

The Function of *qoşma* (Postposition) in Azeri and its Counterpart in Turkish and Azeri Model in Classifying *edat* (Particle) in Turkish

Azerbaycan Türkçesinde Bir Sözcük Türü Olarak *Qoşmanın* Türkiye Türkçesinde Karşılığı ve Yardımcı Sözcük Türü *Edatın* Tasnifinde Azerbaycan Modeli Önerisi

Elza Alişova Demirdağ

Doç. Dr., Girne Amerikan Üniversitesi

Eğitim Fakültesi, Türkçe Öğretmenliği Bölümü, Girne / KKTC

e-posta elzaalishovademirdag@gmail.com

orcid 0000-0002-0320-8996

doi 10.54316/dilarastirmalari.1218071

Atıf

Citation

Alişova Demirdağ, Elza (2023). The Function of *qoşma* (Postposition) in Azeri and Its Counterpart in Turkish and Azeri Model in Classifying *edat* (Particle) in Turkish.

Dil Araştırmaları, 32: 35-54.

Başvuru

Submitted

12.12.2022

Revizyon

Revised

23.02.2023

Kabul

Accepted

16.03.2023

Çevrimiçi Yayın

Published Online

30.05.2023

ABSTRACT

This paper explores *qoşma*, postposition in modern Azeri and its Turkish counterpart. According to the common view on Azeri, postposition, particle, conjunctions, modals, interjection are listed under the minor parts of speech. In Turkish grammar, there is a tendency to categorize all minor parts of speech under a single heading of *edat* (particle), which results in confusion about the definition and function of the particle. Words in Turkish like particles and conjunctions are classified in different terms in Azeri. However, this difference is not only observed in the terms but also in their usage. The part of speech, which is named as *qoşma* (postposition) in Azeri, is an example of this. As a part of speech, it has no counterpart in Turkish. Thus, in this paper, the function of *qoşma* is explained and the Azeri model is proposed in the classification of *edat* to help eliminate the confusion in Turkish.

Anahtar Kelimeler: Azeri; Turkish; parts of speech; postposition; particle

ÖZ

Çalışmada Azerbaycan Türkçesinde *qoşma* (*qoşma*) ile ilgili bilgi verilmiş ve Türkiye Türkçesinde karşılığı aranmıştır. Azerbaycan Türkçesinde kabul olunan genel görüşe göre *qoşma*, *edat*, bağlayıcı (bağlaç) ve modal sözler (kiplik ifade) kömekçi nitg hisseleri (yardımcı sözcük türleri) başlığı altında incelenmektedir. Türkiye Türkçesi gramerlerinde yardımcı sözcük türlerinin tümünü *edat* başlığı altında toplama eğilimi görülmektedir. Bu da *edatın* tanımı, işleviyle ilgili bir karışıklığa sebebiyet vermiştir. Azerbaycan Türkçesinde ise yardımcı sözcük türlerinin görev ve işlevleri bakımından tasnifi ön plandadır. Bu

Bu makale en az iki hakem tarafından incelenmiş ve makalede intihal bulunmadığı teyit edilmiştir.

This article has been reviewed by at least two referees and confirmed to be free of plagiarism.

bağlamda Türkiye Türkçesinde edat, bağlaç gibi görevli kelimelerin Azerbaycan Türkçesinde farklı terimler adı altında tasnifi gözlenmektedir ki, bu da sadece terim farklılıkları değil, kullanım farklılıklarıdır. Terim olarak Türkiye Türkçesinde birebir karşılığı bulunmayan *qoşma* buna örnek olarak gösterilebilir. Çalışmada *qoşma*'nın işlevi açıklanmış ve Türkiye Türkçesindeki karışıklığın ortadan kaldırılması için edatın tasnifinde Azerbaycan modeli önerilmiştir.

Keywords: Azerbaycan Türkçesi, Türkiye Türkçesi, Sözcük türleri, *Qoşma*, Edat

0. Introduction

In recent years, there has been an increase in the number of comparative studies on modern Turkic languages, considered in Turkish and Azeri scholarship as dialects. This is important to identify and explain the differences and similarities between dialects. Despite this increase in the comparative works, however, there are still many topics of investigation between dialects. On the other hand, there are erroneous explanations in these comparative works. Some works on Azeri grammar in Turkey especially may contradict Azeri grammar. In these works on Azeri grammar that are based on Turkish grammar include some misconceptualizations or incorrect denominations. One of these is the topic of *edat* (particle), one of the minor parts of speech. In Turkish, the topic of *edat* is still an unresolved issue both in terms of denomination and classification. Furthermore, the words that are considered as *edat* in Turkish and compared with Azeri show differences between these two Turkic languages both in terms of terminology and functions. It is reported in the book, *Çağdaş Türk Yazı Dilleri* (Modern Written Turkish Languages), that there are three types of particles in Azeri, which are interjections, conjunctions and particles. Within the section, postpositions, *qoşma* is listed as *edat* (particle). However, in Azeri, particles and postpositions are two completely separate minor parts of speech in terms of their functions and the description does not represent Azeri grammar. This is a view precisely stemming from descriptions of Turkish grammar (Buran, Alkaya and Yalçın 2017: 134-138). The same is true for the books, *Türk Lehçeleri Grameri* (Ercilasun 2007: 31-80 and *Azerbaycan Türkçesi Grameri* (Yalçın, 2018: 360-405). Because the comparison was made based on Turkish grammar, the features of Azeri grammar were disregarded. The purpose of this paper is to provide information regarding the functions of *edat* (particle) and *qoşma* (postposition) in Azeri, and help eliminate the contradictions in comparison and classifications in Turkic languages to a certain extent. Thus, this paper investigates the functions of *qoşma* (postposition), a part of speech in Azeri, a Turkic language, and explores its counterpart in Anatolian Turkish (Turkish, henceforth), another Turkic language. In order to avoid confusion, the terms in Azeri and Turkish, namely *qoşma* for postposition and *edat* for particle, will be used.

1. The Functions of *Qoşma* in Azeri

Parts of speech in Turkish are generally classified into eight categories, namely *isim* (noun), *sıfat* (adjective), *zamir* (pronoun), *zarf* (adverb), *fiil* (verb), *edat* (particle), *bağlaç* (conjunction) and *ünlem* (interjection). In Azeri, on the other hand, the number of parts of speech can be classified in as many as twelve categories. According to the commonly held belief in Azeri grammars, parts of speech are mainly grouped into three; *esas nitg hisseleri* (major parts of speech), *kömekçi nitg hisseleri* (minor parts of speech) and *hususı nitg hisseleri* (special parts of speech). *Esas nitg hisseleri* are further classified as *isim* (noun), *sıfat* (adjective), *say* (numeral), *evezlik* (pronoun), *fel* (verb), *zerf* (adverb) while *kömekçi nitg hisseleri* include *qoşma* (postposition), *bağlayıcı* (conjunction), *edat* (particle) and *modal sözler* (modals). Finally, *hususı nitg hisseleri* are categorized into *yamsılamalalar* (onomatopoeia) and *nida* (interjection)¹. Auxiliary word types are divided into two according to grammatical meaning and function similarity. Some of the auxiliary word types establish relationships between words, sentences and components of the text, link sentences, components of the text. These include *qoşma* and conjunctions. Another part of the auxiliary word types relates to the idea expressed in the sentence, adds various features to the expressions and sentences by increasing the mood and effect in the sentence. This group includes prepositions and modal words². In this context, boundaries are drawn between prepositions that strengthen the meaning of words or sentences and add various semantic features to the sentence, on one hand, and nouns that take a case suffix and *qoşmas* that establish a relationship between nouns and verbs, on the other. However, in studies on Azerbaijani Turkish in Turkey, both *qoşma* and preposition are handled under the title of "preposition" in the context of the general trend in Turkish grammars, which results in erroneous transfers between the two dialects. This paper investigates the function of *qoşma* in Azeri and explores its counterpart in Turkish.

Qoşma is mainly categorized under minor parts of speech in Azeri. Unlike major parts of speech, minor parts of speech do not have lexical meaning and cannot answer any questions. They are also not used as a part of a sentence on their own. Minor parts of speech only have grammatical functions. As a philology term, *qoşma* is defined as

¹ In some grammar books, minor parts of speech are categorized into *qoşma*, *edat*, *bağlama*, *nida*, *teqlidi sözler*, *kömekçi adlar*, *imperativ sözler*, *uşaq sözleri*, *ritmik sözler*, *vokativ sözler*, *predikativler*. See Budagova 1980, Hacıyev 1999, Gurbanov 1993, Ceferov ve Abdullayev 2004, Rüstemova 2013, Halilov 2007, Zeynalov 2008.

² This subject is handled under the title of modality in Turkey Turkish grammar books. There are different markers of modality. Examples of these are morphological elements (affixes, prepositions, morpho-syntactic elements, modal auxiliary verbs), lexical elements (adverbs, nouns, modal verbs), syntax elements (stereotypes, idioms), intonation and context. Although there are intonation, word order and prepositions as various modifiers in Azerbaijan Turkish, unlike Turkey Turkish, modal words come to the fore as the direct modal marker, the grammatical category that directly undertakes this task. Modal words that indicate a certain relationship and interest in the idea spoken by the speaker are examined under a separate heading within the auxiliary word types, and the border between them and prepositions is made clear. Prepositions are also classified according to their meaning. Since the population of the article is limited to *qoşma* as an auxiliary word and its equivalent in Turkey Turkish, this topic has not been covered. For more detailed information on the subject, see Alişova Demirdağ 2021.

“added, minor words that do not have meanings on their own but indicate various semantic relationships by following other parts of speech” in *Azərbaycan Dilinin İzahlı Luğatı*, which also lists the meaning of one that is combined, connected, that cannot move independently (2006: 187). “*Qoşmas* are composed of basic word roots and in the process of becoming a suffix and are completely different from both parts of speech, namely word roots that have their own lexical meaning and suffixes that do not have lexical meanings” (Hüseynzade, 1973a: 297; Hüseynzade 2007: 218). Mirze Kazım Bek was the first scholar to propose that auxiliary words could be investigated as *qoşma* (1846: 332). On the other hand, Çobanzade initiated the investigation of such words as *qoşma* (Rüstemova, 2013: 20). *Qoşma* has been studied profoundly starting from 1947³. Kazımov (2010: 335) defines *qoşma* as: “words that are attached to parts of speech that can have case endings and establish semantic relationships between nouns and nouns and nouns and verbs.” Tanrıverdi (2017: 331), on the other hand, states, “*qoşma* is added to nouns in the nominative, genitive, dative and ablative case and together with these words express meanings such as time, directions, causation, intention, resemblance, cooperation, difference.” According to Rüstemova (2013: 22), *qoşma* is “a minor part of speech that follows nouns, infinitives, participles and indicates certain relationships between noun and noun and noun and verb. It does not have lexical meaning but expresses grammatical meaning together with the word it is added to.” *Qoşmas* clarify the relationships between nouns and also nouns and verbs in terms of location, time, causation, intention and others. They become part of a sentence together with the words they follow. *Qoşmas* only happen in the indicative mood.

The characteristics of *qoşmas* can be summarized as follows:

1. Because *qoşmas* do not have lexical meanings, they cannot answer any questions and they cannot be used as a part of a sentence on their own.
2. *Qoşmas* can only become a part of a sentence together with the words they follow
3. The location of *qoşmas* in a sentence is fixed. They can only move together with the words they follow.
4. *Qoşmas* do not get inflection suffixes except for a few exceptions.
5. While some *qoşmas* do not have accent, some others have partial accent.

When the historical process is reviewed, it could be seen that minor parts of speech were formed after major parts of speech. In this respect, *qoşmas* were originally formed from major parts of speech and transformed into suffixes that do not have lexical meaning. *Qoşmas* are commonly classified into three categories.

1. Bound *qoşmas*
2. Unbound *qoşmas*
3. Suffix *qoşmas*

³ For more detailed information on the subject, see Efendiyev 1947, Efendiyev 1954, Ceferov 1966, Xelilov 1959, Ebilov 1959, Zeynalov 1956, Zeynalov 1971.

In addition to this categorization, there are also *qoşmas* that are homonymous with conjunctions. The word *ile* (with) is in this category. If you could replace *ile* with *ve* (and) or comma, then it is a conjunction, otherwise, it is a *qoşma*.

1.1. Bound *Qoşmas*

Bound *qoşmas* are historically very old and are now those words that only serve as *qoşmas*. Bound *qoşmas* are the following words: *üçün, ötrü, üzre, içre, teki, sarı, dair, sayaq, mexsus, savayı, hakkında, hakda, baresinde, barede, aid, etc.* Bound *qoşmas* and the words that they follow are indivisible. No other word can be placed between the *qoşma* and the word it is added to. These *qoşmas* are older and fewer than the other types of *qoşmas*. Although *Üçün, ötrü, göre* are bound *qoşmas*, they combine with the adverbs *o, bu* and become conjunctions: *onun üçün* (because of that), *bunun üçün* (because of this), *ona göre de* (according to that), *ondan ötrü ki* (because of that), etc.

- (1) O bu işdə ancaq *qanun üzrə* haqq-ədalətlə hərəkət edəcəyini, kim olursa olsun düzə düzlüklə kömək edəcəyini bildirdi (Rehimov, 2005: 79). ‘S/he said in this matter he would only act by law in a just and fair manner and help anyone in the right way.’
- (2) Bir azdan sonra *Kərbalayı dəstəməzdan ötrü* su istədi (Çemenzemenli, 2005: 21). ‘Soon after, *Kərbalay* asked for water for ablution.’

As could be seen from the examples, *qoşmas* here are fixed solely as *qoşma* and they do not have any other functions.

1.2. Unbound *Qoşmas*

Unbound *qoşmas* are words that are both used as major part speech (noun, adjective, adverb) and *qoşma*. Unbound *qoşmas* are large in number. They are also called temporary *qoşmas*. They are *doğru, beri, tek, kadar, taraf, başka, özge, ayrı, qayrı, ilave, evvel, sonra, etc.* Zeynalov (2008: 294) categorizes unbound *qoşmas* derived from major parts of speech into three: 1) *qoşmas* derived from nouns (e.g. *başka, özge*), 2) *qoşmas* derived from adverbs (e.g. *sonra, evvel, kadar, beri*), 3) *qoşmas* derived from verbs (e.g. *göre, qarşı, doğru*). This language phenomenon, called grammaticalization, represents the transformation of some linguistic structures: “Independent morphemes such as nouns and verbs that change in certain conditions and rates over time, by assuming new grammatical functions as tense/modal, case suffix, auxiliary verb, preposition, and conjunction at the end of a long process, tend to fill the semantic infrastructures with morphological or lexical elements.” (Demirci, 2002: 131). The author underlines that in addition to this formation, which he describes as a kind of fossilization, the same nouns and verbs independently continue their main functions⁴.

Examples of this linguisticization phenomenon in both non-fixed preposition and non-fixed preposition examples can be found below.

- (3) Hamamın alçaq və uçuq duvarları böyük günbəzlərə söykənərək *yüz illərdən bəri* bu hal ilə dayanırdı (Çemenzemenli, 2005: 45). (Here the word *beri* is used

⁴ For more information, see Çubukçuoğlu 2019; Karacan 2022.

as a *qoşma*) ‘The low and ruined walls of the bath survived in this condition for hundreds of years by leaning on large domes.’

- (4) Pəncərədən daş gəlir ay *bəri bax, bəri bax* (Folk song). (Here the word *beri* is used as a word with lexical meaning). ‘Look at, look at the stone coming out of the window’
- (5) Ömrün öz tufanı ömrümü didir, Yox ayrı dərmanım *dözümdən özgə*. Qırx doqquz yaşına əlvida dedim, Bir kimsə bilmədi *özümdən özgə* (Araz, 2004: 186). (Here the word *özge* is used as a *qoşma*). ‘The very storm of life tastes my life, I don’t have any cure other than my patience. I said goodbye to the age of 49, No one got to know me other than myself.’
- (6) Ondan deyil ana, ürüyimə *özgə fikirlər* gəlir (Hagverdiyev, 2005: 322). (Here the word *özge* is used as a word with lexical meaning) ‘Not because of that mom, other thoughts come to my heart.’

The examples demonstrate that unbound *qoşmas* are used both as major part of speech and as *qoşma*. Unbound *qoşmas* have temporary characteristics since words that belong to major parts of speech are in the process of transforming into *qoşmas* and the process is not completed. Because of this temporary characteristic, they could be used as *qoşma* and adjective, adverb, noun, etc. in a sentence. The function could only be identified within the context of the sentence or the text.

1.3. Suffix *Qoşmas*

These are used both as *qoşmas* and as suffixes and can be listed as *-can*, (*-cən*), *-dək*, *ilə* (*-la⁵*, *-lə⁶*). The *qoşmas* *-can*, (*-cən*), *-dək* are always attached. The *qoşma ilə*, on the other hand, can be both attached and separate because it is undergoing the process of becoming a suffix. The *qoşma* *-can*, (*-cən*), *-dək* are also bound *qoşmas*.

- (7) Dilbər, qoy Sevil bir çuval kimi bir küncdə otursun, qalsın. O, *qiyamətədək* sesini çıxarda bilməz, mən isə daima səninlə birlikdə olaram (Cabbarlı, 2005: 30). ‘Dilbər, let Sevil sit and stay in the corner like a sack. She cannot speak until the Day of Judgment, and I will always be with you.’
- (8) Bəlkə bura, şəhər civarına *gələnəcən* qoca yorulurdu və bir an nəfəsini dərmək üçün burada bu ağaca söykənib dayanırdı ki, bir hovur dincini alsın (Memmedxanlı, 2012: 154). ‘Maybe the old man was tired of coming here, to the town, and he had to rest on this tree to breathe for a moment, to calm down.’

Mirzəzadə (1990: 195-210) and Tanrıverdi (2017: 331-343) categorize *qoşmas* according to their functions by investigating them from the perspective of historical linguistics.

1. *Qoşmas* expressing time: *berlü//berü(beri),sonra*.
2. *Qoşmas* expressing direction: *toğrı//toğri(doğru), sarı//saru(sarı), semt*
3. *Qoşmas* expressing distance: *dekin (qeder, dek), can//cən*.

⁵ This structure is met with concepts such as conjunct, enclitic, or clitic in Turkey Turkish. For more information see, Vardar 1998, Uzun 2006, Ercilasun 2008, Biray 2013, Koca 2018, Koca 2020.

⁶ The *qoşma* *-la/-lə* is also used as a conjunction.

4. *Qoşmas* expressing resemblance: *kimi, kibi, tek, teki, tekin, cılayın, cileyin, celeyin, misali, asa, nisbet, nisbetli*.
5. *Qoşmas* expressing causality and intention: *üçün, göre, ötrü*.
6. The *qoşma yana* that both expresses direction and causality and intention.
7. *Qoşmas* expressing difference: *özge, ayru/ayrı, başka, geyri, sevayı//savayı*
8. *Qoşmas* expressing opposition or contrast: *karşu//karşu, utru*
9. *Qoşmas* expressing quantity: *ca//ce*
10. The *qoşma içre* that expresses setting.
11. *Qoşmas* expressing cooperation: *birlen, birle, bilen, bile, ilen, inen, len, ile, -la, -le*
12. *Qoşmas* expressing situation and purpose: *üzgere (üzre)*.

Serebrennikov and Hacıyeva (2002: 310), in their work *Türk Dillerinin Mügayiseli Tarihi Grammatikası*, examine *qoşmas* under the titles of main *qoşmas* and auxiliary words: “Auxiliary *qoşma* lexical category includes the words that both have lexical meaning, that is they belong to real lexical categories and express location, time and other semantic relationships between words.”

According to the authors, it is difficult to establish the primary system of *qoşma* and auxiliary words that exist in Turkic languages. Some of the *qoşmas* that existed in Old Turkic have disappeared. Some *qoşmas* have their equivalents in different Turkic dialects. At the same time, auxiliary words that are used as *qoşmas* have survived until now more than specific *qoşmas*.

Zeynalov (2008: 286-298) states that *qoşmas* used to be words with independent lexical meanings but in time they have lost this characteristic and now they are both minor and major parts of speech. He also argues that this is a consequence of historical development. According to the writer, although *qoşmas* serve to express and clarify meanings that case endings fail to express, it would be wrong to search for parallelism between *qoşmas* and case endings. Noting the similarities and differences between *qoşma* and auxiliary nouns, the author stresses the importance of treating this group separately. Zeynalov, asserts that the same *qoşma* can be used together with several case endings and examines them within 11 categories.

Guliyeva (1980: 420), on the other hand, lists 10 different functions of *qoşmas* in his book, *Müasir Azərbaycan Dili*.

1. Expressing location: *beri, doğru, kadar, -dek, -can, -cen*
2. Expressing time: *evvel, sonra, kadar, doğru, kimi, beri, üçün vs.*
3. Expressing resemblance: *kimi, kadar, tek*
4. Expressing purpose: *üçün, ötrü*
5. Expressing causality: *göre, üçün*
6. Expressing reference: *göre, üzre*
7. Expressing difference: *gayri, başka, özge, savayı*
8. Expressing opposition and contrast: *karşı*
9. Expressing cooperation: *ile*
10. Expressing quantity: *kadar, kimi, -dek.*

Ceferov and Abdullayev (2004: 130-132) make a similar classification in their work *Müasir Azərbaycan Dilinin Morfologiyası*: “direction: *sarı, tərəf, doğru, karşı*; resemblance: *kimi, kadar, tek*; time: *sarı, evvel, qabaq, berk, sonra*; difference: *gayrı, başka, savayı, özge*; causality and purpose: *üçün, ötrü, göre*; cooperation: *ile*; quantity: *kadar, kimi dek*”. In addition to these, Abdullayeva (2013) and Rüstemova (2013) also make similar classifications.

One of the most essential characteristics of *qoşma* in Azeri is its usage with case endings. “One of the most important features of *qoşmas* is that it demands the word that precedes it, the one that it relates to, to be in a case of the noun. In other words, *qoşmas* have the quality of governing and the word to which they are added needs to be in a case of the noun” (Kazımov, 2010, s. 336). This is relevant to Ceferov and Abdullayev’s (2004: 130) definition, which reads “words that follow the nouns in the nominative, genitive, ablative cases and establish semantic relationships between nouns and a noun and verb are called *qoşma*.” *Qoşma* completes the meaning of case endings by clarifying them. In Azeri, *qoşmas* demand case endings of the nouns they follow in terms of their use. Definitions and classifications of them are done according to this feature. In this respect, it is possible to group *qoşmas* as follows:

1. Those that are used with words that are in the definite and indefinite genitive and dative cases: *kimi, (tek), kadar, -can, -cen. (senin kimi, sehere kimi, igid tek, seheredek, onun kadar, ona kadar, bağacan, evenen, axşamacan)*. These *qoşmas* are used in resemblance, comparison, time, location and amount meanings.

(9) Şəhərdən çıxıb uzanan asfalt yol ağ çölləri *qara xətt kimi* yarib keçirdi. Yaz aylarında gurulayıb-çağlayan Alagöz çayı indi *sap kimi* nazilib sakit-sakit axırdı (Şıxlı, 2005: 13). ‘The asphalt road extending out of town crossed the white deserts like a black line. The River Alagoz, which flows roaring and cascading during the summers, was now flowing quietly like a ribbon.’

(10) Bu cavan sözün həqiqi mənasında kavalər idi: *kifayət qədər* iri qarınlı bu adamın yaxalığı az qala qulaqlarına çatırdı (Çemenzeminli, 2005: 349). ‘This young man was a cavalier in the true sense of the word: the collar of this man with a very large belly almost reached his ears.’

2. Those that are used with nouns in indefinite and definite dative case. *üçün, ile (uşaq üçün, benim üçün, sizinle, onlarla)*. These *qoşmas* are used in possessive, causal, instrumental, cooperative, locative, time, etc. meanings. Also partial *qoşmas, haqqında, bərsində, haqda, bərede, üstde, üstündə*, that are in transition from major parts of speech and minor parts of speech express possession together with the words used in these cases of the noun.

(11) Məhtəbən gün üzünə həsrət qalan, qaranlıq, rütubətli zindanda çürüyən, *azadlıq üçün* həsrət çəkən məhbus kimi qənsərə çıxmaq, günəşə qavuşmaq istəyirdi (Rehimov 2005: 81). ‘Məhtəbən wanted to go out into the sunshine and reunite with the sun like a prisoner, rotting in the dark, damp prison, longing for daylight, longing for freedom.’

- (12) Bir müddət sonra birlikdə təhsil aldığı tələbə *yoldaşı ilə* evləndi (Mustafa 2016: 32). ‘After a while, he got married to his student fellow who he went to school with.’

In Azeri, the *qoşma üçün* has also a version, *-çün*, that has become a suffix. This is a difference in usage between Azeri and Turkish.

- (13) Burada ikən tez-tez gəlmənizi xahiş edirik, - deyə mühəndis qız utana-qızara dinləndi, - çünki atam sizdən *bizimçün* o qədər danışıbdır ki! (Rehimov 2005: 236). ‘“We frequently asked you to come here,” said the engineer girl blushing, “because my father told us so much about you.”’

3. Those that are used with nouns in the indefinite genitive case: *ičre, üzre (meşə üçre, adəti üzre)*. Although the *qoşma içre* was commonly used in the past, it is about to lose its function today. These *qoşmas* are used with the meanings of location, reference, possession etc.

- (14) Getdi *meşə içrə* odur qırmağa, Şax-budağı başladı sındırmağa (Sehhet 2005: 288). ‘He went to the forest to cut woods, The branch began to break.’
- (15) Prokukor içeriyə gircək o, *adəti üzrə* yenə ayağa qalxıb dik dayandı, Mehman stolun arxasına keçdi (Rehimov 2005: 89). ‘As the prosecutor entered, as usual he stood up and stood upright, and Mehman went behind the desk.’

4. Those that are used with nouns in the dative case: *göre, nisbeten, doğru, karşı, sarı, taraf, mahsus, ait, dair, esasen, isnadən, -dek- can(-cen)vs. (sana göre, eve doğru, kapıya sarı, küçeye taraf, gençliğe mahsus, onlara ait, işe dair, deyilene esasen, sizin düşüncenize nisbeten, axşamadek, sabahadek)*. These *qoşmas*, together with the words they are used with, are used to express the meanings of causality, direction, contrast, comparison, possession, degree, etc.

- (16) Uşaqlar ilk dəfə dəmiryolu gördüklərinə, vagona *mindiklərinə görə* sevinirdilər (Şıhlı 2005: 348). ‘The children were happy to see the railroad for the first time and to ride the car.’
- (18) Bir neçə dəqiqədən sonra açıq eyvanda dayanıb indicə enmiş *təyyarəyə sarı* baxırdım (Anar 2003: 357). ‘After a few minutes, I stood on an open balcony and looked at the plane.’

5. Those that are used with nouns in the ablative case: *beri, qabaq, sonra, ötrü, başka, savayı, ilave, özge, gayri vs. yıllardan beri, işdən ötürü, hadisedən sonra, ondan başka, sendən savayı, sendən özge, sendən gayri vs.* These *qoşmas* are used to express meanings such as causality, purpose, choice, time, priority, etc.

- (19) Qızım, gəl, qəndi doğra, *yeməkdən qabaq*⁷ bizə yaxşı bir şirin çay verərsən, gəlinin şirnisini içərik (İbrahimov 2005: 78). ‘Come on, daughter, if you give us good tea before dinner, we will drink the bride's sweets.’

⁷ In Turkish, *-dan önce* structure is different from Azeri. In Azeri, *-da qabaq* structure is used instead, which is a difference in usage. Moreover, the *qoşmas can/cen* and *sarı* do not exist in Turkish. In Turkish, *-dek, -değini* is used as the *qoşma can/cen* and *doğru, taraf* are used in place of the *qoşma sarı*.

- (20) Ağ örtüklü taxt üstündə oturub, səsinə çıxarmadan, sual vermeden, *bir sattedan bəri* Adiləni dinləyən ortayaşlı, ağ saçlı Xasayoğlu başını aşağı salıb susmuşdu (Memmedhanlı 2013: 109). ‘Middle-aged, white-haired Xasayoğlu who had been listening to Adyla for an hour, sitting down on a white-covered chair, without saying anything, without asking a question, had his head down and was silent.’

2. *Edat* (particle) in Turkish

The concept of *edat* (particle) is one of the contentious issues in Turkish grammar. In this issue, there are different methods because no common method has been identified. The first issue to solve is the problem of naming the concept. The word *edat* is referred to with many different terms such as *son çekim*, *çekim edatı*, *edat*, *takı*, *ilgeç*, *ilgiç* and *sontakı*.

Another problem is the classification of *edat*. Ergin (2008: 348) defines *edat* as “words that do not have lexical meaning but grammatical functions. They do not have meaning on their own ..., are used with words that have lexical meanings and serve grammatical functions by supporting those words.” Ergin (2008: 348) goes on to classify *edat* into interjections, conjunctions and postposition. Deny (2012: 530-657), on the other hand, subsumes postposition, conjunctions and interjections under the common heading of *edat*. In a more comprehensive classification, Hacıeminoğlu (1971: 219-326) proposes 10 different categories for *edat*, conjunctions and interjections, namely postpositions, conjunctions, emphasis, comparison, interrogative, addressing, salutation, response, interjection and demonstration and repetition. The author also defines *edat* as “instruments that do not have lexical meanings on their own but are used to establish various relationships between words in a sentence.” Other classifications were also proposed, for example, postposition, conjunction, interjection and emphasis (Delice 2012: 125-204), interjection, conjunction, and postposition (Gülensoy 2000: 425), postposition, conjunction, addressing (Güneş 1996: 222). Korkmaz (2007: 1049-1052), on the other hand, divides words other than nouns and verbs into two; postposition and conjunctions. Noting different classifications, the author points out the influence of the approach to grammar on the issue of classification of *edat*. According to Korkmaz, whereas the linguists who adopt the Ottoman school of grammar group all function words within the category of *edat*, linguists who adopt a European approach to grammar treat the concept of *edat* in a more limited way and use it to refer to postpositions. Korkmaz (2007: 1049-1052) defines *edat* as “function words that do not have lexical meaning and are attached to nouns and closely connected to them in terms of meaning; rule them grammatically and establish meaning relationships between the words they are attached to and the other words in the sentence.”

The views about *edat* in Turkish are summarized in table 1 and table 2. Works listed in table 1 group all function words under a single heading of *edat* and examine them by categorizing them into subgroups while works listed in table 2 investigate *edat* by treating them in a limited way. These works refer to *edat* with different terms.

Table 1. Works that group all auxiliary word groups within the concept of *edat*

Deny (2012)	<i>postposition, conjunctions, interjections</i>
Hacıeminoğlu (1971)	<i>postposition, conjunction,, emphasis, comparison, interrogative, addressing, salutation , response, interjection, demonstration, repetition</i>
Ergin (2008)	<i>interjection, conjunction, and postposition</i>
Gülensoy (2000)	<i>interjection, conjunction, and postposition</i>
Delice (2012)	<i>postposition, conjunction, interjection and emphasis</i>
Güneş (1996)	<i>postposition, conjunction, addressing</i>
Eker (2010)	<i>conjunction, postposition, interjection</i>
Kahraman (2001)	<i>postposition, conjunction, interjection</i>
Karaağaç (2013)	<i>postposition, conjunction, interjection</i>
Yavuz, Yetiş and Birinci (2013)	<i>interjection, conjunction, postposition</i>

Table 2. Works that treat the concept of *edat* in a limited way

Korkmaz (2007)	The author uses the term <i>edat</i> and examines the form investigated as postposition separately from conjunction. She separates interjection as a specific part of speech.
Gökalp (1976)	The author treats <i>edat</i> within parts of speech that he investigates as meaningless parts of speech.
Koç (1996)	The author treats <i>edat</i> , which he refers to as <i>ilgeç</i> separately from conjunction and interjection.
Kükey (2003)	The author treats <i>edat</i> , which he refers to as <i>ilgeç</i> separately from conjunction and interjection.
Demir and Yılmaz (2010)	The authors treat <i>edat</i> , which they refer to as <i>sontakı</i> separately from conjunction and interjection.
Demirci (2015)	The author objects to classifying all the auxiliary words within one heading and examines <i>edat</i> separately from conjunction and interjection.
Gencan (2007)	The author treats <i>edat</i> , which he refers to as <i>ilgeç</i> separately from conjunction and interjection.
Ediskun (1985)	The author uses the term <i>edat</i> and examines it separately from conjunction and interjection.
Demir (2006)	The author uses the term <i>ilgeç</i> and examines it separately from conjunction and interjection.
Banguoğlu (2007)	The author prefers the term <i>takı</i> and treats it separately from conjunction and interjection.
Hengirmen (2007)	The author treats <i>edat</i> , which he refers to as <i>ilgeç</i> separately from conjunction and interjection.
Bilgegil (2014)	The author uses the term <i>edat</i> and examines it separately from conjunction and interjection.
Erdem, Karataş and Hirik (2015)	The authors use the term <i>edat</i> and examine it separately from conjunction and interjection.
Li (2004)	The author refers to <i>edat</i> as <i>sontakı</i> and examines it independently from conjunction and interjection.

Alkaya (2007: 13) states that the confusion that exists in Turkish is not observed in other Turkic languages: “The concept *edat* is usually treated with a couple of terms in each Turkic language. Sometimes the Russian word ‘poslelog’ is used together with the term in the Turkic language or dialect. Moreover, the term used in modern Turkic languages is what we know as ‘*edat*.’ That is, there is no confusion like the one we have (in Turkish).” This confusion resulting from the difference in methodology is also observed in works related to other Turkic languages⁸.

Because the topic *edat* in Turkish grammar is a very contentious topic and not the topic of this paper, the comparison will be made according to the commonly accepted classification of Korkmaz (2007: 1055-1089). The author classified *edat* as follows:

- A) *Edat* compared to its structure and root
 - I. *Edat* with Turkish roots
 - 1. *Edat* with nominal root
 - 2. *Edat* with verbal root
 - II. *Edat* with foreign root
- B) *Edat* compared to its usage
 - 1. *Edat* demanding nominal case
 - 2. *Edat* demanding genitive case
 - 3. *Edat* demanding dative case
 - 4. *Edat* demanding ablative case
- C) *Edat* compared to their functions
 - 1. Nouns used as *edat*

Edats in Turkish are listed as follows: *gibi, için, ile, aşırı, dek, diye, kadar, üzre, ait, bakarak, dair, değin, doğru, göre, ilişkin, kadar, karşılık nazaran, rağmen, karşın, başka, beri, dışarı, dolayı, evvel, gayri, içeri, itibaren, once, sonra, ötürü, sonra, taraf, yana, etc.*

3. *Edat* in Azeri

In Azeri, the classification of minor parts of speech according to their functions is more common. In this respect, *edat* in Azeri with its different function draws attention. In the Annotated Dictionary of Azerbaijani Language, *edat* is defined as a “word that has no lexical meaning but creates various meanings within a sentence” (2006: 59). In Azerbaijani grammar, *edat* and *edavat* were used as cover terms for all the minor parts of speech. Hüseyinzade (1973: 327) explains “In older books, all the minor parts of speech (*qoşma, bağlayıcı, nida, edat*) and all the suffixes were included in the categories, *edat*, and *edavat*. The Grammar of Azerbaijani Language, do not include *edat* in minor parts of speech. Abdullayev (1958: 250) was the first linguist to examine *edat* as a distinct part of speech. *Edat* is not used as a part of a sentence on its own but helps clarify the expression and extend the meaning in a sensible way to the interlocutor by giving semantic nuances to the sentence. In The Grammar of Azerbaijani Language, *edat* is defined as a “word that is used to express various semantic nuances of expression or

⁸For more detailed information on the subject, see Oruç 1991.

sentence” (1960: 289). *Edat* is a part of speech that increases the effect of phrases and sentences and gives them various emotive semantic nuances. *Edat* helps express the thought in a sentence more effectively. Thus, when *edat* is removed from a sentence, the meaning of the sentence does not change, yet the emotive effect weakens. When an *edat* is used in a sentence, it serves to direct the listener’s attention exactly on the same point. Ceferov and Abullayev (2004: 140) state that *edat* is used more commonly in spoken language and adds various semantic features to the sentence. Kazımov (2010, s. 367) asserts that “*edat* is an Arabic word that means particle. *Edat* strengthens the meaning of phrases or sentences and creates various meanings. These words do not have lexical or morphological meanings.”

The characteristics of *edat* could be summarized as follows:

1. They do not have lexical meaning.
2. Unlike postposition and conjunctions, they do not establish relationships between expressions or sentences; rather they only influence their meanings.
3. They constitute a minor part of speech that increases the effect of the sentences.
4. They create various semantic nuances depending on where they are used. They strengthen the meaning; add interrogative meaning; add affirmation or negation; create meanings of want, desire, demand, emphasis, clarity, etc.
5. They cannot be a part of a sentence on their own right and accepted as *edat* in syntax also.
6. They cannot be conjugated.
7. Some precede and some follow the words and expression they belong to.
8. Some have clear modality.
9. Without them, the meaning of the sentence does not change but the emotional effect weakens.

Edat is a part of speech that is in the process of transforming from a major part of speech to a minor part of speech and to a suffix. According to the common view among Azeri grammarians, *edat* is classified into three categories.

1. Bound *edat*
2. Unbound *edat*
3. Suffix *edat*

3.1 Bound *Edat*

Words in the bound *edat* category are historically very old and they are used only as *edat*. Although these ones originated from major part of speech, they are now used only as *edat*. The bound *edats* in Azeri are as follows: *lap*, *axı*, *məhz*, *məğər*, *kaş*, *barı*, *bəs* (*də*), *mağul*, *dı*, etc.

- (21) *Məhz* vaxt keçirmək üçün xərc çəkib qonaqlıqlar düzəldirdilər və tamam şəhərin axundlarını, tacirlərini dəvət edib, xərəkdən sonra ortalığa bir dini mübahisə salardılar, mollalar cammata, camaat mollalara qarışardılar (Çemenzeminli 2005: 225). ‘Just to spend time, they used arrange banquet and invite the dumpsters and merchants of the whole city, and after the meal, they would throw out a religious topic and the public and the imams disputed.’

- (22) Həcələyə-həcələyə özüm oxumağa başlamışam, bala, sabah kooperative gedecəyəm, kişiyə papiros alacam, deyirəm sənə də qara mahutdan bir şapka alım, qabaqdan qış gəlir axı (Memmedhanlı, 2013: 42). ‘I started to read by myself syllable by syllable, child, I'm going to go to the cooperative in the morning, I'll buy cigarette for the person, I am considering to buy a hat from black mahogany, winter is coming after all.’

3.2 Unbound *Edat*

By unbound *edat*, it is meant the words that can be used both as *edat* and as other parts of speech. This *edat* class is divided into two. The first ones are those that are homonymous with major parts of speech. The second ones are those that are homonymous with minor parts of speech.

The ones that are homonymous with major parts of speech are *belə*, *elə*, *axır*, *artıq*, *tək*, *təkcə*, *bir*, *bircə*, *bax*, *gəlin*, *qoy*, *qoyun*, *gör*, *görün*, *görüm*, *görək*, etc. The ones that are homonymous with minor parts of speech are *ki*, *da*, *də*, *ancaq*, *ama*, *fəqət*, etc.

- (23) Elə bu an qolum qüvvətli bir təkənla aşağı dartıldı, cilov əlimdən çıxdı (Memmedhanlı 2013: 97). ‘At that moment, my arm was pulled down with a strong push, and I lost control.’
- (24) Həm də ki, ömrün ahıl çağında ilk qələm təşəbbüslərini, yazı-pozu aleminə birinci addımlarını xatırlamaq *elə* duyğular oyadır (Anar 2003: 40). (Here the word *ele* is used as a word with lexical meaning) ‘It is that remembering the first pen initiatives in the old age, the first steps in the writing world arouses such emotions.’
- (25) Bax, məsələn o, tələbə özü də istəmədən kiməsə pislik edib- instituta daxil olub, kiminsə yerini tutudu (Anar 2003:569). ‘See, for example, the student didn't mean to do bad to someone - he entered the institute and took someone's place.’
- (26) Bax ora, günçıxan tərəf Qaraşəhərdir, ondan o yana Ağşəhərdir, düz qənşəhərdəki İçərişəhərdir, bu yan da, günbatan tərəf Bayıl qəsəbəsidir (Memmedhanlı 2013: 10). (Here the word *bax* is used as a word with lexical meaning). ‘Look there, the sunrise part is Karachahar, and the other side from there is Aghshahar, Icheri Sheher is in the plain, and on the sunset side is the Bayil town.’
- (27) Təkcə bizim əsrimizdə, yalnız bizim vətənimizdə, ancaq bizim quruluşumuzda alimlə çoban bu cür danışır (Veliyev 2005: 98). ‘Only in our age, only in our homeland, only in our system, the scientist and the shepherd speak like this.’
- (28) Tükəzban evə qayıdıb yer saldı, ancaq yata bilmədi (Şıhlı 2005: 215). (Here the word *ancaq* is used as a conjunction). ‘Tükezban came back home, but he couldn't sleep.’

As could be seen from the examples, unbound *edats* are in the process of development. Unbound *edat* is a phenomenon of transformation. It is a transformation of major parts of speech to gain characteristics of *edat* and in time turn into *edat*. Because the process is not completed, these words are both as major part of speech and also *edat* and

conjunctions. Identifying the function is only possible within the context of the sentence of the text.

3.3 Suffix *Edat*

This *edat* is in the process of becoming a suffix and written connected to words. Some of the *edats* in this category are *-sana*, (*-sənə*), *-mı*, (*- mi*, *- mu*, *- mü*), *-ca*, (*-cə*) etc.

- (29) Mən elə qanunu müdafiə etməkdən, bu rayonda pis kişi *olmamışammi?* (Rehimov 2005: 44). ‘I was not a bad man in this area, defending the law?’
- (30) Ana, *gəlsənə*⁹ bu uşağın adını Əvəz qoyaq (Şıhlı2005: 350). ‘Mom, let’s name this baby Əvəz.’
- (31) Tələbə *yavaşca*¹⁰ hamamın qapısını açdı və diksindi (Anar 2003: 592). ‘The student slowly opened the door of the bathroom and stood up.’

The examples demonstrate that some of the *edats* are older and they are developing from words with lexical meaning into minor parts of speech and transforming into suffix.

In Azeri, *edat* is divided into simple (*axı*, *lap*, *daha*, *ancaq*, *fəqət*, *bəs*, *gəl*, *qoy*, *məhz vs*), conjugated (*beləcə*, *eləcə*, *bircə*, *təkcə*) and compound (*beləcə də*, *eləcə də*, *bir də*, *bir də ki*).

Edat in Azeri, in terms of meaning, is classified into six to nine categories in different works. Abdullayev (1958) classifies them into six (*emphasizing*, *clarifying*, *limiting*, *interrogative*, *imperative*, *approval*, *rejection*); Abdullayeva (1983) into eight (*emphasizing*, *clarifying*, *limiting*, *interrogative*, *imperative*, *approval*, *rejection*, *wish or condition*), Hüseynzadə (1973) into seven (*emphasizing*, *clarifying*, *limiting*, *interrogative*, *imperative*, *approval and rejection*, *wish and condition*), Ceferov and Abdullayev (2004) into seven (*superiority and excess*, *clarifying*, *limiting*, *interrogative*, *imperative*, *approval and rejection*), Guliyeva (1980) into nine (*demonstrating*, *clarifying*, *limiting*, *emphasizing*, *emotionality and expressiveness (impressiveness)*, *interrogative*, *imperative*, *approval*, *rejection*) and Kazımov (2010) into nine (*emphasizing*, *approval*, *rejection*, *interrogative*, *insistence*, *difference*, *emotionality*, *time*, *condition*).

According to the common view in Azeri linguistics, *edat* is classified into seven categories:

1. *Emphasizing*. This *edat* strengthens the meaning of words, phrases or sentences as a whole. *Axı* (*axır*), *ki*, *lap*, *belə*, *elə*, *artıq*, *daha*, *bir*, *bircə* are in this category.

- (32) Onun bir qol çəkmişlə insanlar o yan-bu yan olur *axı* (Celal 2005: 245). ‘People would lose their positions when he signs after all’

⁹ *-sana*, *-sene* is considered as an imperative *edat* that transformed into a suffix. It is added to the end of *gel*, *koy* imperative *edats* and strengteh their meaning.

¹⁰ *-ca*, *-ce* is only considered as *edat* in terms of meaning. In terms of form, it has completely transformed into a suffix. This *edat* increases the impact of the words they are attached to.

(33) Bu zoraki adamın qanunsuz hərəkəti mənim canımı *lap* xirtdəyimə yığıbdir. (Rehimov, 2005: 254). ‘The illegal actions of this violent man have literally exhausted us.’

2. Clarifying. This *edat* serves to clarify the meaning of the word they are added to in the sentence. It allows the word to be distinct from others through stress. This category is not large in number: *elə, məhz, əsil, -ca (-cə)*.

(34) Düşmənin Allahın silləsini yeyərək yıxılmada, şanlı əcdadımız sizdən yardım gözləməkdə, məmləkət sizdən ümid etməkdə, bacılarınız, analarınız əllərində Quran, *məhz* yaşlı gözlərlə sizlərə dua etməkdədirlər (Cabbarlı, 2005: 184). ‘The enemy is collapsing by the slap of God, our glorious ancestor is waiting for your help, the country is hoping for you, your sisters and mothers are praying for you in tears with the Quran in their hands.’

(35) Yığışib müzakirə ettilər. Biri dedi ki, *əsil* filankəsin yeridir (Anar, 2003: 473). ‘They gathered and discussed. One of them said it was the location of the main fleet.’

3. Limiting. They limit the meaning of the words, phrases that follow them or the sentence as a whole. These *edats* sometimes create distinction, attribution meaning. *Yalnız, ancaq, bircə, tək-cə, elə* are in this category.

(36) *Tək-cə* onun iki ayda buraxdığı dərslər bütün grupdakı 15 nəfərin hamısının buraxdığı dərslərin cəmisindən çoxdur (Celal, 2005: 134). ‘The classes he has left only in the past two months are more than the sum total of all 15 people in the group.’

(37) Kərim kişinin əleyhinə *yalnız* on beş adam əl qaldırmışdı (Şihli, 2005: 178). ‘Only fifteen people raised their hands against Kerim.’

4. Interrogative. One of the most frequent *edats* used in Azeri is interrogative *edat*. These *edats* are generally used in interrogative sentences, creates interrogative meaning and at the same time strengthens the interrogative meaning. These are *ki, bəs, məğər, yəni, ha, -mi (-mi. -mu, -mü), yəni, hə, etc.*

(38) *Bəs* az olmazmı, nənə, bu qədər cavanlarına qabağında bir çolpa? (Rehimov, 2005: 68). ‘Isn't a chicken insufficient, grandmother, for so many young people?’

(39) *Məğər* bu elanlara nəzarət edən-zad yoxdur ki, kim ağılına nə gəlsə yazıb lövhəyə vurur? (Anar, 2003: 549). ‘Apparently there is no one checking these announcements - whoever can write whatever comes to their mind?’

5. Imperative. These *edats* are used to draw attention to the word, phrase or sentence. They also create meanings like wish, insistence, demand, call, advice, etc. These *edats* are *bax, gəl, gəlsən, gələsən, gələsənə, gəlin, gələsiniz, qoy, qoyun, gör, görün, görək, görsün, ha, da, də, də, -sana (-sənə), etc.*

(40) Humay, günəbaxan bilirsen nədir? *Bax*, biz ki, hərdən tum çirtlayırıq ha, günəbaxan odu, bildin? (Elçin 2005: 393). ‘Humay, do you know what sunflower is? You see, we sometimes nibble sunflower seeds, that is sunflower, you got it?’

- (41) *Di* su səp, *di* əl ayağını ovxala, damci dərmanını ver (Celal 2005: 53). ‘Go ahead sprinkle water, rub your feet and give the medicine.’

6. Approval and rejection. They serve to approve or reject the idea expressed in the sentence. *Bəli, hə, bəli də, bəli a, aha, yox, xeyr, heç, heç də* are in this category.

- (42) *Bəli*, mənim pulum yox, altunum yox, fəqət bunlara qarşı mənəvi bir varlığım, döyünən ürəyim, yorulmaz qollarım, sarsılmaz qüvvətim var idi (Cabbarlı 2005: 266). ‘Yes, I had no money and no gold, but I had a spiritual existence, a beating heart, a tireless arm, and unbreakable strength.’

- (43) Və bu zaman Əbili kəşf elədi ki, onların kəndindəki yetim Səftər *heç də* uzaq-uzaq ellərdəki böyük-böyük şəhərlərdə yaşayan rəngbərəng uşaqlardan əsik oğlan deyil (Elçin 2005:114). ‘And at this time Əbili discovers that Orphan Səftər in their village is not a boy lower than those boys of all colors living in big cities, in faraway lands.’

7. Wish and condition. These *edats* are only used in sentences with action verbs. The verb of these sentences is either in imperative or optative mood and these *edats* add wish meaning to the sentence. They are *kaş, kaş ki, təki, bari, bir, bircə, nə ola/nola, mağul*, etc.

- (44) *Kaş ki*, yüz alağ eləyəydim, daş daşıyaydım, bu cəhənnəm oduna yanmayaydım (Hagverdiyev 2005: 332). ‘I wish I had cut weeds a hundred times, I carried stones, I would not burn in this fire.’

- (45) Birisi dara düşəndə görürsən deyir, ax, Allah sənə rəhmət eləsin, ay Molla Zaman, *mağul* xalqın dadına yetirdin (Hagverdiyev 2005: 32). ‘He says when you see someone in difficulty, oh! May Allah have mercy on you, oh Molla Zaman, you were at least enough for the taste of famous people.’

As could be seen, *edats* in Azeri and *edats* in Turkish have differences both in meaning and form. In Azeri, *edat* is a minor part of speech that adds various semantic nuances to the sentence. In this respect, it is not the exact counterpart of *edat* in Turkish. Postposition, referred to as *çekim edati* in Turkish, is referred to as *qoşma* in Azeri.

Conclusion

In this paper, the function of *qoşma*, which is one of the minor parts of speech in Azeri and its counterpart in Turkish, two Turkic languages/dialects are investigated. It could be concluded that there are conceptual differences between *edat* in Azeri and *edat* in Turkish. *Edat* in Turkish is described as a class of words that do not have lexical meanings but they follow nouns and establish semantic relationships between those nouns and the other words in the sentence. They have grammatical functions. *Edat* in Azeri, on the other hand, is a class of words that do not have lexical meaning but strengthen the meaning of words, phrases and sentences. They create various semantic nuances in the sentence. Since they do not establish semantic relationships between words and sentences, when *edats* in Azeri are removed from the sentence, the meaning of the sentence does not change. This is one of the most important characteristics that differ *edat* from other minor parts of speech in Azeri. In short, words that serve to

reinforce the meaning in a sentence in different ways are included in the concept of *edat* in Azeri. *Qoşma* in Azeri is equivalent to postposition (*son çekim edati*) in Turkish despite small differences. The question, then, is what is the Turkish counterpart of *edats* in Azeri? What is described as *edat* in Azeri is presented under different headings in Turkish? For example, *edats* in Azeri are examined within conjunctions in Turkish. In Azeri, conjunctions are minor parts of speech that establish semantic relationships between words, phrases and sentences. In this respect, only words that have functions like connecting, equalization, comparison, participation, rejection, clarification, causation, condition are considered as conjunctions. The words that reinforce the meaning, add semantic relationships like interrogation and response are accepted as *edats*. Other than these, there is also a part of speech that is examined as modals in Azeri. This is different in Turkish, as it does not exist even as a term in Turkish. Instead, they are classified within *edat*, interjection and adverbs. Modals help the speaker state his/her connection to the ideas and events s/he expresses in meanings such as possibility, approval, refusal, certainty, etc.¹¹ In Turkish, there is no term as modals within minor parts of speech. In brief, there is a clear categorization and distinction between *edat*, *qoşma*, conjunction and modals in Azeri. In this sense, homonyms are first evaluated according to their functions. For example, in order to identify what part of speech a homonymous word is, their roles, meaning, functions are considered. Furthermore, interjections in Turkish, which are sometimes classified within *edats* and sometimes independently, are excluded from minor parts of speech and examined as a special part of speech. The conclusions from these discussions could be outlined as follows:

1. Arguments about *edat* in Turkish still continue because all function words are classified under the single heading of *edat*. This is not the case in Azeri grammar. Minor parts of speech in Azeri are classified into *qoşma*, *edat*, conjunction and modal.
2. The definition of *edat* in Azeri and in Turkish is completely different. Thus, there are differences in the usage of *edat* between Azeri and Turkish.
3. Since the usage of function words in Azeri is fixed, the boundaries of all auxiliary words are more or less definite. In Turkish, however, there is no clarity like this and thus there is confusion about *edat* and conjunction.
4. *Edat* and its functions are still a problematic issue in Turkish because there is no commonly accepted method on the subject. In this respect, Azeri classification could be used as a model to help clarify this issue. The issue could be approached by defining function words and identifying their functions and then classifying them according to these definitions and functions.

¹¹ This is not a topic of this paper, thus discussions about modals are not included. For more information, see Kazımov 2010, Xelilov 2007, Rüstemova 2013, Hüsenyzade 2007.

References

- Abdullayev, E. (1958). *Kömekçi Nitq Hisseleri*. Bakü: ADU.
- Abdullayeva, Güllare (2013). *Müasir Azərbaycan Dili II: Morfologiya, Sintaksis*. Bakü: Elm.
- Abdullayeva, Nabat (1983). *Müasir Azərbaycan Dilinin Morfologiyası*. Bakü: Elm.
- Alışova Demirdağ, Elza (2021). “Azərbaycan Türkçesinde Kiplik İşaretleyicisi Olarak Modal Sözlerin Spesifik Özellikleri ve Söz Diziminde İşlevleri”. *Türk Dünyası Dil ve Edebiyat Dergisi*, 51: 61-80.
- Alkaya, Ercan. (2007). *Kuzey Grubu Türk Lehçelerinde Edatlar*. Elazığ: Manas.
- Anar (2003). *Eserler I, Hekayeler, Povestler*. Bakü: Nurlan.
- Araz, M (2004). *Seçilmiş Eserleri, II cilt*. Bakü: Lider.
- Azərbaycan Dilinin İzahlı Lügati* (2006). II- III. Cilt. Bakü: Şerq-Qerb.
- Banguoğlu, Tahsin (2007). *Türkçenin Grameri*. Ankara: TDK.
- Bilgegil, Kaya (2014). *Türkçe Dilbilgisi*. Erzurum: Salkımsöğüt.
- Biray, Nergis (2013). “Kazak Türkçesinde Enklitikler”. *Prof. Dr. Leylâ Karahan Armağanı*, Ankara: Akçağ, 259-281.
- Budagova, Zerife (1980). *Müasir Azərbaycan Dili II: Morfologiya*. Bakü: Elm.
- Buran, A.; Alkaya, E; Yalçın S. K. (2017). *Çağdaş Türk Yazı Dilleri 1. Güneybatı/Oğuz Grubu*. Ankara: Akçağ.
- Cabbarlı, C. (2005). *Seçilmiş Eserleri, I. Cilt*. Bakü: Şerq-Qerb.
- Ceferov, C.; Abdullayev, N. (2004). *Müasir Azərbaycan Dilinin Morfologiyası*. Bakü: ADPU.
- Ceferov S. (1966). *Azərbaycan Dilinin Qoşmaları Haqqında*. Bakü: Azerb. SSRİ EA.
- Celal, M. (2005). *Seçilmiş Eserleri*. Bakü: Şerq-Qerb.
- Çemenzeminli, Y, V. (2005). *Eserleri, III Cilt: Klasik Azərbaycan Edebiyatı*. Bakü: Avrasya Press.
- Çubukçuoğlu, Mübeccel. (2019). *Türkçede Dilbilgiselleştirme: Bilişsel Dilbilgisi Çerçevesinde Bir İnceleme*. Yüksek Lisans Tezi. İzmir: Dokuz Eylül Üniversitesi.
- Delice, Halil, İ. (2012). *Sözcük Türleri*. Sivas: Asistan.
- Demir, N; Yılmaz, E. (2010). *Türk Dili El Kitabı*. Ankara: Grafiker.
- Demir, Tufan. (2006). *Türkçe Dilbilgisi*. Ankara: Kurmay.
- Demirci, Kerim (2008). “Dilbilgiselleşme Üzerine Bir İnceleme”. *Bilig*, 45: 131-146.
- Demirci, Kerim (2015). *Kelime Bilgisi El Kitabı*. Ankara: Anı.
- Deny, Jean (2012). *Türk Dil Bilgisi Çalışmalarının Kapsamlı İlk Örneği*. İstanbul: Kabalcı.
- Ebilov, C. (1959). *Qoşmaların Tesnişi Meselesine Dair*. Bakü: ADU'nun Elmi Eserleri.
- Ediskun, Haydar (1985). *Türk Dilbilgisi*. İstanbul: Remzi.
- Efendiyev, C. (1947). *Qoşmalar, Azərbaycan Dilinə Aid Tədqiqlər*. Bakü.
- Efendiyev, C. (1951). *Qoşma: Azərbaycan Dilinin Grammatikası*. Bakü: Azerb, SSRİ EA.
- Eker, Süer (2010). *Çağdaş Türk Dili*. Ankara: Grafiker.
- Elçin (2005). *Seçilmiş Eserleri I*. Bakü: Çınar-çap.
- Erdem, Mehmet D.; Karataş, M; Hirik, E. (2015). *Yeni Türk Dili*. Ankara: Maarif Mektepleri.
- Ercilasun, A. Bican (Ed.) (2007). *Türk Lehçeleri Grameri*, Ankara: Akçağ.
- Ercilasun, A. Bican (2008). “La Enklitiği ve Türkçede Bir “Pekiştirme Enklitiği” Teorisi. *Dil Araştırmaları*, 2: 35-56.
- Ergin, Muharrem (2008). *Türk Dil Bilgisi*. İstanbul: Bayrak.
- Gencan, Tahir N. (2007). *Dilbilgisi*. Ankara: Tek Ağaç.
- Gökalp, Mehmet. (1976). *Türk Dili Bilgisi*. Ankara: Şark.
- Guliyeva, K. (1980). *Müasir Azərbaycan Dili II*. Bakü: Azerb. SSRİ, EA.
- Gurbanov, Afat. (1993). *Ümumi Dilçilik, II Cilt*. Bakü: Maarif.
- Gülensoy, Tuncer (2000). *Türkçe El Kitabı*. Ankara: Akçağ.
- Güneş, Sezai (1996). *Türk Dili Bilgisi*. İzmir: Çağlayan.
- Hacıeminoğlu, Necmettin (1971). *Türk Dilinde Edatlar*. İstanbul: MEB.
- Hacıyev, Kamal (1999). *Azərbaycan Dilində Xüsusi Nitq Hisseleri*. Bakü: Çaşıoğlu.
- Hagverdiyev, Ebdürrehman. B. (2005). *Seçilmiş Eserleri II Cilt*. Bakü: Lider.
- Halilov, Buludhan (2007). *Müasir Azərbaycan Dilinin Morfologiyası II*. Bakü: Nurlan.
- Halilov, P. Y. (1959). *Müasir Azərbaycan Dilinde Idare Elaquesi: Qoşmalarla Idare*. Bakü: Azerb. SSRİ EA Xeberleri.

- Hengirmen, Mehmet (2007). *Türkçe Dil Bilgisi*. Ankara: Engin.
- Hüseynzade, Muhtar (1973). *Müasir Azərbaycan Dili Morfologiya III*. Bakü: Maarif.
- Hüseynzade, Muhtar (2007). *Müasir Azərbaycan Dili Morfologiya III*, Bakü: Şerq-Qerb.
- İbrahimov, Mirze (2005). *Seçilmiş Eserleri, I Cild*. Bakü: Şerq-Qerb.
- Kahraman, Tahir (2001). *Çağdaş Türkiye Türkçesi Dilbilgisi*. Ankara: Kişisel Yayın.
- Karaağaç, Günay (2013). *Türkçenin Dil Bilgisi*. Ankara: Akçağ.
- Karacan, Neslihan (2022). “Dilbilgiselleşme açısından Eski Türkçede “Teg” Edatıyla Oluşmuş Edat Öbeklerinin İşlevleri”. *RumeliDE Dil ve Edebiyat Araştırmaları Dergisi*, 27: 284-293.
- Kazım Bek, M. A. (1846). *Obşaya Qrammatika Turekso-Tatarskoqo*. Kazan.
- Kazımov, Gezenfer (2010). *Müasir Azərbaycan Dili: Morfologiya*. Bakü, Elm ve Tehsil.
- Koca, Selcen (2018). “Klitik Kavramı ve Türkçede Klitikler I”. *Dil Araştırmaları*, 23: 299-315.
- Koca, Selcen (2020). “Klitik Kavramı ve Türkçede Klitikler-II”. *Dil Araştırmaları*, 26: 7-36.
- Koç, Nurettin (1996). *Yeni Dilbilgisi*. İstanbul: İnkılâp.
- Korkmaz, Zeynep (2007). *Türkiye Türkçesi Grameri*. Ankara: TDK.
- Kükey, Mazhar (2003). *Türkçenin Dil Bilgisi I*. Ankara.
- Li, Yong, Song (2004). *Türk Dillerinde Sontakular*. İstanbul: Türk Dilleri Araştırmaları Dizisi-40.
- Memmedxanlı, Enver (2013). *Seçilmiş Eserleri*. Bakü: Tehsil.
- Mirzəzadə, Hadı (1990). *Azərbaycan Dilinin Tarixi Qrammatikası*. Bakü: ADU.
- Mustafa, Firuz (2016). *Seçilmiş Eserleri, I Cilt: Romanlar*. Bakü: Ecoprint.
- Oruç, Birsəl (1991). Türkiye Türkçesinde Kullanılan Çekim Edatları Üzerinde Görüş Farklılıklarından Kaynaklanan Problemler” *Türk Gramerinin Sorunları Toplantısı-II*. Ankara: TDK, 533-544.
- Rehimov, Süleyman (2005). *Seçilmiş Eserleri*. Bakü: Şerq-Qerb.
- Rüstəmov, Qetibə (2013). *Kömeqçi Nitq Hisselerinin Tesnifi*. Bakü: Şerq-Qerb.
- Rüstəmov, R. E; Buqadova, Z. İ. (1960). *Azərbaycan Dilinin Qrammatikası I*, Bakü: Azərbaycan SSRİ Elmlər Akademiyası.
- Serebrennikov, B. A.; Hacıyeva N. Z. (2002). *Türk Dillerinin Müqayiseli Tarihi Grammatikası*. Bakü: Seda.
- Sehhet, Abbas (2005). *Seçilmiş Eserleri*. Bakü: Lider.
- Şihli, İsmayıl (2005). *Seçilmiş Eserleri II Cild*. Bakü: Şerq-Qerb.
- Şireliyev, M.; Efendiyev, C.; Rüstəmov, R. (1951). *Azərbaycan Dilinin Grammatikası I*. Bakü: Azərbaycan SSRİ Elmlər Akademiyası, Nizami Adına Edebiyat ve Dil İnstitutu.
- Tanrıverdi, Ezizhan (2017). *Azərbaycan Dilinin Tarixi Qrammatikası*, Bakü: Elm ve Tehsil.
- Uzun, Nadir Engin (2006). *Biçimbilim Temel Kavramlar*, İstanbul: Papatya.
- Vardar, Berke (1998). *Açıklamalı Dilbilim Terimleri Sözlüğü*, İstanbul: ABC.
- Veliyev, Eli (2005). *Seçilmiş Eserleri*. Bakü: Avrasya Press.
- Yalçın, S. Kaan (2018). *Azərbaycan Türkçesi Grameri*. İstanbul: Kesit.
- Yavuz, K.; Yetiş, K.; Birinci, N. (2013). *Üniversite Türk Dili ve Kompozisyon Dersleri*. İstanbul: Beşir.
- Zeynalov, Ferhad (1956). *Slujebnie çasti reçi v sovremennix tyurkskix yazıtax*. Bakü: Avtoreferat.
- Zeynalov, Ferhad (1971). *Müasir Türk Dillerinde Kömeqçi Nitq Hisseleri*. Bakü.
- Zeynalov, Ferhad (2008). *Türk Dillerinin Müqayiseli Grammatikası, I Hisse: Fonetika, Leksika, Morfologiya*. Bakü: MBM.