accents, the word “yenga” means “the woman who takes the bride to her husband’s house” or “elder brother’s or uncle’s wife”. In the accents of Tovuz, Kazakh, and Borchali, “elder brother’s or cousin’s wife” is called “yenga”. Similarly, in the accents of Boyuk Garakilsa, Garakilsa, Basarchechar, Shaki, and Zagatala, “elder brother’s or cousin’s wife” is also called “yenga”.

Some relationship terms are formed with the -liq affix, while others are created morphologically. For example: atalıq (step-father), analıq (step-mother), qızlıq (step-daughter), oğulluq (step-son), övladlıq (step-son). All these terms express *step-relationships*. Additionally, terms such as qardaşlıq (brotherhood), bacılıq (sisterhood), and dostluq (friendship) are formed with the -liq affix, denoting friendship and sympathy.

According to tradition, the best and most sacred relationship is kirvalich. Native families who entrust their sons to each other’s care call one another kirva, while the kirva’s wife is named kirvadostu or kirvajani (in Ordubad). Sometimes dialect terms have unique meanings and usage boundaries, so in nearby villages, the same term may express different meanings.

In some of Azerbaijani regions and villages, the most respected man of a tribe or kin is called mirza, dadash, aqa (Bichanak), qagha, etc.

Though some of the dialect terms noted above are in general use, others are used only within certain families. Investigations show that traces of historical periods exist in words used by families living in mountain villages or in dialect-specific terms [8].

When the oldest men are amazed by the intelligence of a baby or a young child, they say: “Look at him, as if he’s an aka-buka (or aka-uka) man”. When we investigate the etymology of this phrase, we find that in Uzbek, “aka-uka” means elder brother [6], and in Uyghur Turkish, “uka” means elder [6]. This shows that the expression has been preserved among the population, maintaining the same lexical-semantic and phonetic form and meaning among Turkic people, and is used to signify similarity.

The term dadash is also of interest. In Turkey, especially in the Erzurum province, this term means elder brother. Generally, in the East, it can also refer to a brave, strong, fearless young person, or daliqanlı and babaigid [15].

Another word - aba - in ancient Turkic languages meant *house midwife*. It still exists in Anatolian Turkish as “ebe” [15], sometimes used to mean mother or grandmother. In Bashkir, it is “abi” [7], in Turkmen [6] and Kazakh variants - as “ene”, and in Kyrgyz as “aye” [6]. In many Turkic dialects, the words “aba” or “abavayın” [15] mean *parent*, referring to both *father and mother*.

Applying terms to family members and relatives without using their names, as kept from ancestors in Azerbaijan, reflects the cultural heritage and respectful approach to elders in this nation. According to tradition, the way the first son of the family addresses elders sets a precedent for the younger siblings, becoming a custom and sometimes a general term for the entire tribe. When babies begin to speak, Azerbaijanis must teach them to speak according to national principles and cultural foundations, never addressing relatives in a foreign language.

A brief overview of the modern condition and ethnic composition of relationship terms in the dialects of the Nakhchivan Autonomous Republic provides insight into the general view of these terms. There are many Turkic-Azerbaijani elements in the regional dialects and accents that have not yet

been explored or investigated. These elements play an important role in understanding the ethnography of the Azerbaijani people and defining the history of Azerbaijani literary language.

Ethnolinguistic Analysis of Some Homonym Word Roots in the Dialects and Accents of the Nakhchivan Autonomous Republic

To understand the modern nature and structure of a word, it is essential to follow its semantic evolution. Reconstructing the ancient meaning of a word is necessary for thorough and accurate analysis. Ethnolinguistic investigation of Turkic languages and their dialects can help clarify many complex historical matters. Dialects, being less influenced by other languages, preserve words and terms from various stages of language development, making their vocabulary a valuable and reliable source. Considering this, the comparative-historical investigation of homonym word roots in Azerbaijani dialects, alongside extant Turkic languages (such as Turkish, Uzbek, Khakas, Turkmen, Yellow Uyghur, Tatar, Bashkir, Uyghur, Chuvash, Karakalpak, etc.), includes materials from various sources. This research also examines languages from the Middle Ages, such as Bulgar-Khazar, Pecheneg, Oghuz, and Kipchak.

In the Azerbaijani language and its dialects, as well as in related Turkic languages, the word “ballyhoo” is expressed with the root bases -kü, -qu, -ğu, or -gu. For example, in the “Explanatory Dictionary of the Azerbaijani Language”, many words that mean ballyhoo, noise, scandal, wind, or the imitation of animal or bird sounds are formed with these root bases: *küy* (noise), *küy-kələk* (commotion), *küyçü* (rowdy), *küy-qalmaqal* (uproar), *gurultu* (thunder), *küşkürtmək* (to hound at), *küş-küş* (hushing sound), *küşüldəmək* (to rustle), *küşültü* (rustling), *külək* (wind), *quq-qu* (bird call), *qurt-qurt* (croak), *qurultu* (roar), *qışqırdı* (crying), *guppultu* (thud), *gurlamaq* (to thunder), *gurhagur* (thunderously), *gumbultu* (crash), *gumurlanmaq* (to mumble), *qurbağa* (frog).

These examples demonstrate how these root bases are used to form words related to sound and noise in the Azerbaijani language and its dialects.

We must also note that in many Turkic languages, the organ for hearing - “ear” - has quite similar denotation. This process is observed, in particular, in Mahmud Kashgarli’s and Ibn-Muhanna’s vocabularies. Let us make some comparisons: *qar-qur*, *qi*, *qıqırdı*, *qıqırışdı*, *quri quri* [17]; *kiğirğici*, *kovuk* [22].

Comparing with materials from Turkic languages, we also find: *kurqe* (thunder) in the Oyrot language, Kumandin, and Tatar-Chalkan dialect; *kuyqelek* (ballyhoo) in the Oyrot language, Tatar-Chalkan dialect; *qısır* (barrener), *quchqur* (to cry) in Uyghur language and its dialects; *kanira* (to cry) in Oyrot language and Kumandin dialect.

It is known from linguistic literature that voice imitation lexicon played an important role in the development of the vocabulary of many languages, including Turkic languages. For example, it is noted in “The Etymological Dictionary of Turkic Languages”: “... ancient voice imitation lexicon is the basis of all the verbs noted above, belonging to the first stage of the Turkic lexicon for its economic importance”.

As the minor morphological forms in the verbs were represented, the existence of the passage base must belong to the first stage of the Turkish language. A. Zayonchkovski separated “ma, ba” mimemes. It is possible they could have kept and saved the forms *mele* (Turkish) and *mala* (Azerbaijani).

The first noted decorated bases (lexical roots) of verbs are formed from imitation verbs such as -ir, -ur, and with the help of the universal affixes -la and -sr. For example, *man-ır-a* and *manla*. In this case, there is no doubt that these root-bases belong to the earliest development stage of the language. The dialects and accents of the Azerbaijani language, along with relative Turkic languages and written monuments, support our thoughts: *bilbili* - baby calf (Ordubad dialect of Azerbaijani), *bilbil* - duck baby (Julfa accent of Azerbaijani), *bili* - duck baby (Nakhchivan

dialect of Azerbaijani), mōnire - sheep (Yakut language), moro - (Kyrgyz language), mora - (Uyghur language), man - four-year-old sheep, mangradi - cried (Mahmud Kashgari)

These examples illustrate that in Turkic languages, voice imitation lexicon played an active role in word creation. The investigated -qu, -ku, -qa, and -ka word roots are from this tradition.

It is known from the literature that -ku/-qu lexicon in many Turkic languages means "water". The facts gathered from Azerbaijani and related Turkic languages support this understanding. Let us compare: *Quyu, kuyu* - (well) - used generally in Turkic languages; *Qubaa* - (water bay) - in Yakut language; *Qur* - (ice crumb) - in Karakalpak language; *Kuyulqaak* - (water whirlpool) - in Oyrot language, Tat-Chalkan dialect; *Kustur* - (to cause to flow) - Azerbaijani language, Oyrot language, Tat-Chalkan dialect; *Kuduk* - (well) - in the Pre-Uss dialect of Uyghur language, Karakalpak dialect of Uzbek language; *Qanturdu* - (to overcome thirst) - M. Kashgari; *Qanov, qanov* - (small canal) - Iravan accents of Azerbaijani language; *Kitira* - (liquid from the breast of a pregnant animal) - Iravan accents of Azerbaijani language; *Kilif* - (small canal below the yard) - Iravan and Ordubad accents of Azerbaijani language; *Qaq* - (a small pool) - M. Kashgari; *Kuy* - (damp place) - Shahbuz accent of Azerbaijani language, etc.

When addressing the phonetic variants of the water lexicon, K. Guliyev notes many words formed with the *qu/-ku-, qa/-ka-* root basis in Azerbaijani dialects. The author also considers that this lexicon signifies water.

The etymology of the -Kuu kiji Tatar-Chalkan ethnonym, introduced by N. Baskakov, is particularly intriguing. Baskakov explains, "Chalkans" have been named "Tatars of the Gu bird" after the Qu (Kuu) river, meaning "the men of the Gu river (Kuu kiji)" [3].

Continuing with this theme, it is essential to note that in many Turkic languages, Guu means "Gu bird". Considering that the gu bird is a water-dwelling bird, it logically follows that "Gu bird" refers to a "Water bird". Additionally, Ibn-Muhanna referred to the gu bird as koghū in his vocabulary. In our opinion, the Kuu phonetic variant is the original form preserved in the ethnonym. The linguistic analysis of ethnonyms is crucial because they preserve the historical forms of languages.

Another linguistic fact that draws attention is connected with the water semantics of the root "Gu\ku".

In Mahmud Kashgari's vocabulary and many other Turkic languages, the word "kum" means "shore sand". In Ibn-Muhanna's vocabulary, another meaning of this word is "sea wave". In the Khalaj dialect of Azerbaijani, this word means "aryk". In our view, this variant is the primary one. "Shore sand" is a subsequent variant, indicating the material brought to the seashore by sea waves, because the "-ku" root signifies water in lexica (we will revisit this lexical unit in our detailed analysis).

Among the words listed above, there are several variants with "-ka\qa", which means water. As it is known, in ancient Turkish language, the word "-Ka" means durable.

Let us compare the following: "*Kati, qati, kadu, kaduu, kadiq*" - meaning durable, firm; "*kaya-qaya*"; "*kadizin*" - to become solid; "*koyu/qatu; qalın/kalın*" - thick. This difference is evident in various food names: "*korot, kurut, qurut*" (sour milk frozen for winter, dried yogurt, cheese) in the western dialects of Azerbaijani language, Bashgird language, Tatar-Chalkan dialect, Chuvash language, Toj dialect of the Tuva language, Gar accent of Uzbek language, Ibn-Muhanna's vocabulary, Tatar language and its dialects, Prius dialect of Uyghur, Kumand dialect of Oyrot language. Additionally, one should mention "*qatikh*" (fried meat for preservation) in Ordubad accent of Azerbaijani language, "*kaymagh*" (cream) in Azerbaijani language and its dialects, Bashgird language, Tatar-Chalkan dialect, Chuvash language, Toj dialect of the Tuva language, Kar accent of Uzbek

language, Ibn-Muhanna's vocabulary, Tatar language, Prius dialect of Uyghur language, and also "*kayabuk*" (sour cream) in Tatar-Chalkan dialect, "*kuyultmaq*" (mixture of sour and sweet milk) in Tatar-Chalkan dialect, "*kuzam*" (flour porridge) in Tatar-Chalkan dialect, "*kolomuok*" (flat cake) in Yakut language, "*kuvurdaq*" (meat dish) in Tatar language, etc.

As one can observe, the ancient Turkish root "*ku\qu*" underpins the names of watery foods mentioned above, while the "-ka\qa" root forms the basis of dry food names. In our view, this fact is directly linked to the semantic essence of these roots [14].

The "-ka\qa" root basis in the meal names of Azerbaijani dialects pertains to the category of dry foods mentioned earlier. We believe that the semantic distinction between "-ku\qu" and "-ka\qa" emerged later, affirmed by linguistic evidence. The roots themselves belong to the earliest stages of language development. The examples cited above demonstrate that in the subsequent development stages of ancient Turkish, "*kuu-*" came to signify water, while "*ka-*" denoted solid food. This lexical evolution actively contributed to word creation in ancient Turkish. For instance, this evolution is reflected in certain organ names: "*qarin*" (belly), "*qursaq*" (abomasum), "*qan*" (blood) (in Oyrot language and its dialects, "stomach"), "*qatqat*" (digestive organ situated between the belly and stomach of animals) (in Jabrayil, Kurdamir, Shamakhi accents of Azerbaijani language), "*kuuk*" (urine pouch) (Tatar-Chalkan dialect). These lexical units predominantly denote organs associated with digestion. It is noteworthy that in many Turkish languages and ancient written records, the vessel in which food is cooked is termed "*qazan*".

This ancient lexical unit has left its mark in Azerbaijani tales. For instance, in Malikmammad's tale, the bird Zumurud tells Malikmammad, "When I say 'qu', give me water, but when I say 'qa', give me meat".

As mentioned earlier, it is necessary to reconstruct the most ancient meaning of this lexical unit for thorough analysis. Alongside this, a new important question arises from a linguistic perspective: the phonetic variants that hold ethnolinguistic significance. G. Kazimov's ideas on this topic are intriguing: "Speech sounds tend to remain stable, with less change over time, while vocabulary composition sees more development and innovation" [13]. In the investigated lexical units, we observe phonetic changes like $\backslash-k -q\backslash$, which are typical in Turkic languages. It is known that Turkic languages exhibit initial consonant alternations and variable conditions of voiced consonants.

Generally, the complete phonetic structure of Turkic languages indicates that in ancient times, the number of phonemic consonants was very limited. Many consonants that are distinct in modern Turkic languages were grouped into distributive units in ancient times, such as *j-y* (*dy, ty*), *ny-n*, *b-p-m*, *z-s*, and so on, representing pairs of voiced and voiceless consonants.

For example, in modern Azerbaijani dialects, M. Shiraliyev notes the phenomenon of the transition from the "-k-q" phoneme to the "-q" phoneme in certain words in the accents of Gazakh and Nakhchivan. However, there are differences between these accents in how this phoneme is used initially. In Nakhchivan accent, the sound "q" appears before delicate, closed vowels, whereas in the accents of Sadarak, Sharur, and Kangarli, it is used before thick, closed vowels: "qucha", "qishi" (Nakhchivan accent of Azerbaijani language), "qucha", "qichchikh", "qunj" (Ordubad dialect of Azerbaijani language).

N. Baskakov, who investigated the "Gu bird" in Tatar-Chalkan dialects, notes: "In the Chalkan dialect, literary Altay language, and other dialects, the distinction between voiced and voiceless consonants as independent phonemes is less pronounced, and they do not have complete differentiation. This is especially evident in pairs of voiced and voiceless consonants such as $\backslash b-p, \backslash d-t, \backslash q-k, \backslash z-s$." [3].

This phenomenon is also observed in other Gipchak Turkic languages. For instance, examples can be found in the Karluk

dialect of Uzbek language: “*kurak-kuraq*” (*shoulder-blade*), “*yurak-yuraq*” (*heart*). D. Nasirov compared materials from the Garagalpag language with Mahmud Kashgari’s vocabulary and noted: “There are certain agreements between the language and dialect in terms of consonant and vowel patterns in the vocabulary. The most significant among them is the agreement between voiced -q\ -ğ\ and voiceless -k: ‘*bukte-buqde*’, ‘*bishik-bishigh*’” [19].

The prevalence of the voiceless variant is evident in some of these agreements: “*kargha*”, “*kumush*”, “*kirpi*”, “*kerpich*”, “*kertti*”. Conversely, the voiced variant predominates in the dialects of the Garagalpag language. This appears to be a heritage of Oghuz: “*qeme*”, “*qopu*”, “*gharqa*”, “*qumush*”, “*qertti*” [19].

Conversely, the opposite process is observed in the Oghuz group of Turkic languages. Continuing this theme, it is important to note that A. Gemalmaz, who investigates the Erzurum dialect of Turkish, notes that palatal consonants are voiced at the beginning of the word. For example, -k-g. Similarly, F. Yildirim, who studies the accents of Adana and Osmaniye, observes similar facts: “We often encounter the change of -k-g\ at the beginning of syllables in our regions: ‘*eski-esgi*’ (ancient)” [10].

Thus, from linguistic literature, we understand that the comparison of initial consonants is typical for the Gipchak subgroup of Turkic languages, whereas voiced consonants are typical for the Oghuz subgroup. The materials from the Bashgird language, which belong to the Gipchak subgroup, corroborate these observations.

Ethnolinguistic analysis confirms that the prevalence of initial voiced consonants in the lexical units of Azerbaijan dialects, as noted above, is a typical feature of Oghuz languages. However, we are particularly interested in the homonymous features of this root. If we consider that the roots of \ku\ - kü\ -k\ - qu\ - qa\ - gu\ - gü\ words are homonyms, logically a new question arises: what ancient semantics allowed for such a rich diversity in word creation?

It is noteworthy that in some words, both meanings - voice and water - are preserved and maintained. This condition is illustrated by examples such as “*kushultu*” - the sound of sea waves (in Azerbaijani literary language), and “*qurt-qurt*” - croak in the stomach (in Azerbaijani literary language).

There is reason to believe that initially, lexical units such as \ku\ - kü\ -k\ - qu\ - qa\ - gu\ - gü\ reflected natural events themselves (such as thunder, wind, etc.) and also expressed the commotion caused by water. Over time, these lexical units began to narrow in semantic scope and independently express natural events. Subsequently, they underwent phonetic changes in different Turkic languages, leading to the creation of a series of homonymous words.

Semantics of certain words used in the dialects and accents of Nakhchivan vary significantly. Dialects used in limited areas belong to different lexical groups, where sometimes words with the same phonetic composition do not convey the same meaning. There are instances where the etymology of these words cannot be explained solely based on Turkic language materials. In such cases, it becomes necessary to consult materials from Caucasian-Iberian languages. This is because some dialects and accents of Azerbaijani language exhibit characteristics shared with Caucasian-Iberian languages.

Some words express relationship dynamics used in limited areas, are often unfamiliar to younger generations, causing their meanings to become narrowly understood. These words can only be explained descriptively. For instance, “*gunu*” refers to two wives of one man who are named after each other. “*Guda*” signifies the reciprocal relationship between the parents of a married son and daughter. “*Yenga*” denotes the woman who escorts the bride to the groom’s house or the brother’s wife. “*Kurakan*” or “*giyav*” (used in Kazakh, Zagatala, and Gakh accents as “*Göm*” or “*goyum*”) refers to the daughter’s husband.

“*Bajanakh*” denotes the husbands of sisters, and “*yezna*” refers to the husband of one’s sister. The presence of additional affixes indicates the ancient origins of these words.

In various Turkic languages, “*guda*” appears as “*guda*” in Turkmen, “*kuda*” in Kirghiz and Kazakh, and “*kuda*” or “*kudaji*” in Tura and Oyrat languages. Similarly, “*kurakan*” appears as “*kuyey*” in Kazakh, and alongside “*giyav*” in Nakhchivan dialects and accents, “*kudaa*” in Tuvan, and “*kuyoo*” in Kirghiz. “*Yenga*” and “*elti*” are found in Turkish, with “*elti*” also used in Turkmen. “*Yezna*” is found in Kirghiz and Bashgird languages, where interestingly, the husband of the younger daughter is called “*geyau*”, while the husband of the elder daughter is called “*yezna*”

These words reflect ancient farming practices, life, and cultural norms, occupying an important place in the vocabulary of Azerbaijani dialects and accents. Words related to ancient measurements, months, and day names are part of this lexical lineage. Terms like “*khish*”, “*jut*”, “*ulama*”, “*jahra*”, “*kirkira*”, “*aldayirmani*”, and “*shadara*” include names of historical tools and instruments.

Ancient names for measurements pique interest, such as “*batman*”, “*maghar*” (in many dialects and accents), “*ismil*”, “*uruf*”, “*arva*” (a measure of weight), “*charakh*”, “*gulaj*”, and “*shaklam*” (half-filled large sack, wooden cask, or dagga).

Names of days and months connected to ancient farming practices are noteworthy. Before Soviet rule, Azerbaijan’s literary language and its dialects used month names associated with Islam, such as “*shaban*”, “*ramazan*”, “*maharram*”, etc. Words borrowed from Persian include some days’ names like “*seshanba*”, “*yekshanba*”, “*dushanba*”, “*panchshanba*”, etc. Prior to the adoption of Islam, many day and month names in Azerbaijani language were linked to agriculture. Some of these names faded from literary use under the influence of Islam but remain in the lexicon of Azerbaijani dialects and accents today. Examples include “*chilla*” (elder, little), “*kechigiran*” (goat-slaughterer), “*gorabishan*”, “*guyrug doghan*”, “*guyrug doghan*”, “*payiz*” (autumn), “*jebran kolgaya galan ay*” (the month when the gazelle seeks shade, the second month of autumn), “*kalavaz*” (the third month of autumn), “*gilas*” (the month of sweet cherry ripening), “*leysan*” (the rainy spring month), “*madakhil*”, “*oghlakhgiran*” (March), “*khazan*” (autumn in Ordubad), and “*adina/adna*”.

These words provide insights into ancient farming practices and cultural traditions, preserving their significance in the linguistic diversity of the region.

Day names associated with the nomadic lifestyle of the past, such as “*duz gunu*” (day to give salt to cows) and “*sut gunu*” (milk-giving day), illustrate the weekly cycle used in the Novkhani accent of the Baku dialect. For instance: I gun - sut gun (milk day), II gun - danna of milk day, III gun - danna of danna, IV gun - the day to cook gatlighi plov (a specific dish), V gun - the little Friday, VI gun - the day the nomadic family moves, VII gun - milk day again.

Certain dialectal words used in limited areas within Nakhchivan dialects form an important system. These words can be categorized under different lexical, semantic, or thematic units found in the Azerbaijani language. For example, words related to cattle-breeding include: “*pushgurt*” (heading to the mountains after harvest), “*mal damnan chikhan vakhti*” (day when cows leave the cattle shed, last month of autumn), “*yayilan vakhti*” (early morning taking cattle to pasture in spring), “*mal yellanan vakhti*” (early morning grazing of cattle), “*dol vakhti*” (insemination), “*mal-gara orushdan donan vakhti*” (time when cattle return from pasture, 6-7 o’clock in the evening), “*mal-gara saghini vakhti*” (cattle milking time, 8-9 o’clock in the morning), “*mal saghini vakhti*” (cattle milking time, 8-9 o’clock in the morning), “*goyun saghini vakhti*” (sheep milking time, 1 o’clock in the daytime), “*guzu amisha galan vakhti*” (time when lambs come to suckle, 2-3 o’clock in the daytime), “*gunduz vakhti*” (time when sheep are brought to graze autumn seeds).

Words related to taxation used in Azerbaijani dialects and accents include: "bidax", "dinmar'y "vakhti" (land tax), "chanbashi" (tax for cattle), "manzil" (house tax), "gira qoyma" (Ord.), "salat puli" (small tax), "biyar", "su vergisi" (water tax), "tustu vergisi" (fumigation tax), "torpagbasdi", "galla", "beshda bir", "toyju" (mavji), "bahra", "janpulu" (bashpulu), "yer pulu", "desetin pulu", "otbashi" (tax for pasture), "masraf" (tax for village services), "rayin" (free service to landowner).

Words indicating duties, ranks, and social status include: "khan", "bay", "bag", "bed", "agha", "ranjbar", "nokar", "nokarchilig" (farm laborer, servant), "kandkhuda", "kokha", "yuzbashi", "chovush", "mugrug", "murov", "darabayi", "galabayi", "meshabayi", "baylarbayi", "gomurnat" (gubarnat), "nachannik", "pristav", "garadovoy", "uradnik", etc.

Social ranks that existed in villages in ancient times were categorized as: 1) "varli" (rich), 2) "orta" (middle), 3) "ayakh" (foot); and 1) "bas" (head), 2) "orta" (middle), 3) "ayakh" (foot).

Words related to elections include: "sharsaldi", "dashesaldi" (Nakhchivan), "tasseled" (sal). Turkic peoples have a rich and ancient history, forming a significant part of different geographical conditions across Asia and Europe. Turkic languages are distinguished by their structural features, which set them apart from other languages.

There is a noticeable similarity in the lexicons of all Turkic languages except Chuvash and Yakut. This similarity also extends to certain limited-use dialect words.

Particularly noteworthy are the intriguing similarities between Turkish literary language and Azerbaijani dialects and accents, which become apparent through comparative studies. For instance, in the Nakhchivan dialects and accents of Azerbaijani, the open area surrounded by a fence where cattle are kept during the summer is called "Aghil". Similarly, in Turkish, this term refers to the surrounding open area used to shelter animals such as sheep and goats [2].

"Aghil" refers to the place where cattle shelter, as documented in the Ancient Turkic dictionary [1]. This term is also used in the "Kitabi-Dada Gorgud" epic to denote a place for sheltering sheep. For example, "He closed the door of the aghil; Dali Garchari yalinjig eyladı agla qoydu" (He abandoned Dali Garchari's weapon and confined him in the aghil). The word "Alchakh", originating from Kazakh, is also used in Turkish literary language to denote a volunteer or someone who willingly takes on tasks. For instance, "Urusdamin yakshshi khasiyyati var, alchakh adamdi" (Urusdam has good behavior; he is an alchakh man) [2].

"Shagga" refers to half of a cow or sheep's body and is used in both literary Azerbaijani and various dialects and accents. Interestingly, in Nakhchivan dialects and accents, "shagga" is also used to refer to a tribe or relative.

It is possible to find these words in some Turkic languages. For instance, "tira" is used in Turkmen [12], "torel" in Tuva [12] and Oyrot languages [4], all meaning "tribe". The word "oymak" appears in Turkish as "oymak" and in Tuva as "aymak" [12].

It is necessary to note that in many regions, tribe names that originally indicated blood relationships have evolved to mean "quarter".

The limited-use dialect words constitute an important part of the lexical composition of the Azerbaijani language. They belong to different lexical-semantic and thematic word groups. The following are examples of these limited dialect words:

- Ahgnakh (the lake or bog where buffaloes sleep) – Ahgnaghin suyu chox chixli olur (the water of the ahgnakh is very dirty) (Qshl); Kallar ahgnakhda yatir (the buffaloes are sleeping in the ahgnakh).

- Aghil – cattle-shed – İneyi aghila baghliyif gavaghina ot tohdu (he put the cow in the aghil and gave it grass).

- Aghuz (used in all villages) – the meal prepared from a cow's first milk after giving birth – Bi qazan aghiz bishirmişdim, hamisini payladım (I cooked a cauldron of aghuz and shared it with everyone).

- Qish galir, mallarin da bi changa otu yox (winter is coming, but the cows do not have even a piece of grass).

The lexical unit "yenga" is an ancient dialect word. We encounter this limited-use dialect word in the "Kitabi-Dada Gorgud" epic. In the epic, it means "brother's wife". For example: Qarindashim Qiyani oldurmusham. Aghja yuzli yehgami tul etmisham. ("I have killed my brother Giyan, and my fair-faced yenga has become a widow"). Newly, two distant neighbors became jiji-baji.

Dialectal vocabulary has its specific distinguishing features. Compared to the literary language, dialect vocabulary provides a shelter for these unique elements. It is known that the lexical layers of a language consist of words from different historical periods. The composition of the general vernacular consists of different layers that vary from one another. Accents differ among these layers, preserving and maintaining the elements of the ancient layer of the language within their vocabulary.

Archaic words constitute an important part of the lexical composition of Azerbaijani dialects.

"Tolazlamag" means "to throw". Though "Lala" is a limited-use dialect word, it expresses various meanings in different regions. It is used in the Dialectological Vocabulary of Azerbaijan [2] with the same phonetic composition but different meanings – in particular, "Lala I" – father, elder brother.

"Nolar" is used in Nakhchivan dialects and accents as the equivalent of the question word "na olar" in the literary language. "Garamat" means bad intention, bad luck, sorrowful, or always thoughtful in Kazakh and Salyan dialects [2].

"Keyimak" means to become numb, not feeling, or to lose one's feeling. "Gimirlamag" means to throw in Kazakh dialects. In the same dialect, "hanjari" means how. "Eyni achilmag" means the improvement of somebody's mood or to feel well. "Sirvanmag" is a negative word referring to an action typical of cats and dogs. "Amba" in Kazakh dialects is used as the equivalent of the word "amma" in the literary language. Similarly, the word "hanjari" has the variant "həncəri".

Some lexical units were once limited-use dialect words but later began to be widely used and transitioned into the literary language. Examples include "yapinji" (cloak), "keyimak" (to become numb), "sanballi" (heavy), "alachig" (nomad tent), and "garamat" (bad intention or luck). The use of the protagonist, nuanced meanings, and richness of dialect words appropriately demonstrates the creative ability, worldview, and knowledge level of the authors of a literary work in Azerbaijani language.

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