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**COMPARISON OF WESTERN AZERBAIJAN DIALECTS BASED ON MAHIRA
NAGIGIZI'S CREATION ON DIVANU LUGATI'T-TURKISH DICTIONARY
CHARACTERISTICS**

Aynur Namazova
Azerbaijan State Pedagogical University
Doctoral student of the Department of Modern Azerbaijani Language
aynamaz@mail.ru
Orcid: 0009-0001-2498

Abstract

It was shown the similar and different characteristics of the Western Azerbaijani dialects, which used in the research of Mahira Nagigizi and other Turkish dialects in Mahmud Kashgari's "Divani-luğati-türk" in this article. Exploring the grammatical structure of Turkish languages, is one of the current problems of modern linguistics. Certain problems in the developing of the grammatical structure of Turkish languages have attracted the attention of both foreign and local linguists. In the field of Turkic searching, searches are conducted on issues of comparative and typological analysis of the Azerbaijani language with other languages; Diachronic exploring of the history and dialects of Azerbaijani and other Turkic languages; Linguistic problems of scientific and technical terminology, as well as theoretical and onomastic problems of Turkish languages are explored. While searching the comparison of Turkic languages at the dialect level throughout his life, that is, nine hundred fifty dir, Mahmud of Kashgar traveled around the Turkish geography, collected materials on almost every topic, including the language, history, lifestyle, and epics of the Turks, and immortalized them on tape. And according to this searching, this problem has been touched in this article. It should also be noted, that our searching on common lexical units inherent in the vocabulary of Western Azerbaijani dialects and Turkic languages allowed us to divide them into three groups and to reveal that many of these words are characterized as common Turkish words.

Key words: common Turkish dialects, lexical units, West Azerbaijan, dialect comparison, learning

**СРАВНЕНИЕ ЗАПАДНЫХ АЗЕРБАЙДЖАНСКИХ ДИАЛЕКТОВ В ТВОРЧЕСТВЕ
МАХИРЫ НАГИКЫЗЫ С ДРУГИМИ ТУРЕЦКИМИ ДИАЛЕКТАМИ В «ДИВАНИ-ЛУГАТ
–ИТ ТЮРК»**

Айнур Намазова
Азербайджанский Государственный Педагогический Университет
Докторант кафедры современного азербайджанского языка
Баку, Азербайджан

Резюме

В статье изучены сходства и различия западноазербайджанских диалектов, использованных в творчестве Махиры Нагикызы, и других тюркских диалектов в произведении Махмуда Кашгари «Дивани-лугати-тюрк». Изучение грамматического строя турецких языков является одной из актуальных проблем современного языкознания. Определенные проблемы развития грамматического строя турецких языков привлекли внимание как зарубежных, так и отечественных

лингвистов. В области тюркологии проводятся исследования по вопросам сравнительного и типологического анализа азербайджанского языка с другими языками; Диахроническое изучение истории и диалектов азербайджанского и других тюркских языков; Изучаются лингвистические проблемы научно-технической терминологии, а также теоретические и ономастические проблемы тюркских языков. Занимаясь сопоставлением тюркских языков на диалектном уровне, на протяжении всей своей жизни, то есть 950 лет назад, Махмуд Кашгарский путешествовал по тюркской географии, собирал материалы практически по каждой теме, включая язык, историю, образ жизни и эпосы тюрков и увековечил их. В соответствии с темой, этот момент также был затронут в статье. Следует также отметить, что наше исследование общих лексических единиц, присущих лексике западноазербайджанских диалектов и тюркских языков, позволило разделить их на три группы и выявить, что многие из этих слов характеризуются как общетюркские слова.

Ключевые слова: общетурецкие диалекты, лексические единицы, Западный Азербайджан, сравнение диалектов, изучение.

MAHİRƏ NAĞIQIZI YARADICILIĞINDA QƏRBİ AZƏRBAYCAN ŞİVƏLƏRİNİN “DİVANI LÜĞƏT-İT-TÜRK” ƏSƏRİNDƏKİ DİGƏR TÜRK LƏHCƏLƏRİ İLƏ MÜQAYİSƏSİ

Aynur Murad qızı Namazova
Azərbaycan Dövlət Pedaqoji Universiteti
Müasir Azərbaycan dili kafedrasının doktorantı
Bakı, Azərbaycan

Xülasə

Məqalədə Mahirə Nağıqızı yaradıcılığında işlənən Qərbi Azərbaycan şivələrinin Mahmud Kaşğarlının “Divani-lüğət -it-türk” əsərində digər türk ləhcələri ilə oxşar və fərqli xüsusiyyətləri tədqiq olunmuşdur. Türk dillərinin qrammatik quruluşunun öyrənilməsi müasir dilçiliyin aktual problemlərindən biridir. Türk dillərinin qrammatik quruluşunun inkişafındakı müəyyən problemlər həm xarici, həm də yerli dilçilərin diqqətini cəlb etmişdir. Türkologiya sahəsində Azərbaycan dilinin digər dillərlə müqayisəli və tipoloji təhlili məsələləri ilə bağlı tədqiqatlar aparılır; Azərbaycan və digər türk dillərinin tarixinin, dialektlərinin diaxronik tədqiqi; elmi-texniki terminologiyanın linqvistik, eləcə də türk dillərinin nəzəri və onomastik problemləri öyrənilir. Kaşğarlı Mahmud ömrü boyu türk dillərinin müqayisəsini dialekt səviyyəsində öyrənərkən, yəni doqquz yüz əlli il əvvəl türk coğrafiyasını gəzərək türklərin dili, tarixi, həyat tərzini, dastanları da daxil olmaqla, demək olar ki, hər mövzuda materiallar toplayıb, onları əbədiləşdirib. Məqalədə mövzuya uyğun olaraq bu məqama da toxunulmuşdur. Onu da qeyd edək ki, Qərbi Azərbaycan şivələrinin və türk dillərinin lüğət tərkibinə xas olan ortaq leksik vahidləri tədqiq etməyimiz onları üç qrupa ayırmağa və bu sözlərin bir çoxunun ortaq türk sözləri kimi səciyyələndiyini aşkar etməyə imkan verdi.

Açar sözlər: ortaq türk ləhcələri, leksik vahidlər, Qərbi Azərbaycan, şivə müqayisəsi, öyrənmək

Actuality. Comparative study of Turkish dialects and Western Azerbaijani dialects is one of the urgent problems in linguistics in modern times. In the recent period, in the field of Turkic studies, studies are being conducted on issues of comparative and typological analysis of the Azerbaijani language with other languages. Diachronic study of the history and dialects of Azerbaijani and other Turkic languages, linguistic problems of scientific and technical terminology, as well as theoretical and onomastic problems of Turkic languages are studied here. In the article, the study of West Azerbaijani dialects in the context of Turkic languages is the main factor determining the relevance of the article.

Annotation. The article can serve as an interesting scientific resource for researchers dealing with Turkology, dialectology, comparative linguistics, general problems of linguistics, and students studying at the faculty of philology.

The comparative study of modern Turkish dialects and Western Azerbaijani dialects is one of the newly researched fields in modern linguistics. Although the science of Turkology has studied Türkl dialects and dialects for a long time, the issue has not been investigated specifically from the context of Western Azerbaijan.

Method. The comparative, historical-comparative and description method is applied in the article.

Introduction. The political vacuum that emerged after the collapse of the Uyghur Khaganate caused the Turkish tribes living in this region such as Karluk, Tohsi, Yağma, Chigil to migrate. These tribes settled in the west of the Tarim region, in Kashgar and its surroundings, and towards the beginning of the 10th century, they established an independent Turkish state by taking the surrounding Turkish tribes under their rule. Karakhanid Turkish is the historical period of the Turkish language after Uyghur Turkish. The most important feature of this period is undoubtedly that Satuk Buğra Khan accepted Islam in 932 and the Turks began to produce their works using the Arabic alphabet. The writing of the Karakhanid period works Kutadgu Bilig, Divanu Lugati't-Turk, Atebetu'l-Hakayık and Kur'an translations in Arabic letters is very important in terms of determining the morphological and phonetic changes and spelling in the Turkish language. Because the Uyghur script, where five or six sounds can be represented with one letter, the Arabic alphabet, which provides clarity especially in consonant writing, has been very useful in terms of language studies. However, there are difficulties in detecting thick and thin, narrow or wide vowels in the works.

Karakhanid Turkish, also known as Hakaniye Turkish, has a very consistent structure in terms of sound and form. During this period, both a 6645-couplet work written in aruz meter, such as Kutadgu Bilig, and a grammatical masterpiece, such as Divanu Lugati't-Turk, were written. There is no mixed language or quotation structures in the texts.

During the Khwarezm Turkish period, which is a continuation of Karakhanid Turkish, a new written language based on Oghuz began to form in the west. During the Karakhanid period, the Turkish language was written in a single written language.

There are some situations that cause deep debate regarding Karakhanid Turkish. The most important of these is the place of the period in dividing the Turkish language into historical periods. In particular, the boundaries of the terms Middle Turkish-Old Turkish are drawn according to the period in which Karakhanid Turkish was included. At this point, the starting point of those who included Karakhanid Turkish into Middle Turkish was generally the acceptance of Islam. On the other hand, recently some researchers have stated that religious conversion cannot be a factor in the regulation of the phases of the language, and that especially the first works of Karakhanid Turkish should be included in Old Turkish. While Kaare Grønbech, Louis Ligeti, Ahmet Caferoğlu and Carl Brockelmann, who have opinions on this subject, included Karakhanid Turkish into Middle Turkish, Marcel Erdal, Rona Tas and Lars Johanson, scientists working in the relevant field recently, included Karakhanid Turkish into Old Turkish.

We can count Atebetu'l-Hakayık and Divan-ı Hikmetis as important works written after Divanu Lugati't-Turk and Kutadgu Bilig during the Karakhanid Turkish period. Finally, as a result of the religious activities that started with the acceptance of Islam during the Karakhanid period, underline Quran translations were written. There are two translations of the Quran written in

Karahalı Turkish, registered with the Rylands copy known today and number 73 in the Turkish-Islamic Arts Museum.

Mahmud of Kashgar, about whose life we have very little information, can be said to be the ancestor of Turkish linguistics. Nine hundred years ago, he traveled throughout the Turkish geography and collected materials on almost every subject, including the language, history, lifestyle and epics of the Turks, and immortalized them by recording them. There is very limited information in Kâşgarlı's own work, about which no information can be found in historical sources. Accordingly, Kashgarli's father, Huseyin, and grandfather, Muhammad, are from Barsgan (Ordukent), a town in the north-east of Kashgar. Kashgarlı himself was born in Opal, a town of Artuş in Kashgar. 17 His mother is Bubi Rabia, the daughter of Hodja Seyfeddin Buzurgvar, a Karakhanid ulema. 18 On the other hand, although it is not known exactly which Turkish tribe Kashgarlı belonged to, he stated in *Divanu Lugati't-Turk* that he was a descendant of the Turkestan (Kashgar) Beys. "Our ancestors, the Beys, call the word order Xamir. Because Oghuz people cannot say emir, they say -Xamir by changing the letter -elif into the letter X. "Our ancestors, who conquered Turkestan from the Samanids, call the Bey Xamir Tekin" [5, 63]. According to this explanation, a confusion can be seen. Because Kashgarli is not one of the Oghuzs, but he stated that his ancestors were called "Xamir", as the Oghuzs say. However, the point that needs to be known here is that the people called xamir are the Karakhanid lords. Although Atalay used the expression "xamir tegin" for the title in the manuscript, this expression is open to different readings in the manuscript. The word is open to readings such as Bahir Tekin, Beherkin, Bahr Tekin. Akalın has an approach to this issue in the form of Nasr Tigin's reading. Because Arslan İlig, the conqueror of Transoxiana and Bukhara, known as Nasr İlig Khan, took the regions mentioned by Kâşgarlı from Nasr bin Ali Samanoğulları. According to Ahmet Bican Ercilasun, Kashgarlı's father Çağrı Tigin was the emir of Barsgan before 1056-1057. His grandfather, Muhammed Buğra Khan, was the Eastern Karakhanid ruler in Kashgar in 1056-1057 and was replaced by Hüseyin Çağrı in 1057. During this period, violent throne fights were observed in Kashgar. The second wife of Kashgarli's grandfather, Muhammed Buğra Khan, massacred all the members of the family and put his son İbrahim on the throne. But Abraham is killed by another member of the dynasty. During these events, Kashgarlı's father, Huseyin Çağrı, was also killed. Kashgarli also states that he escaped from Kashgar between 1057 and 1059 and survived the massacre. After living illegally and wandering around neighboring Turkish countries for about ten years, Kashgarli came to Baghdad and settled there [1, 52].

Kashgarli talks about himself with the following words because he heard the hadith "Learn the Turkish language, because they have long-lasting reigns": "I examined the Turkish countries and steppes; I learned the dialects and rhymes of Turk, Turkmen, Oghuz, Chigil, Yagma and Kyrgyz. In fact, I am one of them who knows the most correct language, the most clear in expression, the most mentally competent, the most established in lineage, and the best thrower of the spear. Thus, each neck language found its most perfect form in me. Then I wrote this book, organizing it in the best possible way. I took refuge in the help of Almighty Allah and published my book by calling it *Divanu Lugati't-Turk* (Divan of Turkish Dialects). "To be remembered forever and to be an eternal treasure" [4, 65].

We do not have exact information about whether Mahmud of Kashgar returned to his country from Baghdad after presenting his book to the caliph, and where and how he spent his later life. However, according to rumors, it is claimed that Mahmud of Kashgar returned to his country from Baghdad, settled in the Opal village near Kashgar, and died in 1090, at the age of

ninety-seven, after working as a teacher for ten years in the Mahmudiye Madrasah he founded there [2, 55]. His tomb has a deep-rooted history and a unique architectural style. It is a relic of the history of Turkish civilization. The tomb is in the Opal plain, 45 km west of Kashgar. The tomb, which is a social complex, has a history of 950 years and is one of the most beautiful examples of the architectural art of the Islamic period.

Kashgarlı's life and personality have not yet been fully elucidated. However, it is clear that Kashgarlı is the greatest person who served Turkology and the Turkish language.

Divanu Lugati't-Türk, the first dictionary of the Turkish language, has the character of a dictionary of dialects compiled from various Turkish tribes. However, the work is not just a dictionary; it is the 11th century of Turkish. A grammar book that indicates language features in the 19th century and sheds light on phonetic and structural information; source of person, clan and place names; It is an encyclopedic work that contains rich information about Turkish history, geography, mythology, folklore and folk literature, and also provides information about the medicine and treatment methods of its period [3, 83]. Kashgarlı Mahmud explains the purpose of writing his work by referring to God and the Prophet at the beginning of his book. He explained it as follows right after the part of praising Muhammad: He writes that the sun of fortune rose in the Turkish horoscope, that God placed the Turkish khanate among the layers of the sky, and gave them the name Turk and sovereignty. He states that God raised the khagans of his age from among the Turks and gave the reins of ruling the nations to the Turks, making them dominant over all humanity. He explains that God, who guides the Turks to righteousness, makes saints those who are with the Turks, those who work together and those who join them, and that he makes them achieve their wishes thanks to the Turks and protects them from the evil of the plunderers. Mahmud of Kashgar, who wrote that those with intelligence should join the Turks in order to be protected from the arrows of the Turks, states that the best thing is to please the Turks and that there is no other way than speaking in their language to make them listen to their problems [1, 86].

Based on the information provided by Kashgarlı, it is understood that the reason for writing the work was to teach Turkish to Arabs. Again, as can be understood from the information provided by Kashgarlı, *Dîvânu Lugâti't-Türk* has much greater value than being a dictionary. It provides information on many subjects such as the writings of all Turks, their lineages, epics, histories and even the details of the entire Turkish geography, as of the period in which it was written.

Divanu Lugati't-Türk, which reshaped everything said about the Turkish language with its invention, has the feature of being the most basic source on the division of the Turkish language into periods, the classification of works, and the formation and current situation of today's dialects. Divanu Lugati't-Türk, which contains 3477 verbs and 5147 noun structures with examples, contains rich material about the history of today's Turkish dialects. "Therefore, Divanu Lugati't-Türk is the main reference source to detect the change and development in the vocabulary of Turkish dialects" [5, 21].

In this study titled "A Comparison on the Vocabulary of Divanu Lugati't-Türk", Kashgarlı Mahmud's XI. The linguistic material of verbs from 19th century Turkish dialects was examined simultaneously and diachronically by comparative method with the vocabulary of today's Kazakh Turkish verbs. "In determining the verbs in *Dîvânu Lugâti't-Türk*, the work of Ahmet Bican Ercilasun and Ziyat Akkoyunlu¹ is taken as basis, as well as Besim Atalay² and R. Dankoff-J. Kelly's studies were also used" [3, 89].

After determining the living forms of the verbs in *Dîvânu Lugâti't-Türk* in Kazakh Turkish, the sound and meaning events seen in the verbs are shown. While comparing the verbs in *Divanu Lugati't-Turk* and Kazakh Turkish, explanations were made about the function and function of the suffixes in the structure of the words.

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Although there is no definitive information about where *Divanu Lugati't-Turk* was written, it is likely that it was written in Baghdad, based on the information that it was presented to the Caliph.

Kashgarlı Mahmud gives the following information about the plan of his work in the introduction: “I arranged this book in the order of syllabic letters, decorating it with things such as wisdom, *seci'*, ancestor's sayings, poetry, *rajez*, prose. I have placed every word in its place so that the mind may find it in its proper place, and the seeker may seek it in his time; I brought out its depths into the field; I softened their rigidity. I have endured many difficulties over the years. I have collected this dictionary book (Dictionary) into eight sections from beginning to end.

1. The book of Hamza
2. The book of Salim
3. The book of Muzaaf
4. Misal book
5. Triads book
6. Quatrains book
7. Gunne book
8. Combination of two letters without vowels book.

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Rəyçi:

Azərbaycan Milli Elmlər Akademiyası
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