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Lexical Similarities Between Anatolian Turkish Dialects and Western Azerbaijani Dialects of Daşkəsən, Gədəbəy, Gəncə, Qazax, Göygöl, Şəmkir and Tovuz

Abstract

Azerbaijan and Turkey are both Turkic countries and speakers of Oghuz Turkic. However, the bond between the two is way more profound than that. Those two countries share the same language, geography, and history simultaneously. Many linguistic studies have examined this bond, and countless works have been published about this topic. However, essential subjects, such as strong Anatolian influence in Azerbaijan's historical and current Western zone and the migration waves through Azerbaijan to Anatolia, have been examined less than they should be. This article aims to use lexicology along with historical and cultural data and bring a new perspective to studies on Turkish-Azerbaijani lingual connections.

Key words: Azeri, Azerbaijan, Anatolian Turkish, Western Azerbaijani Dialects, Lexical Similarities

Anadolu Türk Ağzıları ile Batı Azerbaycan Ağızlarından Daşkəsən, Gədəbəy, Gəncə, Qazax, Göygöl, Şəmkir ve Tovuz Ağzıları Arasındaki Leksikal Benzerlikler

Öz

Azerbaycan ve Türkiye arasındaki bağlar, Türk ailesine ait olmaktan, Oğuz dili konuşmaktan çok daha ötesidir. Bu iki ülke, birbiriyle hem aynı dili, hem ortak tarihi, hem aynı coğrafyayı, hem de ortak kültürü paylaşmaktadır. Bu konuya dil hususunda eğilen çalışmaların varlığı bilinmektedir. Ancak hem Azerbaycan Türklüğünün güncel ve tarihi Batı bölgesinin güçlü bir Anadolu etkisine sahip olması, hem de Anadolu'ya Azerbaycan'dan süregelen göç dalgaları gibi çok önemli konular, daha az irdelenmiştir. Bu makalenin amacı leksikolojiyi tarihsel ve kültürel verilerle uyumlu bir şekilde kullanarak Türkiye ve Azerbaycan ortaklıklarına dil hususunda yeni bir bakış açısı kazandırmaktır.

Anahtar sözcükler: Azeri, Azerbaycan, Anadolu Türkçesi, Batı Azerbaycan Dialektleri, Leksikal Benzerlikler

1. Introduction

The dialectal relation between Azerbaijan and Turkey is an exciting topic in Turcology. Unlike many other comparative Turcology studies, there is a more robust and different bond between these two zones. First of all, Anatolian Turcomans greatly impacted the ethnogenetical formation of Azerbaijani Turks. As Lars Johanson stated, the Eastern Anatolian varieties of Anatolian Turkish form a dialect continuum with Azerbaijani dialects. (Johanson, 2011: 740) Apart from being closely related to Oghuz languages, Turkish and Azerbaijani have significant mutual linguistic interference. As Muharrem Ergin outlines, the Azerbaijani linguistic area includes Southern Caucasus and Caucasian Azerbaijan, Iranian Azerbaijan, Kirkuk, Iran-Syria Turcoman areas, and Eastern Anatolia (Ergin, 1971: 7). Furthermore, he states that Turkish (which he names as "Ottoman") and Azerbaijani zones are pretty much inextricable, which starts from Kars province of Turkey and reaches till Samsun-Sivas-İskenderun line and even into depths of Central Anatolia (Ergin, 1971: 9). Ahmet Bican Ercilasun also specifies Kars as a link in a chain that connects Azerbaijan to Turkey both ethnically and dialectally. He describes this chain as follows: "A part of this chain is connected to Erzurum, Çoruh, and even Central Anatolia, while the other part mingles with Bakı, Naxçıvan, İrəvan, Ağbaba, Ahılkelek, Tbilisi, Qazax, Borçalı and Ahıska. (Ercilasun, 1983: 145) In his article on Diyarbakır as a sprachbund area in Turkish/Turkic linguistic history, Süer Eker indicates that Diyarbakır is closer to Təbriz than Istanbul, both historically and linguistically. The author also illustrates the Aqqoyunid type of Ottoman-Azerbaijani transitional Turkish zone, which covers the area of Diyarbakır, Şanlıurfa, Mosul, Kirkuk, contemporary Northwest Iran and internal Anatolia. Eker's article contains a quote from Ziya Gökalp, who is a native of Diyarbakır and also the father of sociology in Turkey, also emphasizes the closeness of the Turkish variety of Diyarbakır to Azerbaijani Turkish: "My linguistic studies have shown that Turkish (dialect) of Diyarbakır is part of a natural linguistic continuity, which extends from Bağdad to Adana, Bakı and Təbriz, and which we can define as an Azerbaijani dialect belongs to Aqqoyunid and Qaraqoyunid Turks" (Eker, 2008: 101).

Western dialects of Azerbaijani comprise a large area such as Qazax, Qarabağ, and Gəncə regions in the contemporary Republic of Azerbaijan (Şirəliyev, 2008: 19) and northern parts, particularly the historical *Göycə* region, of modern Armenia¹ (Bayramov, 2015: 64). Western Azerbaijani dialect area also extends to Çıldır, Arpaçay districts, and (partially) the city center of Kars², along with the Ayrım dialect in Azerbaijan and the Borçalı dialect of Azerbaijanis in Georgia (Karahan, 2017: 54). All regions mentioned in contemporary Azerbaijan, Armenia, Georgia, and Turkey are conjunct with each other. Therefore, a historical continuum exists from Azerbaijan's Karabagh region to Turkey's Kars province. Furthermore, the doctoral thesis of Azerbaijani geographer Sitarə Mirmahmudova proved that 336 Azerbaijani acronyms were changed between 1935 and 1970 (Image 1 in Appendix) (Mirmahmudova, 2015: 139-149). In this article, however, only a part of the Western Azerbaijani dialect area is taken as a subject. This article compares dialects of Daşkəsən, Gədəbəy, Gəncə, Qazax, Göygöl, Şəmkir and Tovuz to Anatolian Turkish zone, based on lexicology.

¹ Çemberek (Gegharkunik), Karvansaray (Ijevan), Basarkeçər (Vardenis), Büyük Qarakilsə (Vanadzor), Dağ Borçalısı (area inbetween Lori and Tavush), Barana (Noyemberyan), Ağbaba (Amasia) and Gugark regions. Azerbaijani Turks lived in contemporary Armenia until ethnic cleansing in 1989, so those provinces can be considered as a historical part of the Western Azerbaijani dialect, not the current one.

² Since İğdır province, which is a former district of Kars, was a part of several Azerbaijani Khanates and Principalities such as Çukur Saad Principality and Erivan Khanate, there is a historical relation of İğdır with İrəvan and Naxçıvan area, which fall into Southern dialect of Azerbaijani, not Western. (Şirəliyev, 2008: 19) So, expanding the article topic would require researching more than one dialect zone of Azerbaijani.

2. Methods and the aim of the article

Most linguistic studies concentrate on the dialect continuum zone between Eastern Anatolia and Azerbaijan, primarily based on Azerbaijani Turks of Kars, Ardahan, and Iğdır, local dialects of Eastern Anatolia such as Erzurum and Diyarbakır. However, this article aims to open another discussion on “Qazax-Tovuz” and neighboring regions as a link to this continuity chain. Since the continuum with Eastern zones of Turkey and Azerbaijani dialects in Turkey are already known subjects examined by several studies, this study mentioned that at a minimum level. In this study, Turkish and Azerbaijani dialectal dictionaries were compared, and the narrow regional examples from the regions of Daşkəsən, Gəncə, Qazax, Gədəbəy, Göygöl, Şəmkir and Tovuz got chosen. In addition, this article had a neat method of categorizing dialects based on geographical and ethnic factors. Starting from *Index Anaticus*, ethnicities and ethnic history of the villages mentioned above were checked to avoid mistakes and to catch any possible historical-ethnic bonds.³ Moreover, the historical background of each region of Turkey was checked, and if there is any migration or back migration story concerning Azerbaijan, it is specifically mentioned.

As it is stated, studies on the Turkish-Azerbaijani linguistic bond are based mainly on ethnic Azerbaijani Turks in Turkey’s northeasternmost-easternmost provinces (Kars, Iğdır, Ardahan) and dialect continuum in Eastern Anatolia. However, this research compares all zones of Turkey by comparing two dialectal dictionaries: Azerbaijani and Turkish. Furthermore, the Afyonkarahisar part of the study includes field research. On 12 August, the town of Davulga and the village of Bademli were visited in Emirdağ; on 26 August and 2 September, the Büyükkarabağ and Ortakarabağ villages were visited in Bolvadin. (See image 3 in Appendix) Therefore, this study wants to widen the perspective of Anatolian-Azerbaijani Turkic language contact studies by expanding it to Western Anatolia.

This study has five main parts:

1. Similarities of Western Azerbaijani dialects (taking those seven regions on center) with the literary language of Turkey,
2. Similarities of each Turkish province (which shows noteworthy similarities with those regions) with Azerbaijani dialectal zones,
3. Similarities of each chosen seven Azerbaijani provinces with Turkish dialectal zones,
4. One-to-one similarities between Azerbaijani and Turkish provinces (this is crucial for seeing the effects of migration and back migration of several tribes and communities),
5. Similarities of a particular zone of Afyonkarahisar province, in which districts of Bolvadin, Dinar, and Emirdağ contain villages, which have historical connections to the Gəncə-Qarabağ zone and which also seem to have a connection with northwards provinces of Gədəbəy, Qazax, and Tovuz.

This categorization may seem too complex and unnecessary for a single article. However, it has a reason. This article is written to shed light on Anatolian-Azerbaijani Turk interconnections, such as tribal kinships due to Safavid and Ottoman-era migrations. Such a neat categorization and detailed comparison may help researchers find exact matches between regions of Turkey and Azerbaijan, especially in ethno-tribal and ethno-cultural senses. Since research areas such as tribal networks have difficulties finding written historical resources, linguistic comparisons may give ideas for studies on those topics.

³ In such inter-Turkic studies, knowing Azerbaijani, Tatar, and Karachay... villages in Turkey is significant. If not, one can find false similarities.

3. Historical background

In Azerbaijani historiography, it is well documented and widely accepted that Anatolian Kizilbash Turcomans significantly impacted the foundation of the Safavid Empire and the emergence of Azerbaijani Turks' ethnogenesis. 16th-century Azerbaijani (Safavid) historian and diplomat Oruç Bey Bayat, also known as Don Juan of Persia in Western literature, gives a list of prominent Qizilbash tribes of Safavids:

“Ustaclu, Şamlu, Afşar, Türkman, Bayat, Tekelü, Harmandalu, Dulkadir, Kaçar, Karamanlu, Bayburtlu, İspirli, Oryad, Çavuşlu, Asayışoğlu, Çemişgezeklü, Sarızolaklu, Karabacaklu, Kırklı/Koruklu(?), Bozcalu, Mahi Fakıhlü, Hamzalu, Zolaklu, Mahmudlu, Karaçomaklu, Karakoyunlu, Gözübayızlu, İnanlu, Kuhgiluyeli” (Əfəndiyev, 1993: 192-193). According to Turkish historian Faruk Sümer, the origins of Ustaçlu and Rumlu trace back to Sivas, Amasya, and Tokat regions; Rumlu specifically hails from Koyulhisar and Şebinkarahisar (contemporary Giresun) zones⁴ (Sümer, 1999: 43-44). Çavuşlu is also descended from Ustacalu (Sümer, 1999: 18). Tekelü has origin from Hamid (contemporary Isparta-Burdur) and Menteşe (contemporary Muğla) regions (Sümer, 1999: 46). Şamlu was originally a nomadic Turcoman confederation that dwelled in Uzunyayla (current Kayseri-Sivas-Malatya triangle) in winter and the Aleppo-Gaziantep line in summer (Sümer: 1999, 47). Since they dwelled in Syria, they were named Şamlu, which means “from Damascus.” Harmandalu is a tribe that is still present in Central and Western Anatolia. According to Sümer, they are a branch of Şamlu (Sümer: 1999, 174). The Dulkadir tribe is originally from the Kahramanmaraş and Bozok (Yozgat) regions (Sümer, 1999: 48). Kaçar (ancestors of the famous Qajar dynasty) originated from the Yozgat area (Sümer, 1999: 96-97). Apart from those, Çepni and Varsak tribes also contributed to the formation of Safavids, the first being from Central and East Black Sea zones of contemporary Turkey and the second being descended from nomadic Turcoman tribes of Southern Turkey, especially Mersin and Adana provinces in the Mediterranean Region (Sümer, 1999: 50). Çemişgezeklü, İspirli, and Bayburtlu certainly present place names in contemporary Turkey. However, not all tribes who contributed to the Safavid formation were of Anatolian Turcoman stock. There were Turcoman tribes who settled in Azerbaijan and Iran earlier, such as Karamanlu (contrary to the name, they are not directly related to the Anatolian Principality of Karamanids; they took their name from a local warlord). (Sümer, 1999: 54). There are also Iranian (Kurdish, Lor, and Talysh) and Turco-Mongolian tribes, even though Turcomans form the absolute majority. (Əfəndiyev, 1993; Sümer, 1999). (Image 2 in Appendix)

The regions such as Gədəbəy, Qazax, Daşkəsən, Göygöl, and Tovuz are ethnographically known with ties with Anatolia. The tribe of “Ayrım,” which has a sizeable population in regions that the article examines, may be descended from the Rumlu Turcoman tribe, according to Faruk Sümer (Sümer, 1999: 160). During the Ottoman and interwar periods, Ottoman and Azerbaijani Turkish intellectuals discussed the Anatolian origin of Ayrıms. At the request of the Governorate of Erzurum, Ottoman writer, poet, and statesman Sadullah Enverî Efendi has researched Ayrıms. In 1848, he wrote that ancestors of Ayrıms migrated from Bozok/Yozgat zone to Transcaucasus. During the Ottoman-Qajar border conflicts in 1913, the Ottoman side claimed that Qarapapaqs in the borderline were originally from the Ayrım tribe and that Ayrıms descended from Bozok. Hence, Ottoman authorities claimed they were naturally Ottoman subjects (Tanrıverdi, 2009: 4-5). Moreover, Azerbaijani ethnographer, geographer, and economist, who also held the duty of Bakı State Bank's chief Məhəmməd həsən bəy Vəliyev-Baharlı was also a defender of Anatolian theory for Ayrıms. He claimed *Ayrıms*'s name is from Al-Rûmî, which means who comes from

⁴ Due to the concept of the “Eastern Roman Empire,” Anatolia, in general, was called Rum, which is related to Rome, by Ottomans. However, Ottomans called the area of Sivas, Tokat, Amasya, and contemporary southern Giresun “Lesser Rum” (Açıkel, 2008: 225).

Anatolia/Rûm. He proposes that they migrated from Anatolia in 1301, after the end of the Seljuqid State, and one part of them became *Ayrim/Ayrum* subgroup of Azerbaijan. According to Baharlı, the other branch of this tribal entity migrated southwards and took the name of *Shahsevan* (Vəliyev-Baharlı, 1993: 40).

The Anatolian element in the region is not only indicated by similar pronunciations of *Ayrum* and *Rumlu*. From the Göyçe (Sevan) lake to the Georgia border, several historical village names seem connected with Anatolian Turcoman migration. Even though the significant “Karamanlu” tribe in the Safavid period is most likely not recently connected to Anatolia, probably this village of *Qaraman/Qaraiman* in the historical *Basarkeçər* region (contemporary *Gegharkunik* province) is related to *Karamanids* of Anatolia with a separate migration history and same goes to *Qaraisa* village in *Lori* province, which is geographically close to *Borçalı* region. Based on *Dimitri Evgenyevich Eremeev’s* statement that *Karamanlu* and *Qaraisalı* tribes⁵ in Anatolia come from the same tribal confederation, *Mirmahmudova* claims those two tribal entities could have similar migration patterns. (*Mirmahmudova*, 2015: 65). However, there is another *Karaisalı* tribe in Turkey, whose name became an *oeconym*, *Karaisalı* district of *Adana*, which also had strong ties to the Safavid state as a *Kizilbash* Turcoman tribe. (*Sümer*, 1963: 57; *Sümer*, 1999: 78). That might indicate that more than one Anatolian Turcoman tribe settled through the region, not only *Rumlu*. Due to all that historical information, a comparative method is needed for Turkish-Azerbaijani comparative dialectology. The regional similarities and matches may shed light on the formation of Azerbaijani Turkish ethnogenesis during the Late Medieval and Classical Ages.

Since there is a large-scale Anatolian Turcoman influx in Azerbaijani ethnogenesis and Western regions may have a notable impact, a comparative analysis has been done during the research. General common words between Western dialects and literary Turkish have been taken separately, and the local lexical similarities of Turkish provinces and regions with Western Azerbaijan and vice versa have been taken into different categories. This method may give more clues about which regions were influenced by the Anatolian-Turkish zone. Moreover, there is an additional part where the influence direction from Azerbaijan through Anatolia was analyzed based on the “*Karabağlı-Genceli*” Turcoman villages of *Afyonkarahisar* due to their similarities with the region.

Along with the ethnohistorical background regarding the migration of Turkish tribes, the topic also has a geo-linguistic point. Azerbaijan’s northern regions have been influenced by Caucasian languages, such as Georgian and Caucasian Albanian/*Udi*. Georgian Turkologist *Sergi Jikia* noted that, along with Georgian loanwords in Azerbaijani dialect areas in the Georgia-Azerbaijan border area, there are also Georgian loanwords in Azerbaijan’s further southern regions, which are pretty far away from Georgia. Thus, *Jikia* explains loanwords in the Georgian border area as a direct result of Georgian influence. However, he claims other regions indirectly borrowed those words via a proxy language such as Caucasian Albanian (*Cikia*, 2020: 836-840). The existence of Georgian loanwords in Eastern and Northeastern areas of Anatolian Turkish is also noted. In *Kars*, *Iğdır*, and *Ardahan* provinces, there are 45 recorded Georgian loanwords altogether. Part of those loanwords in *Kars* area dialects match with dialectal words in *Artvin* and *Sivas* (*Şenel & Meskhidze*, 2008: 4020-4025). Therefore, in limited cases, such similarities between the dialectal areas of Azerbaijan and Turkey may also result from a “*Transcaucasian Sprachbund*”⁶. Arabic and Persian loanwords in both Anatolian and Azerbaijani Turkish zones are well documented (*Rahimzade*,

⁵ *Mirmahmudova* and *Eremeev* connect them to the *Karesi* Principality of Western Anatolia in the contemporary *Balıkesir* zone.

⁶ *Lars Johanson* explains this case in his article, “*The Roles of Turkic in the Caucasus Area*” (*Johanson*, 2006: 166-169).

2021), so words borrowed from the common Islamic cultural sphere would compromise another layer of this list of lexical similarities.

4. Lexical similarities between Daşkəsən, Gədəbəy, Gəncə, Qazax, Göygöl, Şəmkir and Tovuz regions with Turkish dialects

a. General lexical similarities of seven western Azerbaijani regions to literary and general Turkish

The word *bezir yağı* is used for linseed and flax oil in the Turkish literary language. In Şəmkir *bəzər* and *bəzərax'* means seed of linseed, and in Borçalı and Başkeçid (Dmanisi), *bəzir* is used for oil itself (Şirəliyev and İslamov, 1999: 48).

The word *çamır* (used in Goranboy, Qazax, Şahbuz, Şəmkir, Tovuz, and Yevlax areas) or *çamır* (specifically used in Gədəbəy and Tovuz areas) is used for “mud” in those regions. (Şirəliyev and İslamov, 1999: 99). In literary Azerbaijani, it is *palçıq*. However, those areas use this word, similar to literary Turkish *çamur*, which also means mud.

The word *çapa* is used spud or hoe in Gədəbəy and Kəlbəcər dialects instead of the literary Azerbaijani word *kətmən*. (Şirəliyev and İslamov, 1999: 101).

The word which can be used for the English preposition of “about” (for the meaning of approximation, like “about six feet tall”) or can be used as quantifiers is *dəñli* in Daşkəsən and Gədəbəy regions. (Şirəliyev and İslamov, 1999: 134). In contemporary literary Turkish, it is *denli*. However, in Ottoman Turkish, it was written with voiced velar nasal⁷, like in the example of Daşkəsən and Gədəbəy (Dilçin, 1983: 706)

In regions of Gədəbəy and Qazax, the verb *diñməx'* is used for “something to stop, cease or calm down,” especially for rain and storms. (Şirəliyev and İslamov, 1999: 144). In literary Turkish, *dinmek* is used in same meaning. Furthermore, according to Turcologist Zeynep Korkmaz, it is used with voiced velar nasal⁸ in the Southwestern provinces of Turkey (Korkmaz, 1994: 130).

Elti, which has the meaning of “wives of two brothers,” is used in Ağdam, Ağdaş, Ağdərə, Borçalı, Şabran, Goranboy, Göyçay, İmişli, Kürdəmir, Quba, Qax, Qazax, Mingəçevir, Şəki, and Ucar regions. It is used in the contemporary literary Turkish language similarly (Şirəliyev and İslamov, 1999: 162).

The word *ənix'* (Bərdə, Çəmbərək, Qarakilsə/Sisian, Qazax, Meğri, Tovuz and Zəngilan) and *enik* (Beyləqan and Kürdəmir) means simply “puppy”. (Şirəliyev and İslamov, 1999: 174). *Enik* has the same meaning in Turkish.

The words *kəndi* (Basarkeçər/Vardenis, Şəki, and Tovuz), *kəndü* (Dərbənd/Dagestan), or *gəndi* (Qazax, Şəki) is used as a reflexive pronoun in those regions. (Şirəliyev and İslamov, 1999: 194, 275). However, the reflexive pronoun in contemporary literary Azerbaijani is *öz*. In formal Turkish, it is *kendi*.

The word *gənə* means “again” in regions of Füzuli, Qazax, Şəmkir, and Tovuz. Usually, in Azerbaijan, it is *yənə*. This pronunciation and spelling are more similar to the Turkish *gene*, the colloquial use of *yine*, which has the same meaning (Şirəliyev and İslamov, 1999: 194).

⁷ (دڭلى/دڭلو) deñli/deñlü

⁸ diñmek

Gəvəzə in Ağdaş, Basarkeçər, Borçalı, Böyük Qarakilsə/Vanadzor, Gəncə, Kürdəmir, Qazax, Naxçıvan, Salyan and *gəvəz* in Naxçıvan regions mean “talkative” in a negative way. (Şirəliyev and İslamov, 1999: 196). *Geveze* has the same usage in the Turkish language.

Xas means good in Basarkeçər and Qazax regions (Şirəliyev and İslamov, 1999: 238). *Has* is generally used in that way in the Turkish language.

Xuy is used in Qazax, Şəki, and Tovuz regions, meaning “characteristic, temper” (Şirəliyev and İslamov, 1999: 254). *Huy* has the same sense in the general Turkish language.

The word *kələk* is used in Qazax and Tovuz regions for raw, green, and unripe melon. (Şirəliyev and İslamov, 1999: 272). *Kelek* has the same usage in Turkish.

The pastry called *kete* is usually cooked in Turkey’s Eastern and Northeastern regions. However, it is a well-known dish today. *Kətə* is the word for flatbread pastry filled with meat or herbs instead of the widely used *qutab*. It is primarily used in Western regions such as Basarkeçər, Cəbrayıl, Füzuli, Gəncə, Göygöl, Qazax, Mingəçevir, Tərtər and Southern region of Naxçıvan, Ordubad and Culfa. However, the Bilesuvar and Celilabad regions in the Southeast also have this word. (Şirəliyev and İslamov, 1999: 278). This word is one general similarity between Western Azerbaijan and Turkey, furthermore another proof of the cultural closeness of Eastern Anatolia to Azerbaijan.

In Qazax and Ordubad regions, the word *qazma* is used instead of *külüng* in literary Azerbaijani, meaning pickaxe. In Turkish, *kazma* is used for the pickaxe (Şirəliyev and İslamov, 1999: 314).

The word *qəmə* is used for little dagger in the regions of Cəlilabad, Yardımlı, Gədəbəy, Qazax, and Salyan. It is primarily a dialectal word; however, in Turkish, *kama* is used in literary language with the same meaning (Şirəliyev and İslamov, 1999: 321).

The word *qıraş* is used for rocky, barren areas in Basarkeçər, Çəmbərək, Gadabay, and Göygöl regions. This word is dialectal for Azerbaijani, but in literary Turkish, *kıraç* is used with the same meaning (Şirəliyev and İslamov, 1999: 330).

Qolay, meaning easy, is a dialectal word for the regions of Başkeçid (Dmanisi in Georgia), Qax, and Qazax, whereas the literary Azerbaijani word is *asan* (Şirəliyev and İslamov, 1999: 338).

The word *peşkir* is used for a towel in the regions of Ağbaba, Basarkeçər, and Gədəbəy. In Turkish, *peşkir*, the exact meaning is quite a common word (Şirəliyev and İslamov, 1999: 445).

In regions of Borçalı, Başkeçid, İmişli, and Qazax, the word *saxan* (Borçalı) or *sahan* (Başkeçid, İmişli, Qazax) is used for a deep, copper pot. In Turkish, *sahan* is a narrow pan for frying, mainly for frying eggs (Şirəliyev and İslamov, 1999: 468).

In regions of Cəbrayıl, Çəmbərək, Gədəbəy, Qax, Tovuz, and Zaqatala, the word *suç* is used in the meaning of crime, guilt, and offense, instead of literary Azerbaijani *təqsir* or *günah*. *Suç*, however, in literary Turkish, is widely used (Şirəliyev and İslamov, 1999: 504).

There is also the verb *suçuxmaq* in Ağcabədi, Çəmbərək and Qazax regions, which has the meaning of “someone expresses the feeling of being guilty” or “being ashamed” (Şirəliyev and İslamov, 1999: 505). *Suçukmaq* also exists in Anatolian dialects of Afyonkarahisar, Tokat, Niğde, Karaman, Mersin, and Terekeme-Azerbaijani dialect of Kars, with the meaning of “feeling guilty, being ashamed” (TDK, 2019: 3690).

Tutqal, meaning glue, is used in Borçalı, Gəncə, and Şuşa dialects instead of the literary Azerbaijani word of *yapışqan*. In literary Turkish, *tutkal* has the same meaning (Şirəliyev and İslamov, 1999: 582).

The verb *yalammax* (Gəncə and Şuşa) or *yarammax* (Daşkəsən, Gədəbəy, Göyçay, Qazax) is used for trying to attract the attention of someone in a flattering, truckling way. In literary Azerbaijani, it is *yaltaqlanmaq*. In literary Turkish, however, along with *yaltaklanmak*, *yaranmak* is also used with a similar meaning (Şirəliyev and İslamov, 1999: 619, 623).

In regions of Qazax, Yevlax, Mingəçevir, and Gədəbəy, the word *yaypan* is used for “flat”. In Çəmbərək it is *yabban*. In literary Azerbaijani, it is *yastı* (Şirəliyev and İslamov, 1999: 617, 626). In Turkish, *yassı* and *yayvan* are used, the latter having a specific meaning of “flat and wide.”

In Ağdam, Cəbrayıl, Füzuli, Qazax, Laçın, Oğuz, Ordubad, Şahbuz, Tərtər, and Zəngilan, the word for plain, lowland area (usually without trees) is called as *yazı*. In literary language, several words such as *çöl*, *səhra*, and *düzənlik* may be used for this meaning (Şirəliyev and İslamov, 1999: 627). However, in Turkish, *yazı* is a common word with the same meaning in general folk language.

Yengə is the word used for the wife of the brother in the regions of Basarkeçər, Başkeçid, Böyük Qarakilsə, Goranboy, Qazax, Qax, Tovuz, and Zaqatala (Şirəliyev and İslamov, 1999: 631). In Azerbaijani, this word is dialectal; however, in Turkish, *yenge* is used for both the brother’s and uncle’s wife.

b. Special similarities between seven western Azerbaijani regions and provinces of Turkey

Ankara:

In the Ankara dialect, three words match the article’s Western Azerbaijani zones. In regions of Hamamlı (Spitak in Armenia), Göygöl, Kəlbəcər, and Tovuz, *til* is used as the top of something, especially a mountain or hill (Şirəliyev and İslamov, 1999: 567). In Ankara’s Kızılcahamam district’s Peçenek village, *dil* means penpoint, top of the pen or pencil (TDK, 2019: 1450). There is probably a meaning connection, considering that the initial consonant /t/- often softens to /d/- in Oghuz Turkic. This case has been reported since Mahmud al-Kashgari and is often seen in historical Old Anatolian Turkish (Akca, 2017).

Kelez, which means “lizard” in Ankara region (TDK, 2019: 2730), is also found in Qax, Qazax, Quba, Oğuz, Şəki, and Zaqatala regions as *kələz*. In literary Turkish and Azerbaijani languages, it is *kertenkele/kərtənkələ* (Şirəliyev and İslamov, 1999: 273).

Balıkesir:

In Balıkesir, Turcomans belonging to the Çepni tribe call “cattle” (sığır in literary Turkish) *hökel* (TDK, 2019: 2730). In Daşkəsən and Gədəbəy regions, *hökkəl* is used for the third pair of cattle for the plow (Şirəliyev and İslamov, 1999: 273).

Bitlis:

In the Ahlat district of Bitlis, a goat or sheep with short ears is called a *kola*. (TDK, 2019: 3005) It is used for a goat without horns in Cəbrayıl, Culfa, and Qazax provinces (Şirəliyev and İslamov, 1999: 229).

Burdur:

In the Burdur dialect, *şalak* is the tape or binding of a skirt (TDK, 2019: 3740). Even though the meaning is not directly related, *şalak* is a word related to clothing in Ağdam, Daşkəsən, Gədəbəy, Göygöl and Kəlbəcər regions. It means loose (for cloth) as an adjective in those areas (Şirəliyev and İslamov, 1999: 517).

Denizli:

Kürüş means fish roe and caviar in the Denizli dialect (TDK, 2019: 3048). In Qazax and Borçalı dialects, the same word has the same meaning (Şirəliyev and İslamov, 1999: 296).

Giresun:

In Giresun's Görele district's Haydarlı village, *akmaz* means a lake that does not flow anywhere (TDK, 2019: 158). In Qazax and Şəmkir dialects, *axmaz* means a puddle that does not stream anywhere (Şirəliyev and İslamov, 1999: 7).

In Giresun, *irdelemek* means *to choose*, which is *seçmek* in literary Turkish (TDK, 2019: 2548). In Qazax, Hamamlı(*irdələməx'*), Qax, and Zaqatala(*irdələməx*) regions, it means choosing the large, big one among a bunch of things (Şirəliyev and İslamov, 1999: 259).

Gümüşhane:

In the Kürtün/Uluköy region, which is one of the most homogenous Çepni Turkoman regions of Turkey, *danakıran* means a yellow flower that blossoms during spring. It also has the same meaning in the Qarapapaq/Terekeme village of Ağrı's Taşlıçay village called Gülesur or Geçitveren. In the Kars dialect, it also means winter flower. In Azerbaijani Turk-populated villages of Kars, such as Göldalı (İrişti/İrişli) of Arpaçay and Bayburt of Selim districts, it is called *danaqıran* (TDK, 2019: 1356). In Ağcabədi, Basarkeçər, Borçalı, Cəbrayıl, Füzuli, Qazax and Zaqatala regions, *danaqıran* means "primula (flower)" (Şirəliyev and İslamov, 1999: 121).

Tecan means filtered and molded cheese in the Harşit region of Gümüşhane, which is also known as one of the hotspots of the Çepni Turkoman population (TDK, 2019: 3858). In Bolnisi, Borçalı, Daşkəsən, Hamamlı, Qazax regions *tejan*, in Cəbrayıl region *tejan*, in Ağcabədi, Bolnisi, Gəncə, Kürdəmir, Salyan, and Zəngilan *tecan* means the skin casing for keeping yogurt or milk (Şirəliyev and İslamov, 1999: 552-553).

Isparta:

In Isparta's Aydoğmuş village⁹, *kaznak* means "puddle" (TDK, 2019: 2714). In the Qazax and Göygöl regions, *qaznaq* has the same meaning (Şirəliyev and İslamov, 1999: 319).

In Bağlıllı village of Eğirdir district and district of Aksu, *yatık* means someone who gets sick so often (TDK, 2019: 4202). In Qazax, *yatix* means illness and disease; in Tovuz, *yatıxlıx* means contagious disease (Şirəliyev and İslamov, 1999: 625).

In the Isparta region, along with Azerbaijani (Azeri, Küresünni, Terekeme, Qarapapaq...) populated districts of Arpaçay/Kars, Doğubayazıt/Ağrı and Erciş/Van, *tap* means plains on mountains and hills (TDK, 2019: 3828). In Füzuli, Goranboy, Qarakilsə, Qax, Şəmkir, and Tərtər regions, it means little plain areas in mountainous areas (Şirəliyev and İslamov, 1999: 547).

Kastamonu:

Dıncıklmak means "getting down," agonizing after sad news, in the Kastamonu region. In the district of Taşköprü, it means being sad and feeling offended. In Azerbaijani-populated villages of Arpaçay/Göldalı and Selim/Bayburt of Kars, it means being doubtful of something or disrupting a task (TDK, 2019: 1462). In Borçalı, Çəmbərək, Qazax, and Mingəçevir regions, it means feeling bad and uncomfortable (Şirəliyev and İslamov, 1999: 138).

⁹ This similarity may have a known historical reason. Aydoğmuş village is a neighbor of the Çölovası region of the Dinar district, a region populated with Javanshir Turkomans originally from the Qarabağ region. Partially Javanshir descended village of Çapalı is only 30 kilometers away from Aydoğmuş.

Kayseri:

In Kayseri city and its villages, *ağ* means the place of underwear for shirring or shalwar's top part, which fits the waist (TDK, 2019: 78). In regions of Xaçmaz, Salyan, and Şəmkir, *ağ* means middle part of underwear or middle of trousers (Şirəliyev and İslamov, 1999: 3).

In districts of Bünyan and Yeşilhisar¹⁰, *işek* means a one-year-old sheep or a sheep who will give birth for the first time (TDK, 2019: 2562). In regions of Ağdam, Basarkeçər, Borçalı, and Qazax, *işşəx'* means year old sheep (Şirəliyev and İslamov, 1999: 263).

In Molu village of Kayseri's Kocasinan district, *lim* means root, basis, and bottom. (TDK, 2019: 3080) In Gəncə, it means method or rule; in Qazax and Tovuz, it means totally, fully (Şirəliyev and İslamov, 1999: 368).

Mersin:

In Mersin's Gülnar district, *kargatuzu* means white marble like mine, which blacksmiths use for welding (TDK, 2019: 2660). In Qazax (*qarğaduzu*) and Qarakilsə (*qarqaduzu*) regions, it means a half-transparent crystalline mineral (Şirəliyev and İslamov, 1999: 311-312).

In villages of Mut district, *ok* means the line that separates fields (TDK, 2019: 3276). In Göyçay and Qazax districts, *ox* is the border marker separating fields (Şirəliyev and İslamov, 1999: 426).

In Arslanköy village of Mersin, *sinir* means the area between "knee" and "ankle" (TDK, 2019: 3643). In the regions of Ağdam, Qazax, and Şəmkir, *siñir* means knee, whereas it is *diz* in literary Azerbaijani (Şirəliyev and İslamov, 1999: 496).

Muğla:

In the Bodrum district of Muğla, *süle* means foolish (TDK, 2019: 3709). In Qazax, Gədəbəy, Qafan *sülə* means cheeky and loose; in Qazax and Meğri, the same word means greedy and gluttonous (Şirəliyev and İslamov, 1999: 509). Even though meanings are quite different, both regions have the same word for negative personal traits.

Niğde:

In Niğde's Bor district, the verb *değinmek* means being unhealthy, sick, and sorrowful (TDK, 2019: 1401). In Gəncə and Mingəçevir regions, *dəyinməx'* means being hurt or offended in an abstract sense. It seems there is a noun formed from the same root, *deyinti* in Gəncə and *dəyinti* in Gədəbəy, both meaning uncomfortable discomfort and the case of being heartbroken (Şirəliyev and İslamov, 1999: 129-131).

In Niğde's Bor district's Bahçeli town, *erkeç* means massive built, beautiful-looking male goat who goes in front of the herd (TDK, 2019: 1774). In regions of Culfa, Kürdəmir, Qarakilsə, Qazax, Ordubad, and Tovuz *erkəç* (*ergəç* in Salyan, *erkəş* in Culfa, Ağdam, and Ordubad) means the old male goat who leads the herd (Şirəliyev and İslamov, 1999: 162). The words *erkeç*, *erkeş*, or *ergeç* are widely used in Turkish dialects, especially in Western, Southern, and Central dialects. Still, all mean three- or four-year-old castrated male goats (TDK, 2019: 1773). Only in Bor is there an exact match to Western Azerbaijani dialects.

In Niğde, *kıracaq* means the nail file with thick teeth (TDK, 2019: 2815). In Qazax and Qubadlı, *qıracaq* means the tool used for clipping the nails of draught animals (Şirəliyev and İslamov, 1999: 329).

¹⁰ Yeşilhisar was marked as "Turcoman" in the Dialectology Dictionary, so probably this district has a recent nomadic Turcoman past.

Ordu:

In the Ulubey district of Ordu, the verb *yelimsemek*, which is *topallamak* in the literary Turkish language, is used for hobbling (TDK, 2019: 2815). In Qazax and Basarkeçer, it is *yelimsəməx*' and Çəmbərək *yelix'səməx*,' both meaning hobbling slightly (Şirəliyev and İslamov, 1999: 629).

Sivas:

In Uluçayır village of Sivas' Divriği district, *kağan* means the strap which yoke to the cart. Also, Terekeme/Qarapapaq village called Yazılı in Ağrı's central district has the same word. (TDK, 2019: 2594) Uluçayır is an Alevi (related to historical Qizilbash) Turkish village. In the regions of Çəmbərək, Gədəbəy, Gəncə, Qazax, and Tovuz, *kağan* has the same meaning (Şirəliyev and İslamov, 1999: 265). In Şəmki, there is also a word for the wood that is suitable for making a yoke; it is called *kağannıx* (Şirəliyev and İslamov, 1999: 265).

In Sivas, a rude person is called as *gart* (TDK, 2019: 1931). In regions of Göyçay, Qazax, Qax, Mingəçevir, Ordubad, and Salyan, a snob person is called as *qart* (Şirəliyev and İslamov, 1999: 313).

In Gözköy village of Sivas, in the district of Suşehri, which stands in the historical "Province of Rûm," where the *Rumlu* Turcoman tribe hails from, *közmek* is the hole in walls of stables or barns, for throwing dung cakes. The same word exists in Terekeme/Qarapapaq populated Kars and Ardahan districts of Arpaçay and Çıldır (TDK, 2019: 2987). In dialects of Gədəbəy, Qazax, and Tovuz, it means chimney (Şirəliyev and İslamov, 1999: 289).

Tokat:

In Tokat's Turhal district, *adak* means a child's first steps (TDK, 2019: 62). It has the same meaning in Ağcabədi, Ağdam, Bərdə, Gəncə, Göyçay, Qazax, Şəmki, Şuşa and Tərtər dialects (Şirəliyev and İslamov, 1999: 2).

Trabzon:

In Trabzon province, *yaştaş* is used for peer, someone of the same age (TDK, 2019: 4818). In Bərdə, Culfa, Füzuli, İmişli, Qazax, and Ordubad, it has the same meaning (Şirəliyev and İslamov, 1999: 625).

In the Trabzon region, *yozalamak*, as a verb, means being in labor during or before the birth (TDK, 2019: 4821). In Çəmbərək, Karvansaray, Kürdəmir, Qazax(*yozalamax*), Cəbrayıl and Qarakilsə(*yozdamax*), İmişli (*yozzamağ*) has the same meaning. In İmişli, there is an adverb with the same root, *yozzağ*, which means the one in labor (Şirəliyev and İslamov, 1999: 636).

Yalova:

In Yalova's Çiftlikköy district¹¹, the dialectal word *tire* means neighborhood or quarter (TDK, 2019: 3939). In Ağdam, Gədəbəy, İmişli, Qarakilsə, Qazax, Qubadlı, Laçın, Sabirabad, Şəmki and Tovuz districts *tirə* means family, lineage, tribe, clan (Şirəliyev and İslamov, 1999: 568). It seems there is a connection between meanings since the transformation from clans to villages or neighborhoods often happens in the Turkic world.

¹¹ This district is quite cosmopolitan so that the word may have roots anywhere. Along with native *Manav* Turks of the district, Turkish people from Greece, Bulgaria, and the Eastern Black Sea province of Rize also settled there. Migrants from the Caucasus also exist in this district, such as Karachay-Malkars residing in the district's center and an Avar village established by migrants from Dagestan. There is also a historical Greek and Armenian population there; all left the district during the 1910s-1920s.

c. Comparison based on historical and ethnocultural regions of Turkey

In comparative linguistics, there may need to be more than village-to-province comparison. That is why the historical or geographical regions were added if they consistently shared words with settlements in the Western Azerbaijani zone. Turkish language zone extends over the current borders of the Turkish Republic, such as in the Balkans, Cyprus, and the Middle East. However, the Iraqi Turcoman region is not included in this study because there are strong arguments about Iraqi Turkish being partially or wholly a dialect of Azerbaijani.

Historical “Rûm” Province

As mentioned, the zone of Amasya, Sivas, Tokat, and adjacent areas has been called “Rum Province” by Ottomans (Açikel, 2008: 225). Due to the region’s historical ties with Azerbaijan, this region has been taken as a separate category.

Tentimek means “becoming senile” in the village of Hacılyas in the Koyulhisar district of Sivas. Koyulhisar is a part of the Valley or Middle Kelkit Zone, part of the historical Rûm Province. In Amasya province, this word has a similar but distinct meaning. There, it means “to have difficulty with breathing” and “being impoverished.” In Amasya, there is another usage of this verb root. The causative verb of entities means making someone run or work so much and making this person tired in the Amasya dialect (TDK, 2019: 3883). In Ağcabədi, Gədəbəy, Qazax, Tərtər, Şəmkir *təntiməx’* means losing one’s mind, not knowing what to do. In Beyləqan, Şeki, and Zəngilan provinces, the same word is spelled as *təntimax*. There is a closer usage in Qazax to Amasya and Sivas. *Təntiməx’* also means being tired or bored in the Qazax dialect (Şirəliyev and İslamov, 1999: 560).

In Sarayözü and Yolyanı villages of Amasya’s central district, the noun *yatalğa* is used as “bedroom” (Bläsing, 2013: 16). Those two villages are attractive in terms of neighboring towns. Many villages have Oghuz tribal names, such as Afshar, Bayat, and Kargin. Also, the town of Halifeli shares the same name with the *Şahsevən* Turcoman tribe of Xəlifəli (Khalifali) (Tapper, 1997: 353). (Image 3 in Appendix) Anatolian origins for *Şahsevən* was a topic in Azerbaijani historiography and ethnography (Vəliyev-Baharlı, 1993: 40). Vladimir Minorsky also shares the same idea (Minorsky, 2012). As a supportive material to that historical information, the word *yatalğa* is used in Bərdə, Şuşa, and Tovuz as “the place where animals sleep” (Şirəliyev and İslamov, 1999: 625).

Valley / Middle Kelkit Zone:

The region with the name of *Vadi* (“The Valley”) or *Orta Kelkit* (“(basin) of Middle Kelkit (river)”) is historically a subregion of “Rûm.” “Karahisarşarkî” was the Ottoman-era name of the region based on the Şebinkarahisar district. This region consists of Northeastern Sivas and Southern Giresun.

In Şebinkarahisar district of Giresun and Esenyaka village of Suşehri district in Sivas, there is the word *sakar*, which means lamb, whose mouth, eye, and nose area is black (TDK, 2019: 3520). In Ağbaba, Basarkeçər, Borçalı, Hamamlı, and Qazax districts, it means the white spot on an animal’s forehead (Şirəliyev and İslamov, 1999: 469).

Region of Lakes:

The area between Konya and Isparta provinces is called *Göller Yöresi*, which means Region of Lakes. This region is the transition region between the Western/Aegean zone and Central Anatolia, both culturally and dialectically.

In Konya province and the villages of Eğirdir district, there is the dialectal word *üleşik*, which means “wooden level” (TDK, 2019: 4064). In Gəncə, Qazax, and Tovuz regions, *üləşix’* means the

little dam or the place where the canal is separated from an enormous body of water such as a lake or river (Şirəliyev and İslamov, 1999: 600).

Black Sea Region:

Starting from the Georgian border, in Turkish geography, Zonguldak in the Western Black Sea is classified as Karadeniz Bölgesi (Black Sea Region). The region is too large and diverse, so it is impossible to say there is a vernacular and cultural unity. However, this region is still noteworthy due to the Çepni tribe's presence here. In the Black Sea region, there is a historical province during Ottoman times called Vilayet-i Çepni, which means the Province of Çepni, due to the high Çepni population in this area. This province was between the Giresun-Kürtün line and some districts of Western Trabzon. Moreover, the principality of *Hacı Emîrli* or *Hacıemiroğulları* was of Çepni stock, and they ruled the area between Ordu province and Western Trabzon districts (Sümer, 1993: 269-270). Therefore, it is accurate to call the area between Ordu and Western Trabzon "the area of Çepnis."

Sürmek has various meanings in the Turkish literary language, such as to drive, lead, continue, banish or exile, coat, and plow. However, in Trabzon's Maçka district's villages and the province of Gümüşhane, *sürmek* has the meaning of "to copulate" for animals (TDK, 2019: 3723). The verb *sürməx'* has the same sense in the Gəncə and Zəngilan zones (Şirəliyev and İslamov, 1999: 512).

Upper Sakarya Basin Region:

In official Turkish geographic distribution, Ankara and Eskişehir provinces fall under *Yukarı Sakarya Bölgesi*, which means "Upper Sakarya (Basin) Region", based on the Sakarya River. Since Eskişehir and Ankara are culturally and dialectically similar (especially in the Western districts of Ankara), they fall into the same category in this article.

The dialectical word of *aynımak* is used in the Sivrihisar district of Eskişehir, Çanılı village of Ayaş, and Çayırılı village of Ankara. It means to grow up, to improve, to get healthier. In Ankara, this verb generally has a causative use, *aynıtmak*, which means "to grow something up" (TDK, 2019: 429). In the Qazax region, this word appears with a similar pronunciation, *aynımax*. It means "to recover, to get healthier" (Şirəliyev and İslamov, 1999: 23). This word has different pronunciations and similar but different meanings in other regions. In Oğuz, *aynamax* means "to increase." In Ağdam, Laçın, and Şuşa *eyniməx'* has the same meaning as the Qazax version, however in Çəmbərək, Məgri, and Oğuz regions, it has the meaning of "to grow up, to get taller" (Şirəliyev and İslamov, 1999: 164).

Cyprus:

An island in the Eastern Mediterranean with a Turkish dialect, Cyprus also has one word that matches Western Azerbaijan. In the Limassol region, which used to have a Turkish population before 1974, there is the word *gamze*, which means braid for hair (TDK, 2019: 1908). In Başkeçid, Gədəbəy, and Şəmkir zones, *qəmzə* means head ornaments for women (Şirəliyev and İslamov, 1999: 322).

Rumelia:

Rumelia, or Rumeli, is the historical name for the Balkans during the Ottoman Empire. Today, Turkey's Thrace region and several regions in Bulgaria, Greece, Northern Macedonia, Romania, and Kosovo still have Turkish populations and living Turkish dialects.

The word *tana* means "earring" in the dialect of Rumelian migrants in Istanbul, according to the Dictionary of Dialects (TDK, 2019: 3820). The same word with the exact spelling has the same meaning in Ağdam, Bərdə, Gədəbəy, Gəncə, Goranboy, Qax, Mingəçevir, Tərtər and Tovuz. However,

the same word in Göyçay, Göygöl, and Mingəçevir has different meanings: ear lobe, where to wear earrings (Şirəliyev and İslamov, 1999: 546).

d. Comparison based on provinces of Azerbaijan

In this chapter, each province was chosen separately. The words listed here could be only found for those provinces in Azerbaijan's Dialectology Dictionary.

The common words in Turkish, which are unique to Gədəbəy:

Buğarsax in the Gədəbəy dialect means the place where cows and bulls copulate. It also means "bull" in another use shared with Qarakilsə and Qazax regions (Şirəliyev and İslamov, 1999: 63). However, the closest meaning with Anatolian dialects is the first mentioned one. In Anatolian dialect zones of Amasya's Merzifon district, Erzincan's Refahiye district, Ankara's Şereflikoçhisar district, province of Karaman, Artvin's Yusufeli and Şavşat districts, *buğarsak* means the cow who wants to copulate. There are various versions in other regions such as *boğarsak*, *buğsak*, *buğasak*, *buharsak*, *busak*, *bonarsak*, *boğörsek* and all mean the same (TDK, 2019: 724).

Çapalamax means "to spud up" in the Gədəbəy dialect, instead of *kətmənləmək* in literary Azerbaijani (Şirəliyev and İslamov, 1999: 93). This word has the same meaning in literary and general Turkish.

Fos, which means "empty" in the Gədəbəy dialect (Şirəliyev and İslamov, 1999: 187). In general, the Turkish language has the same meaning, especially in a conversational way.

Qırc or *qırç* both have the meaning "remnants of grass after animals eat them." (Şirəliyev and İslamov, 1999: 330). In Elazığ's Üzümlü district, it is used as "remnants of feedstuff after animals eat" (TDK, 2019: 2055).

Haylamax means to herd, to take something to the front and bring smth further in the Gədəbəy dialect (Şirəliyev and İslamov, 1999: 215). The word is *haylamak* in Anatolian dialects. In Beyçayır village of Çanakkale's Lapseki district, Uluşiran village of Gümüşhane's Şiran district, Çayağzı village of Artvin's Şavşat district, Tilki village of Diyarbakır's Ergani district, Çakmakdüzü village of Sivas' Divriği district have the meaning of to make herd run, to chase the herd. In Yarikkaya village of Yalvaç district of Isparta, Akçakoca district of Düzce, Sarıca village of Ordu's Mesudiye district, villages of Gümüşhane's Şiran district, primarily Uluşiran, Demirkent village of Artvin's Yusufeli district, Bağlıca village of Artvin's Ardanuç district, Adana's Kozan district, Yapıntı and other villages of Mersin's Mut district have this word (*haylamak*) as "frightening animals by screaming." In İçdecik village of Isparta's Gönen district, Denizli's Çal district, İzmir's Bergama district, Balıkesir's Edremit and Dursunbey districts, Kastamonu province, Samsun's city center, Amasya's Merzifon district, Elazığ's Ağın and Keban districts, Dışlık village of Sivas' Kangal district, Niğde's Bor district, Konya's Hortu village of Ereğli and Güvenç village of Selçuklu, Mersin's Silifke district, Muğla province, and Kırklareli's Vize district has usage of the same word as "herding, managing and chasing animals." In Çorum province, Amasya's Merzifon district and its villages, Tokat's Zile district, Yavuz village in Artvin's Şavşat district, villages of Kars, Sivas' Gürün district and Şarkışla district's village of Maksutlu, Kayseri's Bünyan district, Bahçeli town of Niğde's Bor district and Larnaka in Cyprus, the word which was mentioned above has the meaning of "to provoke an animal" (TDK, 2019: 2318- 2319).

Qouzaq means "empty" in the Gədəbəy dialect (Şirəliyev and İslamov, 1999: 342). In Turkish dialects, *kovzak* means something that became loose and eroded in İzmir's Çeşme district, Amasya's Merzifon district, and Ankara's Bepazarı district (TDK, 2019: 2941).

In the Gədəbəy dialect, *ləpə* means flat and round stone (Şirəliyev and İslamov, 1999: 364). In Şimşirli and Güneyce villages of Rize's İkizdere district, *lepe* means flat and round stone, which is

used in child games. The word also has variations of *lappik* in Çanakkale, *lebik* in Ardahan, *lepbik* in Erciş district of Van, *leppik* in Erzurum, *lepük* in Uluşiran village of Gümüşhane's Şiran district and Hacılıyas village of Sivas' Koyulhisar district, *lepüstek* in Uluşiran village of Gümüşhane's Şiran district (TDK, 2019: 3074).

In Gədəbəy, the dialectal word of *mızix* means someone who is a procrastinator (Şirəliyev and İslamov, 1999: 364). In Çanakkale's Biga district's Filik village (formed mainly by Turks from Bulgaria) and Çal district of Denizli, *mızık* means someone who breaks his word, who does not do what (s)he promised. (TDK, 2019: 3196) As a verb, *mızıkçılık* means “not playing the game” or “being a spoilsport” in standard Turkish.

Öjəşməx' means standing against each other with stubbornness or fighting in the Gədəbəy dialect (Şirəliyev and İslamov, 1999: 434). In Anatolian dialects, the word *öceşmek* has lexically similar meanings. In Trabzon, it means making a bet by pulling a wishbone; in Kütahya, it means mutually taking revenge for something or cheating each other. In Terekeme populated İrişli and Bayburt villages of Kars, it means going counter against each other (TDK, 2019: 3311).

The common words in Turkish, which are unique to Gəncə:

Although it is not a dialectal match, the Gəncə region having the word *Bursa* for handmade silk piece (Şirəliyev and İslamov, 1999: 65) is an exciting example. This word is probably a remnant of Ottoman-era trade since Bursa in Northwest Anatolia has been famous for its silk industry. It is known that Safavid Shah Tahmasb and Safavids, in general, were continuously buying silk from Bursa (Çizakça, 1980). Since Gəncə was always a trade center due to its geographical position, this dialectal word is quite normal¹².

Nasır means “callus” in the Gəncə dialect, and *nasırrı* means “callous, someone, something with callus” (Şirəliyev and İslamov, 1999: 412). *Nasır* has the same meaning in general and literary Turkish; the latter is called *nasırlı*.

In the Gəncə dialect, the word *sallama* means belt buckle, decorated with golden, silver, etc. (Şirəliyev and İslamov, 1999: 471). The same word appears in Bahçeli town of Niğde's Bor district as “some ornament which is made from beads” and in the Bigadiç district of Balıkesir, “a chain of little golden ornaments on a line, which is used as a necklace” (TDK, 2019: 3529).

In the Gəncə dialect, *savatdamax* means decorating golden and silver goods¹³ (Şirəliyev and İslamov, 1999: 476). In Van's Erciş district, with a known Azerbaijani population (*Küresünni, Azeri*) and in the Central Anatolian province of Niğde, *savatlamak* means making designs on a silver good (TDK, 2019: 3555).

¹² Anatolian-Ottoman trade related impact in Azerbaijani is an interesting area to research. *Hoqqa* means an archaic unit of measure, approximately one kilogram, in Naxçıvan and Culfa rayons (Şirəliyev and İslamov, 1999: 65). The same word is spelled as *hogga* in Erzurum dialect (Gemalmaz, 1973: 254), which may indicate that this word came through Erzurum route to Naxçıvan dialect. A more interesting example is *Mejdiyə* in Salyan dialect, which means round golden plate for ornaments. (Şirəliyev and İslamov, 1999: 386) *Mecidiye* is name of Ottoman golden coin, which was coined for sixth year of celebration of ascendance to throne, in 1844 (DİA, 2003: 239). Hence, this loanword traces back to 19th century or a later era.

¹³ The word *savat* also exists in Gəncə dialect along with Şuşa dialect with the meaning of decoration on golden and silver goods. (Şirəliyev and İslamov, 1999: 475) This word exists among Kars Terekemes, also in Kurşunlu district of Çankırı, Antakya district of Hatay with the same meaning. (TDK, 2019: 3555)

The common words between Turkish, which are unique to Göygöl:

In the Göygöl dialect, the verb *salıxlamax* means “to show the way,” “guide someone,” or “to explain” (Şirəliyev and İslamov, 1999: 471). In Anatolian dialects of Samsun province, Ordu’s Akkuş district’s Kuzköy village, Şanlıurfa province, Gaziantep province, villages of Afşin in Kahramanmaraş province and Van’s Erciş district, *salıklamak* means to explain something with all details, describing something with particular and elementary traits. In Kuzköy village, there is also the meaning of “showing the way” or “guiding,” which is closer to usage in Göygöl. In the Zara district of Sivas, this word means “to inform” in the villages of Korkut and Bulucan (TDK, 2019: 3526).

In the Göygöl dialect, *tiş* means the part of the cart’s wheel, which bonds the wheel’s center to the circle (Şirəliyev and İslamov, 1999: 569). In Anatolian dialect zones of Merzifon district of Amasya, Gümüşhane’s Şiran district’s Uluşiran village, Refahiye district area in Erzincan, Kangal district and its villages in Sivas, Kırşehir province, Zincidere town of Kayseri province’s Talas district, Bahçeli town of Niğde’s Bor district, *diş* means the stakes which are inserted to tongues of wagons and causes axle to turn (TDK, 2019: 1520).

The common words between Turkish, which are unique to Şəmkir:

In the Şəmkir dialect, *büyə* means scorpion (Şirəliyev and İslamov, 1999: 67). In Anatolian dialects, the words of *böğə* in Bozdoğan district of Aydın and Yerkesik village of Muğla’s Milas district and *büye* in Çamköy village of Burdur’s Gölhisar district means “horrific insect, terrible creature.” There are also words like *böğü* in the Eşme district of Uşak, Kavakköy village of Burdur’s Yeşilova district, and Taşyayla village of the same province’s Bucak district. Also, the same word is present in Denizli province Ortaköy village of Çal district, Poyrazlı town of Bekeilli district, Aydınlar village of Honaz district, Babadağ district, and Mersin province’s Hacıhamzalı village in Tarsus district. The variations of *böve* exist in Muğla’s Fadılcı village of Menteşe district and Azerbaijani Turks in Taşburun village of Karakoyunlu district. *Büve* variant is present in the Eymir village of Bozdoğan district in Aydın and Thracian Turkish dialects in Edirne province, Lüleburgaz district of Kırıkkale, and Hayrabolu district of Tekirdağ (TDK, 2019: 754).

Cağıldamax’ means water flows in a fast and tumultuous way in the Şəmkir district (Şirəliyev and İslamov, 1999: 69). In Anatolian dialects, *cağıldamak* means “(water) to gurgle,” “(water) to flow soundful” in Çorum province, Tokat province, Vakfıkebir district of Trabzon and Çepni originated Denizli village in Beşikdüzü district of Trabzon. The variant of *ciğıldamak* exists in the province of Gaziantep and Manav village of Bozan in the Alpu district of Eskişehir (TDK, 2019: 844-846).

In the Şəmkir dialect, *siñqın* means someone with a broken heart, someone broken (Şirəliyev and İslamov, 1999: 489). In Anatolian dialects, *siñgin* implies someone who is intimidated and cowered, such as in the Mudanya district of Bursa, Akyazı district of Sakarya, Ceylanköy village of Lüleburgaz district of Kırıkkale. In Pınarbaşı village of Bayramiç district of Çanakkale and Mut district of Mersin, this word means someone shy, hesitant, and timid. In Isparta province, the Sivrihisar district of Eskişehir, the Haymana district of Ankara, and Konya province, it means sad, thoughtful, and vexed. The third meaning also exists in Türkmentokat village (of Turcoman stock, meaning “Tokat (village) of Turcomans”) of Eskişehir’s Odunpazarı district too, but with the spelling of *siñgin*. In Balıkesir province and Ceylanköy of Kırıkkale province, it also means “bored, tired.” In İstanbul and İzmir provinces, it means someone defeated or beaten. In Tavaklı village of Çanakkale, it means weak and neglected. In Kızılcaölük village of Denizli’s Tavas district, it means “stupid, dull” (TDK, 2019: 3612).

Yağar means “wound” in the Şəmkir dialect (Şirəliyev and İslamov, 1999: 489). In Anatolian dialects, *yağar* also means scar or wound but in more specific meanings. For example, in the Güdül

district and its villages in Ankara, *yağar* means the wound on the saddles of the pack and riding animals because of packsaddle. Furthermore, in the Kula district of Manisa, *yağır* means itchy scar (TDK, 2019: 4809-4810).

The common words between Turkish, which are unique to Qazax:

In the Qazax dialect, the word *atqulağı* means “next to each other” or “parallel” (Şirəliyev and İslamov, 1999: 20). In Anatolian dialects, there are words called *atkulağı* from different provinces. In Yukarıseyit village of Denizli’s Çal district, it means “equal.” In Görmeli village of Karaman’s Ermenek village, it means double dice in the backgammon game. There is also a phrasal verb as a dialectical word in villages of Afyonkarahisar’s Dinar district’s Dikici village and Gönen district of Isparta and Çerçin district of Burdur. The word is *atkulağı gitmek*, which means “being in the draw” (TDK, 2019: 370).

In the Qazax region, the word *bağdaş* is used for the case of sitting when legs are crossed. Also, *bağdamaş* is another word for the same meaning (Şirəliyev and İslamov, 1999: 27-28). This word usually is *bardaş* in literary Azerbaijani; however, in literary Turkish, it is *bağdaş*, identical to the version in Qazax.

In the Qazax region, *bənəx’* is used as an adjective for “spotty,” “blotched,” and “dappled.” In the Azerbaijani literary language, it is *xallı* (Şirəliyev and İslamov, 1999: 489). However, in Turkish, it is *benekli*. *Benek* means “spot” in Turkish language.

In the Qazax region, “huge, tall, massive (person)” means *dav* (Şirəliyev and İslamov, 1999: 136). In literary Azerbaijani, *div* means giant or colossus. However, the same word for “giant” means *dev* in Turkish.

In the Qazax region, a caravanserai is called *xan* (Şirəliyev and İslamov, 1999: 236). In literary Azerbaijani, this word is *karansara*. However, in literary Turkish it is *han*, as well.

In the Qazax region, there is a word called *püsür*, which means “garbage” in the Qazax dialect (Şirəliyev and İslamov, 1999: 463). This word is absent in general Azerbaijani. In colloquial, general Turkish, however, it is used in repetition and phrase, *bok püsür*, which means “rubbish.” It may be directly translated as “shit and garbage.” *Püsür* does not have a meaning in Turkish alone but exists in dialects, such as “lazy, swindler” in Yeniköy village of Balıkesir, Kurşunlu village in Bilecik (which is a Rumeli-Balkan Turkish migrant village), Hereke district of Kocaeli, Tayakadın village of Arnavutköy, in European Istanbul, Kuzköy village of Ordu’s Akkuş district, Trabzon province, Edirne province and Lüleburgaz district of Kırklareli. The meaning of anus is present in Harmanlı village of Çanakkale’s Biga district, which is a Balkan Muslim migrant village with the majority of ethnic Turks from the Deliorman area and a tiny Pomak minority. The meaning of kinky, knotted (for hair and cord) is used in the Bozcaada district of Çanakkale, Çarşamba district of Samsun, Perşembe, Ünye districts of Ordu, and Sarıca village of Ordu’s Mesudiye district. Around Balıkesir, there is a meaning of deficiency for the word *püsür*. The word is used for hemp straw in Şihlar village of Ordu’s Ulubey district. Another meaning is the useless and coarse part of wool, which is not eligible for spinning. This meaning exists in the Çarşamba district of Samsun, the Kemaliye district of Erzincan, and the Koyulhisar district of Sivas. There is also the word *püsür* and several derivations of those words via suffixes such as *püsürlü* and *püsürüklü*, most of them being connected to dirtiness, garbage, kinkiness, and other negative meanings (TDK, 2019: 3505).

In the Qazax dialect, the word for “standing on one’s feet” is *dingəlməx’*. It is *dayanmaq* in the Azerbaijani literary language (Şirəliyev and İslamov, 1999: 463). In Anatolian Turkish dialects, *diñelmək* and *dinelmək* is used with the same meaning in a large zone of area, such as in Dinar and Şuhut district in Afyonkarahisar, Senirkent and Eğirdir area in Isparta, Çal, Acıpayam, Çivril, Buldan area in Denizli, Urla, Seferihisar, Ödemiş, Bergama districts in İzmir, Kuşadası and

Bozdoğan districts for Aydın, Susurluk, Edremit area for Balıkesir, Kırkağaç and Alaşehir districts in Manisa, Taşköprü and Daday districts in Kastamonu, Emet district of Kütahya, İskilip district of Çorum, provinces of Sinop and Kastamonu, Zile in Tokat province, villages in Merzifon in Amasya, Andırın and Göksun in Kahramanmaraş, Turcomans of Reyhanlı and Amik regions in Hatay province, Gürün, Şarkışla and Koyulhisar in Sivas province, Keskin and Kalecik districts of Kırıkkale, Haymana and Ayaş in Ankara, Afshar tribe in Pınarbaşı district of Kayseri, Bahçeli town of Bor district in Niğde, Ermenek district in Karaman, Bahçe district in Osmaniye, Kozan district in Adana, Mut and Anamur districts of Mersin and districts of Bodrum, Fethiye in Muğla. The form of *dingelmek*, which is phonetically similar to the Qazax example, is present in Kırşehir province and Kuru town in Yalova province, which is mainly populated by Turkish migrants who came from Drama/Greece to Yalova due to the Turkish-Greek Population Exchange in the 1920s (TDK, 2019: 1501-1502).

Esrux' means "drunk" in the Qazax dialect (Şirəliyev and İslamov, 1999: 178). In Ankara province, Şabanözü village of Polatlı (Kurdish village from the Rutan tribe) and Nallıhan region, which is a compact Turkish populated, ethnically homogenous region, *esrik* has the same meaning. In Eskişehir's Aşağılıca and Türkmentokat villages, both Turcoman villages, and the first one is inhabited by Alevi; this word means "mad." This word also exists in the Karachay migrant community in Konya and Terekeme-Azerbaijani communities in Northeastern Turkey (TDK, 2019: 1786-1787). This archaic word probably survived in the Upper Sakarya Basin, and Kurds who migrated there borrowed it from Turkish/Turcoman natives.

Xap means "the milk which is borrowed or loaned, for churning, making butter" in the Qazax dialect (Şirəliyev and İslamov, 1999: 236). In the Anatolian dialect zone, *hap* means "the cooperation between villagers for making butter or cheese, in which they hand their milk over." This word is present in Mesudiye district of Ordu, Erzurum zone, Erzincan province's İliç district's Kuruçay and Büyükarmutlu villages, Ergan and Beşsaray villages of Erzincan's central district, also Kozan district of Adana (TDK, 2019: 2276).

Kürələmax' means getting rid of someone in the Qazax dialect (Şirəliyev and İslamov, 1999: 295). In a part of Anatolian dialects, *kürelemek* means chasing, running after some person or animal by throwing stones or moving someone away. In Büyükkabaca village of Isparta's Senirkent district, Taşköprü district of Kastamonu, İskilip district of Çorum, Bayadı village in Ordu, province of Malatya, Afşin district of Kahramanmaraş, province of Sivas, province of Yozgat and province of Muğla, this word is used with this meaning. In zones of Kurşunlu district of Çankırı, Merzifon district of Amasya, province of Adana, and Mut district of Mersin, it means dragging someone, pushing someone (TDK, 2019: 3045). Also, it can be noted from the author's personal experiences that this word is also frequently used in the first meaning, Niğde's Çiftlik district.

Ox means "little canal" in the Qazax dialect (Şirəliyev and İslamov, 1999: 236). In Anatolian dialects, *ok* means "the canal made for irrigating fields." This word is present in Çığrı village in Afyonkarahisar's Başmakçı district, Atabey district of Isparta, Alaşehir district of Manisa, and Şebinkarahisar district of Giresun (TDK, 2019: 3276).

In the Qazax dialect, *sımxırmax* means sniffing while crying (Şirəliyev and İslamov, 1999: 489). In Anatolian dialects, *sımkırmak* means "hiccupping" in Sivas province, Mersin's Mut district and Çakıralan village of Samsun's Havza district, "bitterly, silently crying" in Denizli province, "to blow someone's nose" in Seyit village in Çay district of Denizli (TDK, 2019: 3610).

In the Qazax dialect, there is the word *süyən*, which means the wood used for closing the door from behind (Şirəliyev and İslamov, 1999: 513). Anatolian dialects have various pronunciations and two meanings of a possibly related word. In Çığrı village of Afyonkarahisar's Başmakçı district, Yukarıdinek village of Isparta's Şarkikaraağaç district and Bağlılı village in Gelendost district,

areas of Gelendost and Eğirdir, Salda village of Yeşilova district in Burdur, Oğuz village in Acıpayam district of Denizli, Davutlar village in Kuşadası area and Bozdoğan district zone in Aydın, Demirkapı village in Susurluk(the town is of Circassian origin), Uzunçam village in Emet district of Kütahya, Gölpazarı district of Bilecik, Ilgın district in Konya and Ermenek district of Karaman has this word as *söğen*, with the meaning of long stakes used in garden fences. Word with same meaning appears as *söven* in Çandır village in Sütçüler district of Isparta, Kale and Tavas districts of Denizli, Eymir quarter in Bozdoğan district of Aydın, also Germencik district of Aydın, Torbalı and Tire districts in İzmir, Edremit district of Balıkesir, İnegöl district and Gündoğdu village of Osmangazi in Bursa, province of Amasya, Karaköy in Nallıhan district of Ankara, Ereğli district in Konya, Toprakkale and Bahçe districts in Osmaniye, Karaisalı district of Adana, Bağyaka quarter in Antalya's Finike district and Serik district of Antalya, Fadılca and Düğrek villages in Muğla's Menteşe district, also Eldirek in Fethiye district, villages of Mut district and Erdemli's Alata-Kargıcak district. *Söyen* appears in İzmir province, Kargı district of Çorum, Çiftlikköy district of Sinop. *Süğen* appears in the Kadirli district of Adana. *Süven* appears in Karabiga (a village with Turkish Yörük and Manav majority with sizeable populations of Balkan Turks, Kumyks, Circassians and some Albanian families) and Filik villages of Çanakkale district of Biga, Sarımeşe village of Amasya, Sinekli village of İstanbul's Çatalca district (populated by ethnic Turks from Ruse and Varna regions of Bulgaria). Another meaning of the word mentioned above is "stick, stake, or thin tree." This word's pronunciation is *süven* in Burdur province and Adana's Akçalıuşağı village in Kozan district. In Esenyaka village of Sivas' Suşehri district, Lüleburgaz district zone in Kırklareli, and Paşayığıt (Rumelian-Balkan Turk village) village in Edirne's Keşan district, it is pronounced as *süven*. In the Tavlusun quarter of the Melikgazi district of Kayseri, this word is pronounced as *süyen*, the most similar example among all of the above (TDK, 2019: 3676).

In the Qazax dialect, *taşırğamax* means someone or something having footsore because of going through a long road (Şirəliyev and İslamov, 1999: 550). In Anatolian dialects, it means (for horses, cattle, sheep, etc.) having nails corrupted and feeling pain because of walking too much. In Isparta's Bağlıllı village in Eğirdir and Sütçüler district, Çal district in Denizli, Türkmentokat in Eskişehir, Sarıyer in Gerze district of Sinop, Terme district in Samsun, Afşin and its villages in Kahramanmaraş, Gürün district in Sivas, Ermenek district in Karaman the word is pronounced as *taşırğamak*, in Merzifon district of Amasya with the most similar form of *taşırğamak*, in Isparta province, Kastamonu's Aşağı Kayı village in Tosya, Kurşunlu in Çankırı, Merzifon in Amasya, Çepni village in Sivas' Gemerek district and Köşker village in Kırşehir's Akpınar district as *taşırkamak* (TDK, 2019: 3842).

Tən means genitalia of cattle in the Qazax dialect (Şirəliyev and İslamov, 1999: 558). In Anatolian dialects of Erzincan province zone, Ağın district of Elazığ, Arapkir district of Malatya, Sivas' Gürün district's Kavak village, Yıldızeli district's Hacılyas village, and the district of Koyulhisar, Kayseri's Fakiekcinciliği village in Pınarbaşı district and Terekeme villages of Kars, *ten* means vulvae of the cow (TDK, 2019: 3879). Also, this word means vulva of mammals in the Erzurum dialect (Gemalmaz, 1973: 384).

Üçgül means "triangle, triangle-shaped" in the Qazax dialect (Şirəliyev and İslamov, 1999: 599). The same word with the same pronunciation has the same meaning in Konya province. In Düzce province, it means some area with a triangle shape (TDK, 2019: 4057-4058).

Yaşar means a horse who is one year old in the Qazax dialect (Şirəliyev and İslamov, 1999: 625). In Anatolian dialect zones of Eğirdir villages in Isparta, province of Aydın, Çarşamba district of Samsun, Merzifon and Taşova villages in Amasya, province of Tokat, Giresun's districts and villages, Ağın district of Elazığ, Sivas' districts and villages, Kayaş town of Mamak in Ankara, Turcomans of Bünyan district in Kayseri, Postallı village of Bor district of Niğde, Çiftepınar village

of Erdemli district in Mersin (Keşli tribe of Yörük-Turcomans) and towns of Mut district, it has the same pronunciation and identical meaning (TDK, 2019: 4816).

Yayönü means “summer” in the Qazax dialect (Şirəliyev and İslamov, 1999: 626). In literary Azerbaijani, *yay* means summer. In Turkish dialect zones of Samsun district of Çarşamba, province of Antalya, Hacıilyas village in Koyulhisar district of Sivas, Afshar Turcomans in Pazarören town of Pınarbaşı, *yayönü* means “spring” (TDK, 2019: 4819).

The common words between Turkish, which are unique to Tovuz:

Başıboş means a lady without a husband or widow in general, in Tovuz dialect (Şirəliyev and İslamov, 1999: 37). In Anatolian dialectal zones, *başıboş* means widowed lady in Çuvallı and Örencik villages in Yeşilova district of Burdur, Tavas district of Denizli, Eymir village in Bozdoğan district of Aydın, Türkməntokat in Eskişehir’s Odunpazarı district, Zile district of Tokat, Yeşilova village of Kelkit district in Gümüşhane, Kaptanpaşa village of Çayeli district in Rize, Gaziler village of Hadım district of Konya and the Ermenek district of Karaman. In Ermenek, the word also means “single man” (TDK, 2019: 558).

Dımık in the Tovuz dialect means “sharp part of the axe” (Şirəliyev and İslamov, 1999: 138). In Anatolian dialectal regions such as Afyonkarahisar province’s Sultandağı district, Karadirek village of Sandıklı district, Sivas’ Şarkışla district’s Ortaköy village, Soğukpınar village of Kangal district, Çepni village of Gemerek, Ankara’s Karahoca village in Haymanad district, the Nevşehir province, Konya’s Yıldızlı village of Ereğli district, the province of Karaman, Muğla’s Karaçulha and Esenköy villages in Fethiye district the word of *dımık* is used in the meaning of “something’s pointy part, something’s edge, the sharp part of something” (TDK, 2019: 1460).

Xuyulanmax means “being suspicious of something” in the Tovuz dialect (Şirəliyev and İslamov, 1999: 254). It has the same meaning as the Turkish word *huylanmak*, which is generally used.

Hoqqa means “ink pot” in the Tovuz dialect (Şirəliyev and İslamov, 1999: 227). It has precisely the same meaning as the Turkish word *hokka*, which has been used in the Turkish literary language for centuries.

In the Tovuz dialect, *kəskiş* means the tool for cutting iron. (Şirəliyev and İslamov, 1999: 278). In İstanbul and Ankara provinces, there is a dialectal word, *keski*, which has the same meaning (TDK, 2019: 2767).

In the Tovuz dialect, *qundaq* means the place in carts/wagons where the axle is placed. (Şirəliyev and İslamov, 1999: 347). In dialect areas of Turkey, *kundak* has the same meaning. This word is used in those places: Şenköy village (former name is Çöplü, which is an ethnonym with relation to Çepni tribe) of Çivril district of Denizli, Nazilli district of Aydın, the province of Bursa, Amik Valley Turcomans of Hatay, Kalecik district of Ankara, Uzunköprü district of Edirne, Lüleburgaz district of Kırklareli (TDK, 2019: 3001-3002).

Oymax means village or little village in the Tovuz dialect (Şirəliyev and İslamov, 1999: 431). In Anatolian dialectal areas of Isparta’s Sütçüler district, İzmir’s Urla district, Çorum’s İskilip district, Samsun’s Çarşamba district, Kahramanmaraş’s Hartlap village in Onikişubat district, Hacıilyas village of Koyulhisar district in Sivas, Haydarbeyli village in Yozgat, *oymak* has the meaning of quarter, neighborhood, district (TDK, 2019: 3303). This word shows the transition from tribe and clan to settled communities since *oymak* means tribe or clan.

In the Tovuz dialect, *seki* means plain, treeless, open area in woodlands (Şirəliyev and İslamov, 1999: 476). In Turkish dialectal areas of Çığı village in Afyonkarahisar’s Başmakçı district, Uluborlu district of Isparta, Gökçebağ village of Burdur, Sivrihisar district in Eskişehir province, Küçüközlü village of Zile district in Tokat, Çepni village of Gemerek in Sivas, Egerlibaşköy village

in Kızılcahamam district of Ankara (originally a Rumelian/Balkan Turkish village, belonging in Çitak/Çıtak subgroup), province of Nevşehir, Hadim district of Konya, the province of Osmaniye, district of Kozan in Adana and Terekeme/Azerbaijani community in Ağrı, *seki* means the plain soils in forested, rocky or mountainous areas (TDK, 2019: 3571).

The common words between single provinces of Turkey and Azerbaijan, which are both unique in Turkish and Azerbaijani dialect zones:

Gədəbəy - Çankırı

Rəzə means door latch in the Gədəbəy dialect (Şirəliyev and İslamov, 1999: 465). In the Çankırı dialect, *rezle* means has the same meaning, door latch (TDK, 2019: 3508).

Gədəbəy - Mersin

In Gədəbəy district, *suğmax* means silently following, watching, or stalking someone (Şirəliyev and İslamov, 1999: 505). In Mersin and its villages, *suğmak* means standing silently for an opportunity (TDK, 2019: 3691).

Gəncə - Mersin

In the Gəncə dialect, *daşdamax* means filling in front of a stream to change the water route (Şirəliyev and İslamov, 1999: 125). In the Aydıncık district of Mersin, *daşlamak* means piling stones up to a stream (TDK, 2019: 1376).

Gəncə - Niğde

Savatdi means ornamented golden or silver with embroidery (Şirəliyev and İslamov, 1999: 476). In Niğde, *savatlı* means something sunken into liquid gold (TDK, 2019: 3555).

Qazax - Ankara

In the Qazax dialect, *gümültü* means croon, hum, tune, melody (Şirəliyev and İslamov, 1999: 208). In the Ankara dialect, the same word means firm footsteps and noise (TDK, 2019: 2207).

Qazax-Erzincan:

Qorava means “quince jam” in the Qazax dialect (Şirəliyev and İslamov, 1999: 341). In Erzincan dialect, *gorava* means “marmalade” (TDK, 2019: 2104).

Qazax - Manisa:

Atıcı means “felter, fuller” as an occupation in the Qazax dialect. (Şirəliyev and İslamov, 1999: 19) In Manisa’s Turgutlu district, the same word means “carder, cotton fluffer, wool fluffer.” The word also exists in Iğdır in Eastern Turkey and İraqi Turcomans of Kirkuk, who are in the sphere of the Azerbaijani language zone. (TDK, 2019: 368)

Pişmiş means simply “food” or “meal” in the Qazax dialect. (Şirəliyev and İslamov, 1999: 457) The same word with the same meaning exists in Manisa, in a place recorded in the dictionary as “Karasınır” (TDK, 2019: 3464), which is not found in databases today. With a possibility, it is a misspelled version of Karaisalar village of Demirci district. The word also exists in the Azerbaijani dialectal zone of Iğdır. (TDK, 2019: 3464)

Qazax - Mersin

Hülhülü means “idle” or “unemployed” in the Qazax region. (Şirəliyev and İslamov, 1999: 232) In the villages of Mersin and Tarsus, the same word means “for nothing,” “no good,” “vainly,” and “unnecessary” (TDK, 2019: 2449).

Sappa means crooked, twisted road in Qazax province. (Şirəliyev and İslamov, 1999: 474) Among Yörük Turcomans of Mersin province, *sapa* is used for tortuous, rough roads or steep slopes. (Aksoy, 2012: 263)

Qazax - Muğla

In the Qazax dialect, *aladiri* means raw, cooked, half baked. (Şirəliyev and İslamov, 1999: 9) In Muğla's Eldirek village in Fethiye district, the same word has the same meaning. (TDK, 2019: 178)

In the Qazax dialect, *anğır* means "this way" or "this direction." (Şirəliyev and İslamov, 1999: 15). In the Bodrum district of Muğla, *anır* means "direction," "way" (TDK, 2019: 269).

Qazax - Tunceli

Çöfləməx' means "to graze, pasture" in Qazax dialect. (Şirəliyev and İslamov, 1999: 110) In the Nazimiye district of Tunceli, a mainly Kurdish-Zaza populated place with some rumors of consisting of some Kurdified Turcoman tribes, *çöplemek* has the same meaning. (TDK, 2019: 1290).

e. A special region: Gəncə-Qarabağ Turcomans of Afyonkarahisar

One special Anatolian-Azerbaijani Oghuz Turkic overlap zone is taken in the article in the Afyonkarahisar province of Turkey. In 1939, Ahmet Caferoğlu wrote about "Karabağlı-Genceli" Turcomans in Bolvadin and Emirdağ districts, who migrated from Azerbaijan to Western Anatolia and who still maintain customs, ethnonyms and dialectical features of Azerbaijan (Caferoğlu, 1939: 25). Moreover, Faruk Sümer mentions Turcomans of the Javanshir clan, who live in the Çölovası region of the Dinar district and migrated there in the 17th-18th centuries (Sümer, 1999: 199-200). There are recent scientific works on this subject from different disciplinary areas. In anthropology, there is the master's degree thesis of Ahmet Eroğlu, "Bolvadin Yöresinde Yaşayan Karabağlılar ve Ortakarabağ Köyü Üzerine Sosyal Antropolojik bir Araştırma"¹⁴, which is based on recent lifestyle, sources of income and folklore of Ortakarabağ village (Eroğlu, 2009). There are three works about this area: on culture, folklore, and history of the region. In 2015, Mehmet Filiz wrote his master's thesis "Afyonkarahisar İli Bolvadin İlçesi Büyükkarabağ Köyü Folklore / Afyonkarahisar Province Bolvadin Town Büyükkarabağ Village Folklore," which is a folkloric thesis, has little information on the history and mainly based on folklore (Filiz, 2015). In 2017, Erdal Aday wrote the article "Bolvadin İlçesi Karabağ Köyleri Folklorunda Eski Türk İnançlarının İzleri / The Traces of Old Turkish Beliefs in Karabağ Villages Bolvadin County," which is mainly about folklore (Aday, 2017). In 2018, İbrahim Şirin wrote the article "Bolvadin'de Mukim Karabağ Aşiretinin İskânı, İktisadî ve Sosyal Tarihi / A Settlement, Economy and Social History of the Karabağ Tribe Situated in Bolvadin," which is about history and culture of those Turcomans (Şirin, 2018). Both studies, especially Şirin's work, contain information about migration from Karabağ and show historical proof of it. Both studies also include rich data about the folklore of the Genceli-Karabağlı Turcomans of Afyonkarahisar. What those two articles lack is a comparative approach between Afyonkarahisar and Azerbaijan. This would show the bond of this region with Azerbaijan more clearly. In language, there are several master's and doctorate theses on this subject. The earliest and most detailed one is Osman Göker's "Bolvadin'deki Türkmen-Karabağ köylerinin ağzı (giriş-inceleme-metin-sözlük) / The Dialects of Turkmen-Karabağ villages in Bolvadin (entrance-investigation-text)," which works on Bolvadin area's Karabağ Turcoman dialect exclusively (Göker, 1996). Fatih Örnekkol's master's thesis on Emirdağ district's dialects, "Emirdağ Ağzı / The Dialect of Emirdağ," contains different Turkish groups' dialects, such as Yörük dialect, Turcoman dialect, Rumeli-Balkan migrant dialect, and Karabağ dialect. He shows the grammatical, lexical, and

¹⁴ In English: "A social anthropologic research on Karabaghians living in Bolvadin zone and Ortakarabağ village"

phonetical traits of each one (Örnekkol, 2006). There is also research related to Karabagh Turcomans of the Bolvadin area. It is known and documented that Turcomans living in Karabağ village of Konya's Cihanbeyli district are descendants of migrants from the Büyükkarabağ village of Bolvadin. Thus, studies on this village fall under the sub-category of Afyonkarahisar's Karabagh Turcoman studies. Perihan Ölker's article "Göç Yolunda Azerbaycan-Gence/Karabağ Türklüğü: Konya/Cihanbeyli-Karabağ Mahallesi Ağzı I - Ses Bilgisi The Azarbaijan-Gence-Karabagh Turks on the Migration Route: The Dialect of Konya/Cihanbeyli-Karabagh Neighborhood I - Phonetics" (Ölker, 2020) is a paper on linguistics, Köksal Keşan's thesis "Karabağ Mahallesi Monografisi (Konya İli Cihanbeyli İlçesi) / The Monography of Karabağ Neighborhood (Konya Province, Cihanbeyli district)" (Keşan, 2017) is on folklore and "Konya-Cihanbeyli Karabağ Köyü Monografisi / Konya-Cihanbeyli Karabağ Village Monography" by Sariye Uçar (Uçar, 2015) is on art history.

As can be seen, most works in social sciences are concentrated on Bolvadin, and only one is from Emirdağ. Karabağ Turcomans in the Dinar district seem to be neglected in academia. Only two master's theses contain traits of Javanshir Turcoman villages in Dinar. In Şadiye Kayalar's master's thesis, "Dinar Yöresi ve Ağızları / Dinar Region and its Dialects," the subdialects of Dinar were not specified in all. However, texts clearly show that Çölovası-Cevanshir villages have distinct features, along with other neighboring Turcoman villages (Kayalar, 2003). In Bilal Uysal's master thesis, "Dinar ve Evciler Yöresi Ağzı / The dialect of Dinar and Evciler," Azerbaijani-related Turcoman dialects were categorically examined, and their differences from the region were noted (Uysal, 2007). Unfortunately, there are three main problems in all the studies above. First, the dialect, which can be defined as the "Karabağ-Gence Turcoman Microdialect of Afyonkarahisar," was not specified enough. Secondly, Dinar's Javanshir Turcomans are not sufficiently studied; it is interesting since the Javanshir clan has a crucial role in the history of Azerbaijan. Thirdly, both studies lack a comparative approach with Azerbaijan. In this study, the dialectological comparison is made based on the lexicon. Therefore, this article aims to inspire future studies in the context of comparative linguistics on such overlapping dialectal zones between Turkey and Azerbaijan.

The historical background of such towns and dialect zones is about the Turcoman migration from Azerbaijan to Anatolia in various eras. Faruk Sümer mentions *Acem Türkmenleri* (Turcomans of Ajam, Ajam means the area encompassing Azerbaijan and Iran) who migrated from the Safavid-Afshar zone to the Ottoman Empire during the 17th century (Sümer, 1999: 160, 186). According to local historians of Turkey's related towns Ajam Turcomans, Ajam Turcomans migrated from Iranian Azerbaijan's Khoy-Urmu zone. They settled in Aksaray, Afyonkarahisar, Konya, Yozgat, and several places in Eastern Anatolia in Erzurum (Aydın, 2008). This case may be a subject of study for comparative dialectology between Anatolia and the Southern dialects of Azerbaijan. According to Ahmet Caferoğlu, the first scholar to research Afyonkarahisar's Karabagh Turcomans in 1939, there is no exact knowledge about why those Turcomans came to Anatolia. Is it by joining the Ottoman corps that entered Azerbaijan during the Safavid era, or did Ottomans bring this tribe to Anatolia by force? It is unknown. He proposes that they resisted Ottoman armies during the Safavid campaign, so they got exiled to Western Anatolia.(Caferoğlu, 1939: 23, 25). However, today, it is known that they migrated from the Gəncə - Qarabağ region in the 17th century. İbrahim Şirin proves their migration started in 1613, and they finally got settled in the Afyonkarahisar region in the 1700s, based on Ottoman documents (Şirin, 2018: 10-11). Caferoğlu writes about Qarabağ-Gəncə Turcomans in Bolvadin and Emirdağ, in districts of Davulga, Bademli, Eşrefli, Yeniköy, Daydalı, İncik, Avdan, Ali Kân, Aşağı Çomak (Emirdağ) and Büyük Karabağ, Orta Karabağ, Dere Karabağ and Yeniköy¹⁵ (Bolvadin) (Caferoğlu, 1939: 24). Caferoğlu mentions the tribes of Gəncə-

¹⁵ Today, villages of Yeniköy (Yenikarabağ) along with Çukurcak and Karapınar (Türkmenkarapınar) are in Sultandağı district of Afyon. Sultandağı got separated from Bolvadin and became a district in 1958.

Qarabağ Turcomans of the region by making a distinction of Davulga is Gəncə related, Bademli/Bolvadin is Qarabağ related:

“Bademli tribes: Çırxalı, Duraxlı, Goncəli/Göyceli, Xocuxlu/Gocuxlu, Gogmannı, İbrahimni, Çiçəxli.

Davulga tribes: Çırxalı, Hacı İmamlı, Xocuxlu, Alasakallı, Kösəmənli/Kesemenli, Ciy yivanni, Qalavalili, Gurdäyməzli” (Caferoğlu, 1939: 25)¹⁶.

During field research (Image 4 in Appendix), the author of the article found those tribes:

“Eminli, Hacımamı, Çırxalı, Göyceli (Gacaruşağı), Sofulu, Domurlu, Aksakallılar, Karamehmetli, Gökmenli, Duraklı, Hocuklu, Hacıseli(Kemikci, Hacımemmedbeyoğlu), Çintioğlu, Kasımlı(Genceli), Zeyneli, Çiçekli(Aydoğan/Hacıismailoğlu), Balcıoğlu, Himmetli, Zet/Zetuşağı(Aygışoğlu), Ceritli(Mürütlü, Maksutoğlu), Cerenli(Kölemen, Kılı), Araplı, Topalhasanlı, İmamoğlu(Hacımamı), Kıldolaklı, Uzunoğlu(Ayıcıoğlu), Demiroğlu(Panhaliloğlu), Karagözoğlu(Kesemen or Köseömer), Küçükaliyoğlu, Mercanlı(Mercanlıuşağı), Gödekli, Domurlu, Mayıloğlu, Pancaroğlu, Kadioğlu(Kolaya), Kancaoğlu(Çiğdem), Sarıcalı (Felekoğlu, Yurtyapan, Kantarcı), Mıkioğlu, Kalenderli, Tekeli, Yolus, Karameyilli. “

Caferoğlu states that Göyceli, Çırxalı, and Kesemen are known toponyms in the Azerbaijani zone. (Caferoğlu, 1939: 25) Also adding the information found in field research, *Sofulu* (In Gəncə, Qarabağ and Qazax and Qarakilsə/Sisiyan), *Hacı İsaqlı* (in Cəbrayıl), *Topalhasənli* (in Göygöl), *Mərcanlı* (in Cəbrayıl) are known toponyms in Azerbaijan, along with mentioned *Kəsəmən* in Ağstafa, *Çıraqlı* in Ağdam, Tərtər, Daşkəsən, Laçın, Şamaxı, Hamamı, Iranian Azerbaijan and the region of *Göyçə* in contemporary Armenia and famous tribe of *Təkəli*. The names of tribes in Afyonkarahisar and villages in the Azerbaijani zone show a firm consistency.

Along with the Bolvadin-Emirdağ region, there is another region which is called Çölovası in the Dinar district of Afyonkarahisar. During the Ottoman-Safavid War of 1612, Hüseyin Mirza Beğ of the Javanshir clan switched sides and joined the Ottomans. He later pledged allegiance to Shah Abbas again and held his position. However, his continuous clashes with his brother Ali Han Beğ caused both of them to be slain by Shah Abbas. Nevruz Sultan, a Safavid civil servant of Georgian extraction, became the region's new leader. After that clash, some Javanshirs migrated to the Ottoman Empire and settled in the Çölovası region (Sümer, 1999: 199-200). This date overlaps with the migration of Qarabağ and Gəncə Turcomans to the Bolvadin and Emirdağ districts. Therefore, it seems they came with the same group of migrants. Today, Javanshirs are settled in Akçin, Akpınarlı, Bağcılar, Çiçektepe, Çürüklü, Doğanlı, Ergenli, Göçerli, Haydarlı, Kadılar, Ocaklı villages in Afyonkarahisar's Dinar district, Hallaç in Şuhut district, Niğde's Hüyük village in center and Koçak village in Ulukışla districts, Millidere in Develi district of Kayseri and Hacılar district center of Kayseri.

While looking at lexical similarities found with Afyonkarahisar, it should be considered that neighboring local Turkish villages can also borrow words from them. In addition, more Qarabağ-centred research would give more words for this region.

f. Words found in the Afyonkarahisar area

Çörək means generically “bread” in Azerbaijani. According to the Dialectological Dictionary of Turkey, it has no usage akin to “bread” in Turkish dialectal zones. Only *çörek içi*¹⁷ from Van's Erciş district means some meal made from wheat and oil. In Ahmet Bican Ercilasun's dialectology research in Kars' Arpaçay district, *çörek* or *çöreh* is noted as “bread or meal” (Kutay Çalışkan, 2018: 345), which fits the Azerbaijani meaning. Since both Erciş and Arpaçay have known the

¹⁶ The author did not change the original spelling in Caferoğlu's work.

¹⁷ In formal Turkish, “inside of a cookie” would be a direct translation of it.

ethnic Azerbaijani Turk population, it is not surprising. However, there is an interesting example from Afyonkarahisar. Caferoğlu noted the word *çöräk* (sic) in the villages of Emirdağ and Bolvadin, with the meaning of “little bread” (Caferoğlu, 1939: 27). In fieldwork (Image 4), it was experienced that this word is still in use in the region mentioned above.

In districts of Ağcabədi, Ağdam, Borçalı, Büyük Qarakilsə, Çəmbərək, Daşkəsən, Füzuli, Gədəbəy, Goranboy, Göygöl, Kəlbəcər, Qax, Qarakilsə, Qazax, Tovuz and Zaqatala, *çalası* means “yogurt yeast” (Şirəliyev and İslamov, 1999: 89). In Uluköy village of Dinar district of Afyonkarahisar and Terekeme villages of Göldalı and Bayburt in Kars, it has the same meaning (TDK, 2019: 1047).

In districts of Basarkeçər, Bolnisi, Borçalı, Füzuli, Gədəbəy, Göyçay, İmişli, Qazax, Şəmki, Tovuz and Ucar, *dumbuz* means fist, punch (Şirəliyev and İslamov, 1999: 155). In the Turcoman tribe of Karapınar (the town's previous name was Karapınar Türkmen, which means Karapınar the Turcoman) village of Bolvadin, Azerbaijani community of Amasya and Terekeme villages in Kars, *dumbuz* has the same meaning. The word appears in Niğde as *dombuz* and in the Herikli Turcoman village of Köşektaş in Kırşehir as *dumhuz* (TDK, 2019: 1602). In fieldwork, it is concluded that *dumbuz* is used in Bolvadin, Emirdağ, and Dinar zones.

Hünük means “warm” in the Gəncə dialect (Şirəliyev and İslamov, 1999: 232). The only province with this dialectal word is Afyonkarahisar, which is in the districts of Dinar and Bolvadin (TDK, 2019: 2450).

Qınnajix means “a handful, little bit” in the Tovuz dialect (Şirəliyev and İslamov, 1999: 329). In Afyonkarahisar's Dinar district, the word *kınıcık* has the same meaning (TDK, 2019: 2811).

5. Conclusion

The similarities between the western Azerbaijani zone and Anatolian dialects have multiple reasons. First of all, there is a dialect continuum. Since both languages descend from the Seljuk era Oghuz and there have been eras when those two lands were connected, dialects have continuously appeared. The non-Turkic linguistic influence in both linguistic zones is also similar. Both cultures are in the Islamic sphere, so Arabic and Persian words are shared.

Moreover, both Eastern Anatolia, Eastern Black Sea, and Western Azerbaijan zone are in Transcaucasian Sprachbund, and it is visible in this article that Western Azerbaijani dialects have lots of common words with two aforementioned Anatolian regions, especially the provinces such as Artvin, Elazığ, Erzincan, Gümüşhane, Trabzon, Erzurum and Bitlis. The non-Turkic common words may be derived from Armenian, Pontian Greek, Georgian, and also may be from various Iranian languages. This shows that along with sharing common Western Oghuz ethno-lingual roots, Turkey and Azerbaijan are countries of neighboring geography, influencing their language and bringing dialects closer. After all, most of the common words between the dialect groups examined in the article are of Turkic origin. Therefore, the migration and back migration phenomenon explains this case better than any other factor. The Afyonkarahisar example is excellent for showing migration (or back migration) from Azerbaijan to Turkey.

In contrast, the place names in Amasya and patterns between historical Ottoman province areas, such as the Giresun-Ordu “Çepni” area, prove it for migration from Anatolia to Azerbaijan. Those findings also illustrate that the studies about linguistic contact between Turkey and Azerbaijan must have an interdisciplinary (mainly including history and dialectology) and comparative approach. Based on all the information shown in the article, it is clear that the difference between Azerbaijani and Turkish is becoming vague, and the border between the two seems transitional when looking at them closer.

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Appendix



Image 1 Azerbaijani toponyms in Armenia changed between 1935 and 1970 in Russian. (Mirmahmudova, 2015: 149-150)

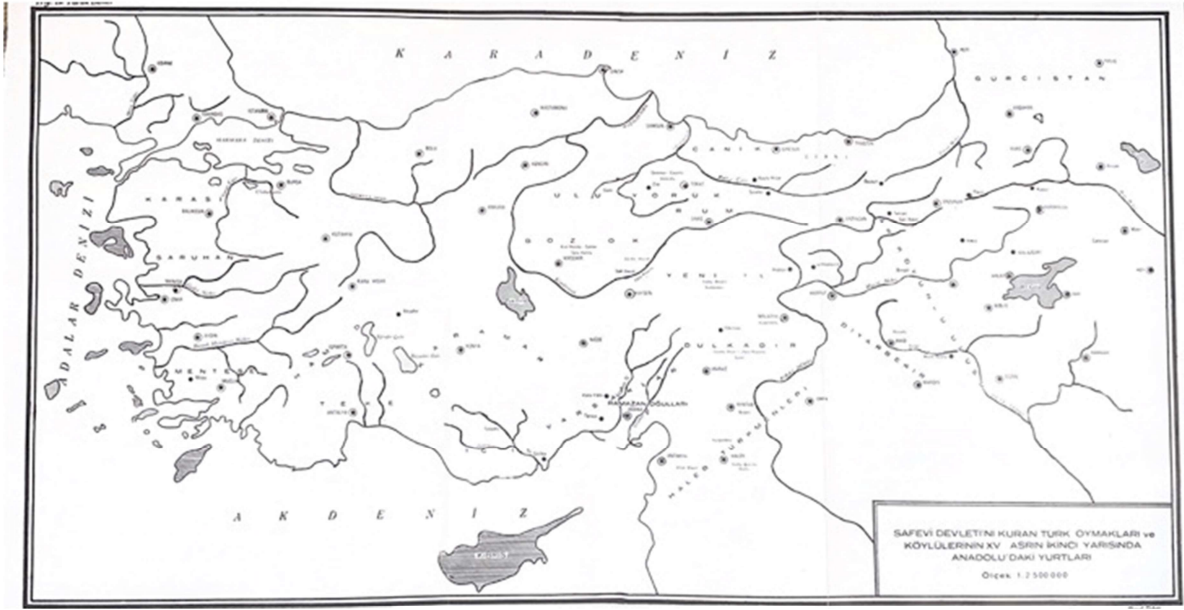


Image 2 The Anatolian Turcoman tribes took part in creating the Safavid Empire. (Sümer, 1999)

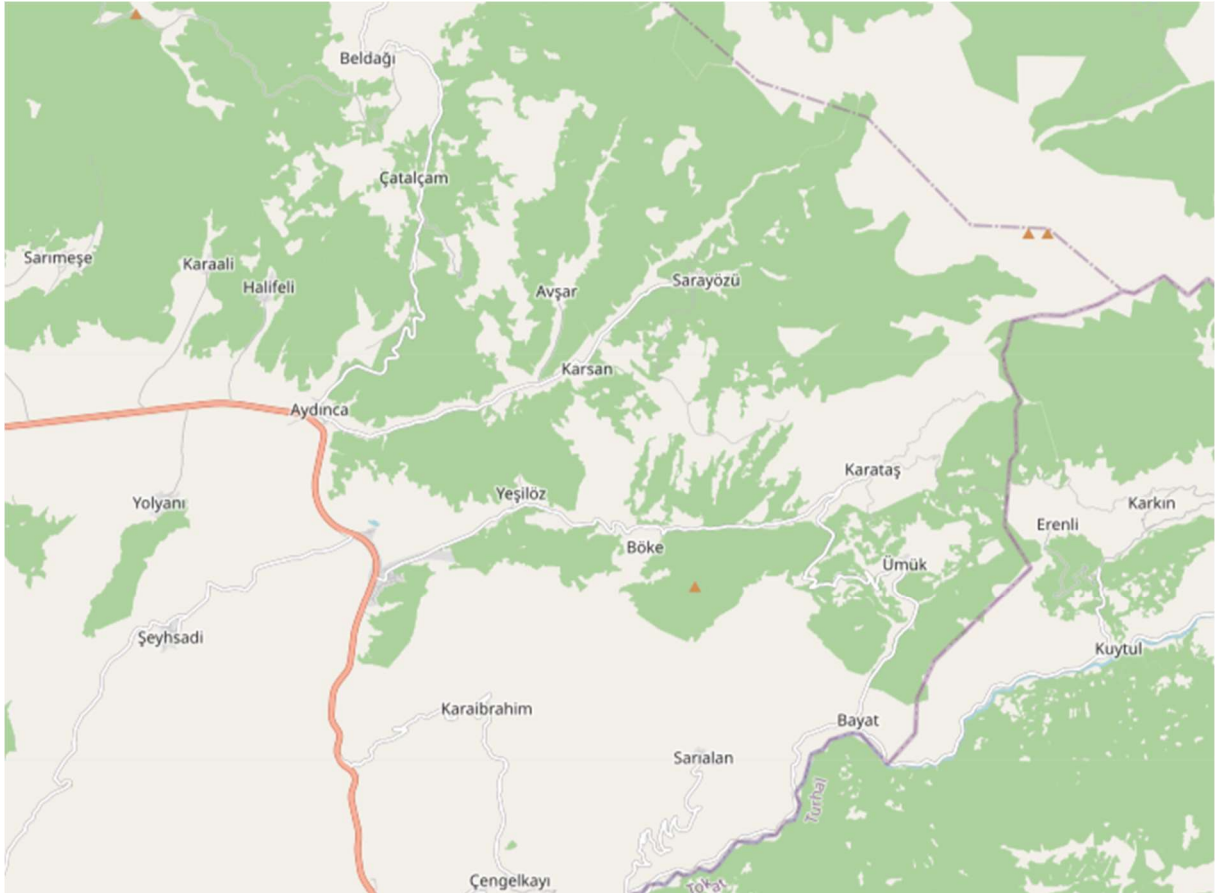


Image 3 Location of Yolyanı and Sarayözü villages. Halifeli, Avşar, and Bayat villages are in Amasya, and Karkın village is in the neighboring Turhal district of Tokat.



Image 4 After fieldwork in Büyükkarabağ village of Bolvadin, 2 September 2022. A memory with locals.