

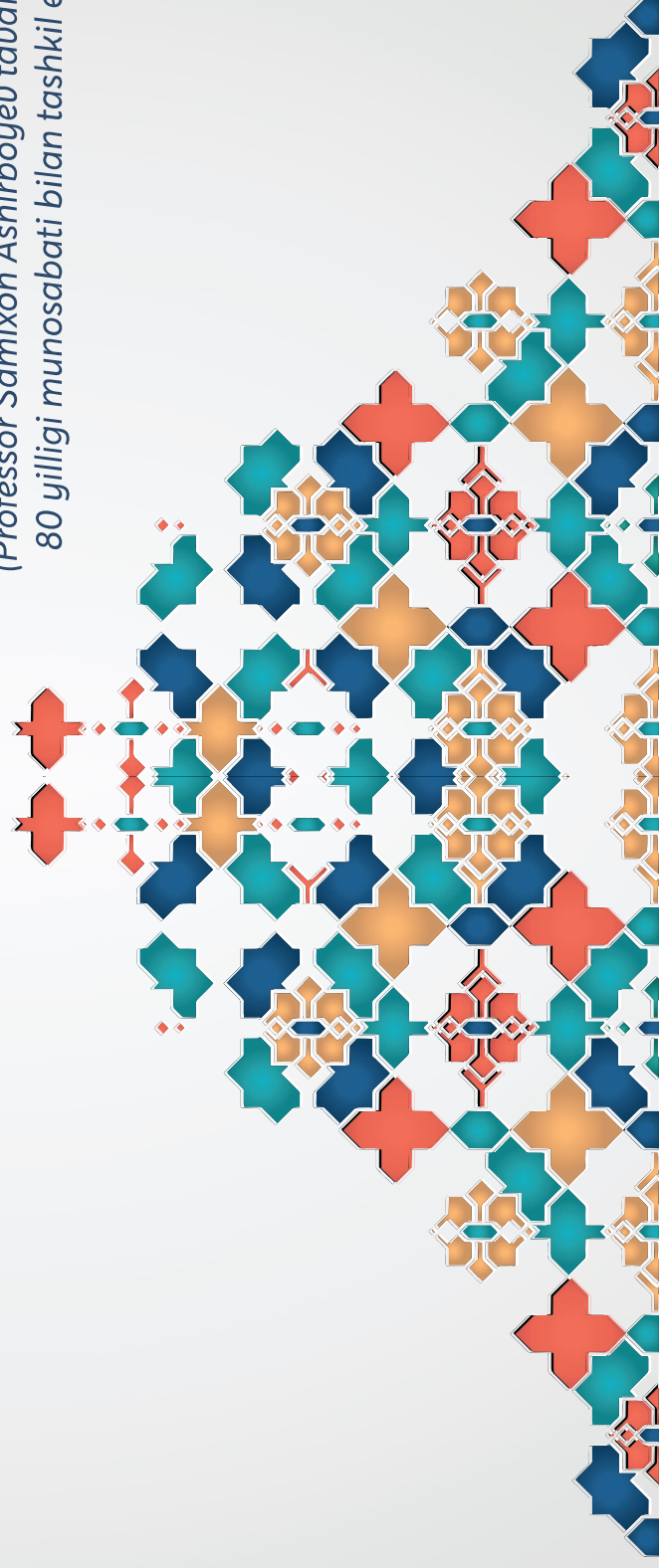


“O‘ZBEK FOLKLORI VA SHEVALARI TADQIQOTLARI: AMALIYOT, METODOLOGIYA, YANGICHA YONDASHUV”

mavzusidagi xalqaro ilmiy-nazariy
konferensiya materiallari

2026-yil 23-may

*(Professor Samixon Ashirboyev tavalludining
80 yilligi munosabati bilan tashkil etilgan)*



“O‘zbek folklori va shevalari tadqiqotlari: *amaliyot, metodologiya, yangicha yondashuv*” mavzusidagi xalqaro ilmiy-nazariy konferensiya materiallari
/ Mas’ul muharrir: Sh.Sirojiddinov. – Toshkent, 2026. bet.

Mas’ul muharrir:
Shuhrat Sirojiddinov
filologiya fanlari doktori, akademik

Tahrir hay’ati:

Normurodova N.Z. filologiya fanlari doktori, professor;
Jabborov N.A. filologiya fanlari doktori, professor;
Ashirboyev S. filologiya fanlari doktori, professor;
Tilavov A.X. filologiya fanlari nomzodi, dotsent;
Xidraliyeva Z.R. filol. fanlari bo‘yicha falsafa doktori (PhD), dotsent v.b.;
Aliqulova H.Q. filol. fanlari bo‘yicha falsafa doktori (PhD), katta o‘qituvchi;
Turdialiyev A.X. filol. fanlari bo‘yicha falsafa doktori (PhD), dotsent v.b.;
Alimardanov E.I. filol.fanlari bo‘yicha falsafa doktori (PhD), kattao‘qituvchi;
Qodirov U.A., katta o‘qituvchi.

Ushbu to‘plamda Alisher Navoiy nomidagi Toshkent davlat O‘zbek tili va adabiyoti universitetida 2026-yil 23-mayda o‘tkazilgan **“O‘zbek folklori va shevalari tadqiqotlari: *amaliyot, metodologiya, yangicha yondashuv*”** mavzusidagi xalqaro ilmiy-nazariy konferensiya materiallari hamda filologiya fanlari doktori, professor Samixon Ashirboyevning tabarruk yoshi munosabati bilan yo‘llangan tabriklar o‘rin olgan.

To‘plam materiallaridan filolog mutaxassislar, ilmiy tadqiqotchilar, magistratura va bakalavriat talabalari, shuningdek, keng o‘quvchilar ommasi foydalanishlari mumkin. Maqolalar sifati, mazmuni va haqiqiyliги uchun muallifning o‘zi javobgar hisoblanadi.

3	Doç.dr. Gatibe Çingiz Kızı MAHMUDOVA, Türkmen ve Azerbaycan Dillerinde Dinî İnançları ve Halk İnançlarını Yansıtan Leksik Birimler 10.52773/tsuull.conf.2026.23.05/TREX3784	104
4	Dr. Dok. Aytac ZEYNALOVA, Azerbaycan şairi aliğa vahid'in şiirinde klasik geleneğin yeri ve çağdaş poetik arayışlar 10.52773/tsuull.conf.2026.23.05/OSYF6928	108
5	Fariza ŞAHBAZOVA, Hindistan ingilizcesi: hint dillerinden alıntılar ve etnokültürel sözcükler 10.52773/tsuull.conf.2026.23.05/GUYV4923	111
6	Doç. Oktay SAMEDOV, Aktualnye problemy ispolzovaniya folklora v obuchenii russkomu yazыku kak inostrannomu 10.52773/tsuull.conf.2026.23.05/CZWG9473	118
7	Dots. Aytən CƏFƏROVA, Folklorda “Bir” sayının simvolikasi (Azərbaycanın Naxçıvan bölgəsinin folklor nümunələri əsasında) 10.52773/tsuull.conf.2026.23.05/KXYG1765	120
8	Dr., Zhumagali İBRAGİMOV, The phonetic and morphological structure of the “kudretnâme” text 10.52773/tsuull.conf.2026.23.05/YSHG6742	122
9	Gunel AHMADOVA, Cause and effect in language 10.52773/tsuull.conf.2026.23.05/CJJJ6033	132
10	Sekine ALIYEVA, Türkiye türkçesi ile azerbaycan türkçesinin göyçe ağızları arasında ortak leksik birimler 10.52773/tsuull.conf.2026.23.05/DAOB6191	136
11	Leyla PIRIYEVA, Informational load of the text and parcelling 10.52773/tsuull.conf.2026.23.05/YDQR1329	139
12	Dilber CAMALI, Qadimgi turkiy yozma odgorliklarda ravishlarning tuzilish turlari 10.52773/tsuull.conf.2026.23.05/BNWA2284	142
13	Əlnara YaXYaEVA, Arxaichnye deerichastnye suffiksy v yazыke shaxa ismaila xatai 10.52773/tsuull.conf.2026.23.05/NJFL4673	147
14	Pərvin BAYRAMOVA, Linguistic-pragmatic factors in effective communication 10.52773/tsuull.conf.2026.23.05/FJVD3339	151
15	Meryem HAMİŞOĞLU, First dictionary of Turkish «Devoni lug‘atit-turk» plant names in Uzbekistan Turkish 10.52773/tsuull.conf.2026.23.05/GOXC3737	154
16	Rugiyte KARAKOÇ, Diyaloglarda basit cümlelerin amaç ve anlamına göre türleri 10.52773/tsuull.conf.2026.23.05/TKKE6177	162
17	Sh. Ə. NAGIEVA, Koncept vremeni v yazыke i ego vyrazenie v paremiyax 10.52773/tsuull.conf.2026.23.05/UQAH7603	165
18	Arzu İSGENDERZADE, Qaray (karaim) turk tili: lingvistik xususiyatlari va yozuv an'anasi	170
19	Böyükxanim ƏSGƏROVA,	173

**TÜRKİYE TÜRKÇESİ İLE AZERBAIJAN TÜRKÇESİNİN GÖYÇE AĞIZLARI
ARASINDA ORTAK LEKSİK BİRİMLER
COMMON LEXICAL UNITS BETWEEN TURKISH LANGUAGE AND THE
GOYCHE DIALECTS OF THE AZERBAIJANI LANGUAGE**

Sekine ALIYEVA,

Nasimi Institute of Linguistics, Azerbaijan National Academy of Sciences

PhD Candidate, Department of Turkic Languages

Lecturer, Azerbaijan State Medical University

10.52773/tsuull.conf.2026.23.05/DAOB6191

Annotation. *This study examines the common lexical units shared between Turkish language and the Goyche dialects of the Azerbaijani language. As members of the Oghuz branch of the Turkic language family, both languages demonstrate a high degree of lexical similarity. The Goyche dialects, in particular, preserve archaic elements and regional features that provide valuable material for comparative linguistic analysis. The research identifies shared vocabulary, analyzes their semantic and lexical features, and evaluates their role in maintaining mutual intelligibility. The findings indicate that many lexical units have been preserved across both varieties, reflecting historical continuity and cultural interaction. This study contributes to Turkology by emphasizing the importance of dialectal data in understanding language development and lexical preservation.*

Keywords: *Turkic languages, Goyche dialects, lexical units, Azerbaijani, Turkish language etc.*

Introduction

The study of lexical commonalities among Turkic languages and their dialects provides significant insights into their historical development, cultural interactions, and linguistic continuity. Turkish and the Azerbaijani language, as members of the Oghuz branch of the Turkic language family, share a substantial number of common lexical units due to their common origin and long-standing contact. Within the Azerbaijani language, the Goyche dialects occupy a particular position, reflecting both archaic features and region-specific developments shaped by historical, geographical, and sociolinguistic factors. This research focuses on identifying and analyzing the shared lexical items between Turkish and the Goyche dialects of Azerbaijani. These common elements not only demonstrate the mutual intelligibility between the two languages but also reveal layers of historical preservation and innovation within regional speech varieties. The Goyche dialects, in particular, serve as a valuable linguistic reservoir, retaining lexical items that may have been lost or transformed in standard forms. By examining these shared lexical units, the study aims to contribute to the broader field of Turkology, highlighting the importance of dialectal data in understanding the dynamics of language change, preservation, and interconnection across the Turkic-speaking world. Among the Turkic languages closest to Azerbaijani, Turkish stands out as the most proximate in terms of population ties, historical connections, and geographical closeness. The roots of this affinity date back thousands of years. Notably, the Turkish spoken in the historically Western Azerbaijani territories, currently under Armenian occupation, exhibits a high degree of similarity with modern Turkish. This resemblance reflects the shared origin and unity of the people, and in a broader sense, of the nation. As noted, “Turkic lexicon has been largely preserved in Anatolian dialects and Azerbaijani dialects, where ancient words characteristic of Turkic monuments and other Turkic languages are retained” [5, p. 70]. The similarity between these two Turkic languages is not limited to the literary level but extends to dialectal lexicon as well. Considering these features, the close resemblance among the Azerbaijani

language, the dialects of the Goyche region, and Turkish cannot be regarded as coincidental. Both languages belong to the Oghuz branch of the Turkic language family; however, such a high degree of similarity across phonetic, lexical, and grammatical levels is a rare phenomenon among the world's languages. This linguistic proximity manifests itself in both written and spoken forms. In recent years, processes of linguistic purification in Azerbaijani have led to the incorporation of numerous lexical items from Turkish. The resemblance of the Goyche Goyche dialects to modern Turkish, both dialectally and in terms of the literary language, is largely due to the ethnic Turkish origin of the population inhabiting this region. The relative lack of sustained contact with other ethnic groups over historical periods has prevented significant linguistic change (with the exception of Arabic loanwords introduced after the adoption of Islam). Despite the current occupation of Goyche by Armenia and the artificial alteration of place names, this does not alter the historical fact that these lands are of Turkic origin. From a morphological perspective, Azerbaijani belongs to the Oghuz group of Turkic languages, alongside Turkish, Turkmen, and Gagauz. However, in both literary and dialectal lexicon, Turkish remains the closest to Azerbaijani. Within the Western group of Azerbaijani dialects, particularly the Goyche dialects both Turkish -origin words and borrowings from Arabic and Persian are present, similar to Turkish. The shared Turkic vocabulary reflects a common ethnic origin and cultural traditions, while the overlap in Arabic and Persian loanwords is linked to the simultaneous adoption of Islam by Oghuz Turks living in neighboring regions. The acceptance of Islam influenced not only social life but also the lexical composition of the language. Religious and scientific terms of Arabic origin first entered spoken language and later became established in the literary language. The abundance of such shared native and borrowed lexical items within the Oghuz group further demonstrates the Turkic origin of the population of the Goyche region. The shared use of Arabic-Persian loanwords in the dialects also corresponds to the period following the adoption of Islam by Turkic peoples.

Gördən – Turkish *gerdan* refers to the front part of the body between the shoulders and the head [6, p.567]. The equivalent in the Azerbaijani literary language is the word “yaxa.” *Yaxa* denotes the part of clothing that passes around the neck, as well as the strip of fabric sewn to surround the neck [4, p.502].

Qurtulmaq – to overcome a dangerous or undesirable situation [6, p.587]. In the Azerbaijani literary language, this word is used in the form *qurtarmaq*. *Qurtulmaq* – verb: to be saved, to be freed, to attain rescue, to save oneself [3, p.218]. The verb *qurtulmaq*, which exists both in Azerbaijani literary language and Turkish, originates from a common root and primarily expresses meanings such as “to become free” and “to be saved.” It also denotes freeing oneself from a burden or trouble. Derivative forms semantically related to *qurtarmaq* emerge from this root. The verb is used both in a literal sense (physical liberation) and metaphorically (escaping problems or distress). In the Goyche dialect, the word undergoes phonetic variation: forms such as *qurtulmax* and *qurtulmağ* are observed. The infinitive suffix *-maq/-mək* is often pronounced as *-max/-māx*.

Ağ – poison. Historically, *ağı* was used in ancient Turkic languages with the meaning “bitter, poisonous substance.” In the Orkhon-Yenisey inscriptions and Old Uyghur texts, the root *ağ* is associated with bitterness, harsh taste, and poison.

Yağı – enemy. In the Azerbaijani literary language, the equivalent is “düşmən.” *Yağı* – noun: enemy [4, p.499]. In ancient Turkic languages, *yağı* expressed the meaning “enemy, opponent.”

Ulus – nation. In the Azerbaijani literary language, it corresponds to “millət” or “el.” *Ulus* – noun (archaic): people, tribe, homeland, village [4, p.401]. In ancient Turkic languages, *ulus* conveyed meanings such as “people, tribe, community, state.” In the Orkhon-Yenisey inscriptions: “Türk budun ulus boltı” (“The Turkic people became a state”). Thus, *ulus* historically encompassed both ethnic (people, nation) and political (state, country) meanings. In the Goyche

dialect, *ulus* is used in the sense of “people, community, society”: Another meaning is “tribe, lineage”: “Bizim ulus Akiskadan köçüb gəlib.” The word is mostly used in historical and folkloric contexts, while “xalq” (people), (community) and “camaat” are preferred in everyday speech. In folklore, it may denote “nation” or “state”: “Ulus başsız qalanda qarışıklıq olar.” In Turkish, *ulus* is actively used in modern language to mean “nation, people,” both in formal and everyday contexts: “Türk ulusu,” “Ulusal bayram.”

Dışarı – outside, a place external to where a person is located. In the Azerbaijani literary language, this corresponds to “çöl” or “bayır.” The word *dışarı* consists of two components: *dış* “outside, external,” an ancient Turkic root; and *-arı/-əri* a morpheme indicating direction or orientation (cf. *içəri*, *aşağı*, *yuxarı*). In ancient Turkic inscriptions (Orkhon-Yenisey), the root *taş* (outside) existed, which later developed into the form *dış*. In the Gohche dialect, instead of *dışarı*, the words “çöl” and “bayır” are predominantly used. The form *dışarı* is also recognized but mainly under the influence of the literary language. A typical example is: “Çölə çıxaram” (literary Turkish: *dışarı çıkarım*). In Anatolian dialects, alongside *dışarı*, forms such as “çöl” and “bayır” are also used, though *dışarı* is more standard.

Şindi (şimdi) – at this moment, at the present time [6, p.888]. In the Azerbaijani literary language, the form “indi” is used. *İndi* adverb: currently, at this moment, at present [2, p.548]. The word *şimdi* is historically formed by the combination of the components *şu* + *imdi*: *şu* – demonstrative pronoun (“this, that”); *imdi* – an ancient Turkic word meaning “now.” Thus, *şimdi* originally meant “this moment, right now.” In ancient Turkic written monuments, the form *imdi* is attested, and with the addition of *şu*, the intensified form *şimdi* emerged. In the Goyche dialect, the primary form in use is *indi*. The form *şimdi* is almost never used in this dialect and is only heard among speakers influenced by Turkish. In the Goyche dialect, *indi* denotes the present moment in time.

Conclusion. The analysis of common lexical units between the Turkish language and the Goyche dialects of the Azerbaijani language demonstrates a deep-rooted linguistic unity shaped by shared historical, cultural, and ethnolinguistic foundations. The identified lexical parallels reveal not only similarities in form and meaning but also the preservation of ancient Turkic elements that have been maintained in both language varieties. At the same time, certain differences observed in phonetic structure, semantic shifts, and usage contexts highlight the natural processes of language development influenced by geography, social environment, and historical contact. The Goyche dialects, in particular, retain a number of archaic features that contribute significantly to the study of Turkic linguistic heritage. Overall, the common lexical units serve as clear evidence of the close relationship between Turkish and Azerbaijani, reinforcing the idea of a shared linguistic continuum within the Turkic language family. This study underlines the importance of dialectal research in understanding the evolution, richness, and diversity of Turkic languages.

References

1. Ashiq Alasgar. (2014). *Butun eserleri*. Baku: Sherq-Qerb.
2. *Azərbaycan dilinin izahli lugheti* (Vol. 2). (2006). Baku: Sherq-Qerb.
3. *Azərbaycan dilinin izahli lugheti* (Vol. 3). (2006). Baku: Sherq-Qerb.
4. *Azərbaycan dilinin izahli lugheti* (Vol. 4). (2006). Baku: Sherq-Qerb.
5. Musayev, M. (2012). *Turkoloji dilçilik*. Baku.
6. *Türkçe sozluk*. (2005). Ankara: Turk Dil Kurumu Yayinlari.