



## **Some Dialects of the Azerbaijani Language in the Bilingual Environment**

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### **ABSTRACT**

The purpose of this article is to find out whether there have been changes in the morphological structure of some dialects of the Azerbaijani language in the bilingual environment. Investigated the internal structure of any language. The structurally agglutinative Turkic languages, the segment force of which is vowel harmony, are more resistant to change than internally changing inflected languages. But some dialects were formed and developed in the bilingual and even polylingual environment. But does fairly close proximity to the morphological system of any dialect. The study shows the conservatism of the Turkic languages to some extent associated with agglutinative systems. In every language morphological structure and phonetic laws are interrelated and determine each other. Research shows foreign-language influence on morphological structure of dialects, it is first necessary to clarify whether there is influence in the phonetic level. Agglutination and vowel harmony always predetermined internal resistance of the Turkic languages. To thoroughly investigate this research question, was used a comparative-historical, comparative and statistical methods. The matter is fact, that the scientific importance of this issue is that the findings made in the course of the study can be applied the study of intercultural and linguistic facts, as well as dialects. The study revealed the following findings: a large number of mutual lexical borrowing, especially in the field of culture, some influence on foreign language phonetics of Azerbaijani language dialects, but any change in the grammatical structure of dialects has not been found.

**Keywords:** Dialects, Investigate, Morphological

### **1. Introduction**

#### **1.1. Traces of the History in the Language**

Ethno-linguistic analysis of the vocabulary of dialects and sub-dialects and the history of ancient Turkic tribes must be explored together, which is one of the important aspects of the study. On the one hand the ethno-linguistic analysis of vocabulary of dialects and sub-dialects will help to detect elements of ancient Turkic tribe, on the other hand, the placement and movement of Turkic tribes will determine the cause of the differences in dialects. "It is very difficult to determine the stages of the historical development of the Turkic languages. First of all, if it is connected with a detailed description of ancient monuments, then, on the other hand, it is closely connected with an attempt to characterize in the comparative aspect the lexical and grammatical structure the modern Turkic languages and their dialects, as well as disappeared Turkic languages. "(Yusifov, 1984, p.13). Based on historical and linguistic literature, it is safe to say that in ancient times the Turkic tribes lived in the territory of Azerbaijan and the new wave of nomadic Turkic tribes for a long time simply reinforced this process: "The main role in the formation of the Azerbaijani people have played a Turkic ethnic groups. Ethnic formation of language comes from the ancient times. In the ethnic development of the Azerbaijani people, as mentioned above, the Turkic tribes participate in two anthropological phases. First, a few thousand years BC, at different

stages the Turkic tribes that were in contact with the various tribes, having different anthropological structure and ultimately, Turkic ethnic groups more or less altered and taken European features, and secondly, from the beginning of our era nomadic Turkic ethnic groups with traditional Turkish anthropology. "(Hajiyev, 1983, p.35).

Each time the question of nomadism of Turkic tribes on the territory of Azerbaijan was one of the controversial. It is not enough learnt theme, but having conflicting opinions in the scientific literature. Some sources say of the coming of the Turkic tribes in the V century BC. But many scientists say that the early Turkic tribes lived in this area since ancient times.

"According to our belief, till X-XI centuries, that is, until the arrival of the Seljuk period, the Azerbaijani language has been formed. The historical facts show that in the X-XI centuries Oguz and Kypchak migrated here met with the pressure of the Azerbaijani people, and thus they get in a certain language environment. Therefore, the stage of forming the language was already ended in the V-VI centuries". (Hajiyev, 1983, p.36).

In the linguistic literature this idea ingrained that at the origins of the Azerbaijani language are Oguz and Kypchak languages. The fact that Mahmut of Kashgar in his dictionary describes the differential peculiarities of tribal languages of Oghuz and Kypchak, gave practically identical signs for these languages. For example: loss of sound / y / in anlaut: *ılıq-yılıq, yüncü-cüncü-incü*; alternation of sounds m-b - *bən-mən*; violation of palate harmony: *bardum-bardım*; Use of -*ası* instead -*ğu*: *barası yer - barğu yer*; loss of consonant in the middle of the word: *çümük-çümçük (ala qarğa), tamak-tamğak (damaq)*; etc. In general, except for some exceptions the characteristic features of Oguz and Kypchak languages coincide. On the other hand, in the monuments of ancient writing of the Azerbaijani language such features which are not observed in Oguz and Kypchak languages are found: *ayaq (language argu), mən* (in other Turkic languages), and so on. What conclusions can be done of these facts? Firstly, in our view, tribal languages represented by Kashgari are not fully tribal languages, but rather, are mixed. In one submitted language features of several tribal languages are combined. Mixing, many options of elements is a feature of common language. Hence, already at the time of compiling the dictionary vernacular was available on Turkish soil. And then of course, on the level of Oguz type Azerbaijani language embodied the characteristics of other Turkic tribal languages, such as the Khazars, Sabir, Uighurs, Emeki, Argu, Yagma et al. (Hajiyev, 1983, p.36).

Many of the facts of the dialects of the Azerbaijani language in the comparative analysis find its analogy in other Turkic languages, at first glance, which seem so far away in the distance. It is known that the differentiation between the dialects of different languages manifests itself in varying degrees depending on the language. In fact, sometimes, even the smallest distance plays a role in differentiation. As distant from each other in a larger distance as the same German dialects and sub-dialects, the least independent Turkic languages differ from each other. We think that the factors contributing to this situation primarily divided into two groups, which are interconnected and define each other. The first is linguistic, i.e. we are talking about the internal structure of any language. The structurally agglutinative Turkic languages, the segment force of which is synharmonism, are more resistant to change than internally changing inflected languages. This determines the interconnectedness of the Turkic languages among themselves and between their particular dialects separately.

But some dialects were formed and developed in the bilingual and even polylingual environment. That certainly contributed adstratum and substratum in these dialects. Mutual favor of lexical facts between geographically close languages is logical. But does fairly close proximity to the morphological system of any dialect. We have already mentioned that the conservatism of the Turkic languages to some extent associated with agglutinative systems. According to our belief, in every language morphological structure and phonetic laws are interrelated and determine each other. In other words, synharmonism of the Turkic languages are directly related to agglutination. Many well-known linguists have expressed their opinion on this matter.

We think that if we talk about foreign-language influence on morphological structure of dialects, it is first necessary to clarify whether there is influence in the phonetic level. Agglutination and vowel harmony always predetermined internal resistance of the Turkic languages.

## 2. Phonetic Transitions as Elements of Turkic Tribal Languages

Lexicological researches are an integral part of the historical and comparative study of languages, first search for genetic commonality beginning essentially with lexical comparisons. Further selection of compelling parallels necessary for insight into the characteristics of development and historically regular

difference in audio form of compared words, that is a cornerstone of comparative phonetic constructs. Special lexicological development are possible only when a certain level in the field of comparative phonetic observations is reached, with the establishment of regular correspondences and at least a preliminary reconstruction of the estimated initial state of phonemes of the language. Thus, if a comparative study is based on the phonetic vocabulary materials, the lexicological depth studies require constant registration of the whole set of relevant phonetic norms.

The vocabulary of the dialects and sub-dialects is a reliable and a living monument. The indisputable fact is that the dialects retain and reflects the most ancient traces of history. They are relatively less affected by other languages, and if not completely, then at least partially retain their "purity". I think that in this respect it is advisable to use the comparative-historical method in the study of these issues.

Language is with intricate structure of the system, the elements of which are interconnected. Any change that occurs with any element of the system is reflected in its other elements, rather, promotes subsequent changes. This interconnectivity and effect occurs at the level of the reservoir and the inter-stratal level, too. Therefore, we consider that it is expedient while studying the history of evolution in language, consider the overall pace of development in the systematic form.

In turn, the reconstruction of any fact in the language leads to conclusions clarifying the resolution of such disputes as substrates in the Turkic languages. At study of the language it is necessary to consider the phonetic features of the Turkic languages. One and the same lexical unit manifests itself in different phonetic variants in the dialects and sub-dialects of Azerbaijan and other Turkic languages. We believe that the comparative-historical research in the Turkic languages should be based on historical traditions of comparative studies and on the achievements of the theory of language contacts.

From the dialects and sub-dialects of Azerbaijani language, as well as the modern Turkic languages, from ancient written sources we have collected and summarized more than a dozen lexemes, which as it turned out in the course of this study are successors protoform of analyzed lexemes.

Ethno-linguistic analysis shows that some regions of Azerbaijan dialects are most susceptible to labialization thus differ from other regions in linguistic terms.

Having conducted the review of Azerbaijani dialects one can clearly make borders among sub-dialects where labialization of sounds has a strong influence and sub-dialects that in one way or another have kept the original form.

Literary language	Western dialects	North-eastern dialects
Ev	əv	Öy
Oxlov	Axlo(axlav)	Oxlo
Dovşan	Davşan	Douşan
Tövlə	Tavla	Tö:lə
Qohum	Qahım	Qo:um
Dovğa	Davğa	Do:ğa
Qovlamaq	Qavalamağ	Qo:lamax
Ov	Av	Ov

As can be seen from the table, and processes of labialization and area of distribution of the above studied terms of kinship converge. We think that the process of labialization in Turkic languages is of Kypchak elements.

In science, the transition of some vowels in labial category is known as labialization process. About the causes of this phenomenon, there are many opinions. In some cases, the reason for labialization can serve as a substrate, and in some cases this is explained by linguists as a historical process that occurs in the system of phonemes. The system of vowel phonemes, identical to Azerbaijani language, is typical of many of the Turkic languages.

Carefully examining the labial vowels, one cannot ignore some regularity of smooth transition of one sound into other.

But what's really interesting is the opinion of some scholars about the transition of *a* to *o* There is an opinion that this language in fact is a substrate of the Tat language in Azerbaijani language.

B.A.Serebrennikov also believes that the labialization of *a* in Chuvash, Tatar, Bashkir languages dates back to the Permian substrate. (Akhmetyanov, 1978, p.18)

But labialization of vowels seen in the Azerbaijani dialects is of Kypchak origin. Based on the fact that this fact is recorded in the Chuvash language, as the successor of the ancient Bulgarian and in Saryg-Ugra language, one can suggest that labialization shows itself in the Turkic languages before Kypchak

period. R. Akhmetyanov exploring the process of *O-* in the Tatar and Chuvash languages finds that *kozak, atlusha, alasha* in Russian is of Купчак origin. "Judging by the arbitrary alternation of *o* to *a* in ancient Russian transmitting of Polovets pronunciation *O-* of Tatar type *a(o)* took place in the Polovets language: *aba – oba - bear, nest. очаг, Олтунопа, Osin* are names of the Polovtsian leaders. *O-* is observed in Купчак borrowings in Russian: : *козак, корсак, лошадь (kozak, korsak, a horse)*; compare common Turkic *казак, карсалук, алаша* or *атлуша (kossack, karsaluk, alasha or atlusha)*"(Akhmetyanov, 1978, p. 20)

*O-* is observed in the Chuvash language, too. As noted, the sound *o* in Chuvash language has two sources: 1) from the Turkic *a*(*tort-pull; tora -comb; ola - mottled; sola - raft; chokhram - milestone*; compare common Turkic - *tart, tarak, sal, chakrym*); 2) out of the common Turkic *o* (*Chuvashian hol, chol.pol; Turkic - gol, yol, bol*).

Labialization is characteristic to the Uzbek language, too and at that the transition of *a* to *o* as in the Chuvash made possible the transition of *ə* into *a*. S. Atamirzayeva exploring Namangan dialect of Uzbek language writes on this subject "In Namangan sub-dialect actually only labial diversity of harmony is represented.. .. Labializing can be done both by broad and narrow vowel. Broad vowel is regularly exposed to the labialization before affix of belonging of 1st and 2nd person singular when the affix is attached to kinship terms, Compare *otom - otam, okom- akam, ukom-ukam, togom – taqam, goynonom - kaynanam* et al. ". (Atamirzayeva, 1974, p. 16). In this sub-dialect labialization is observed more in the other cases. For example, with participation of affixes - *лук, ук, ум, ун, уш, тур* and others. Compare: *утли, курайлик, куриш, ёгин*, et al .. (Atamirzayeva, 1974, p.21).

This transition occurs primarily in the first syllable, and sometimes in the next syllable. It is also observed in the literary Azerbaijani language. Compare, for example: *ab* (Turkish.); *ab* (Turkmen.); - *ov* (Azer.); *avych* (Turkish.); *avych* (Gagauz) - *ovuch* (Azer.); *savurmak* (Turkish.); - *sovurmag* (Azer.); *tavuk* (Turkish.) - *toyug* (Azer.). Labialization process is quite common in many dialects and sub-dialects of the Azerbaijani language. Transition of *a* to *o* is primarily associated with labial consonants. Labialization is observed primarily before or after, and sometimes between the consonants: *b, m, v, f*. For example: *covan, ovam, yovaş, qomiş, hova, boş, şoftali, moşin*. (Shiraliyev, 1957)

Exploring the Baku dialect one can conclude that *O--* is illustrative example in this dialect. Compare: *aton, anon, boba, hova, tova*. (Shiraliyev, 1957)

It should be noted that the transition of point palatal vowel in point labial vowel is also a widespread phenomenon in the above dialect. For example: *növə, dövə, nödür, nöş* et al. (Shiraliyev, 1957). Comparing the data of the Baku dialect, M. Shiraliyev also notes that *O--* in it due to the presence in these words of labial consonants. Let's compare: *boba, boca, popağ, doban, dova, hova, topanca* et al.

But as noted in the dialectological literature sometimes labialization happens when labial consonants are absent. For example: *xotun, yolov, qotuğ, öclüğ*.

In such words the transition of *a* to *o* in the first syllable of the word is explained by the presence of labial vowel in the second syllable of the same word (i.e, assimilation).

At the end of the nouns in the second person in the category of affiliation, the transition of *a* to *o* is also observed : *bobon, anon, aton, xalon*, et al. Exploring labialization in Saryg-Ugra language E.Tenishev writes: "Labial sign in vowels develops under the influence of the adjacent labial consonants" (Tenishev, 1976, p. 122)

Here, for example, in some dialects of Tatar language transitions of *ö* in *ə* and *o* in *ы* (de-labialization) is observed, but the new sounds do not arise, the peculiar (compared with common Turkic) Bulgarian vowels are obtained in the course of the shift of; *y-ö; ö-ü; ü-ö; a-a (o); e-i*. From the point of view of G.P.Melnikova these transitions occurred during the spontaneous development in the presence of a known amount of common traits of double vowel system in Turkic languages. (Melnikov, 1966, p. 18)

But to some extent, these shifts of double vowel system were not developed systematically in all tribal Turkic languages. In some tribal languages, these changes strongly felt and other poorly. And it's influence in the subsequent impacted on the modern Turkic languages and dialects. It is clear that in the languages and dialects, where the Купчак impact is felt, the vowels are labialized, as in languages and dialects of the Oghuz subgroup the preservation of the primary forms is observed.

Although from early stages of Proto-Turkic language some phonetic units were on the common spoken level, but gradually a process of differentiation began, which affected the phonetic system.

Each tribal language more and more gained distinctive phonetic features. It sometimes facilitated to weakening or even to total displacement of that phonetic units. For example, in the Bashkir language in native Turkic words, a total transition of / ç / s / occurred in anlaut which led to the complete exclusion of

/ç/ in this position. But only in the southern dialects of the Bashkir language instead common Bashkir language /ş/ is used. (Maksyutova, 1976, p. 166).

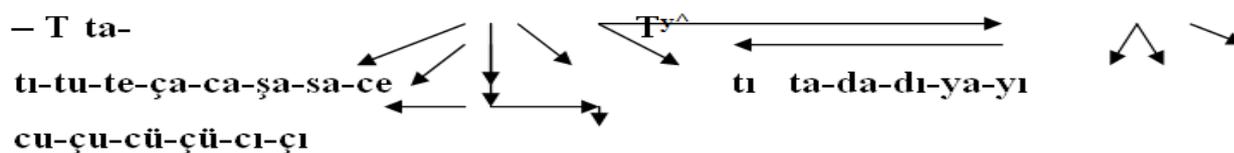
As we know, the transition in the c-ş in anlaut is a regular occurrence for Kypchak languages. Baskakov writes about this phonetic phenomenon in the Kumandin dialect of Altai language: "Normal for Kumandin dialect adverbs with initial *c* in some dialects correspond to sound *ş* and *ş̣*: *şana* ~ *sani*, *şık* ~ *çık*, *şolpon* ~ *çolpon* (Baskakov, 1972, p. 28). Akhmetyanov on this occasion notes: "In the Chuvash language, there is one remarkable feature: the transition of indissoluble *ç*, *c* and *s* in *ş*: *saka* ~ *şaka*, *çan* ~ *şan*, *sıla* ~ *şələ*, *sıyiq* ~ *şeve* (liquid, liquid food), etc ." (Akhmetyanov, 1978, p. 87).

To note that the options *sıyiq* ~ *şeve* in the same meaning as in the Chuvash is typical for Azerbaijani dialects. In the north-eastern dialect it is used as *sıyiq*, and in the west and south dialects as *şilə*. Transition of *ç* ~ *c* ~ *s* ~ *ş* is characteristic to the Tatar and Bashkir languages: *saç* ~ *çaç*, *şaç*; *sizəm* (Bashkir) ~ *çirəm* (Tatar) ~ *şerem* (Buryatia) (Garipov, 1979, p. 89). Such examples can be given of the Karakalpakstan language: *küçə* ~ *köşə*, *çay* ~ *şay*, *çirkin* ~ *şirkin*, (Nasyrov, 1977, p. 79), the Gazakh: *göyərçin* ~ *-köqerşin*, *palçiq* ~ *başlıq* (Omarbekov, 1987), Tuvan: *kaç* ~ *kaş*, *uç* ~ *uş*. (Chadamba, 1974). As seen from the examples, all data is from Kypchak subgroup languages. The same process is observed in the dialects of Azerbaijani: *şəftə* ~ *cəftə*, *çəkic* ~ *cəkiş*, *bacar* ~ *başar*, *ac* ~ *-aş* –Guba dialect, *başar* ~ *bacar*, *yaxşı* ~ *yaxçı*-Baku dialect; *üç* ~ *üş*, *heç* ~ *heş*, *keçmək* ~ *keşməx*, *aç* ~ *aş*, *uç* ~ *uş*, *ağaç* ~ *ağaş*, *açmaq* ~ *aşmağ*, *şüyüt* ~ *civit*, *yaxşı* ~ *yaxçı* –Nakhichevani dialect. Let's compare: *çulduz* ~ *yıldız* ~ *ulduz*, *cinci* ~ *yinci* ~ *inci* etc. Akhmetyanov writes on this subject: "In the northern dialects of the Altai language, as well as in some other Siberian dialects sound *y* (corresponding to *j*) has allophones (in different positions and in different dialects) *y* ~ *d* ~ *t* ~ *n* ~ *k* ~ *q*, and sound *ç* - allophones *ç* ~ *j* ~ *-c* ~ *t* ^ *-j* ^ *j* ~ *ç* was opposition of J lettered and not J lettered *t* (i.e *ty-t*), which after the gradual disappearance of the consonants are replaced, in different dialects, contrasting *y* ~ *ç*; *j* ~ *ç* and etc ... In the middle correlate *y* was *j*. On the other hand ancient Tatar Kypchak dialect may had influence on ancient Bulgarian, where was *j* and not *y*. In some cases, the Chuvash *ç* derived from Turkic *t*, and, finally, some words with anlaut *ç* have in middle a dialect of the Tatar language parallels with *j* ~ *y*." (Akhmetyanov, 1978, p. 77).

It should be noted that in anlaut with *t* the word in the form **dıqqılı** (sounding of unvoiced *t* is a later process in the Turkic languages) in Kurdamir and in some other dialects of Azerbaijani language means *little*. In other dialects of this language it sounds like: **çiqqılı**. From this comes that in parallel to Kypchak *ç* ~ *c* ~ *s* ~ *ş* in Azerbaijani dialects anlaut *t* also acts. We compare for example, parallels of the words, which in the Azerbaijani language means *crazy*:

C ~ Ç	C ~ t (d)	C ~ ş
Çılğın, çıldağ	təli ~ dəli	şələ ~ şür

Summarizing the above facts it can be assumed that initially anlaut of protoform in Proto-Turkic language was J-lettered and sounded something like: *\*eli*. Subsequently, there was opposition of J-lettered and not J-lettered *t*. Allophones of the latter in Kypchak and Bulgarian languages act - **ç-cs-ş**. The same can be said about the studied lexeme. That is, initially in the anlaut of proto-Turkic form was **-t-ta**. Later, after the opposition of J-lettered and not J-lettered *t*, in anlaut of protoform their allophones began performing. Based on the foregoing, these phonetic transitions can be summarized as follows:



Hence, we can assume that the word *dıqqılı* reflects the more ancient version of this lexeme. It refers to the ancient Turkic language lexical layer, that is, to the period when the opposing of J-lettered and not J-lettered *t* is not yet complete. Making parallels with the inherent Kypchak anlaut later processes.

E.Azizov touching this topic, noted that the / y / in different stages of formation of the Azerbaijani language was used or sometimes passed in / ç /. (Azizov, 1999, p. 81). As for the loss of the consonant in anlaut, in many Turkic languages this process takes place before the broad vowels, but in the Azerbaijani language, just the opposite, before narrow. Note that some of the words in Azerbaijani in parallel retain flexibility, i.e. the use of the sound / y /, and / ç /, and at the same time loss. Let's compare: / *yuyunmaq-çimmək* /, / *yön-çön* /, / *yetmək-çatmaq* /, / *yalov-alov* /, / *çılan-çalan- ilan* et al. /

In linguistics it is accepted to consider as characteristic features of Oguz and Kypchak languages. In the "Divan" of Mahmut of Kashgar we read, "Oguz and Kypchak change in anlaut / ye / and / cim /. Where are all the other Turks say yılıg su, they say iliq su, all Turks say yelgin, they say elgin; yincü -

*cinçü* "(Mahmut, 2007, p. 196). N.K. Dmitriev showed two ways of development of sound /y/: *ñ (y)* / clear sound and *d (y) // j̇ // j // z // g // r // c // c'* (Dmitriyev, 1940, p. 266). Notably is the attitude of M.Yusifova to studied process: "We think that in the Oguz group of Turkic languages sound /y/ is weak in terms of phonological acoustic, reflex of consonants: /t, ç, c/ and /s/, which contributes his loss." (Yusifov, 1984, p. 82)

We think that the parallels in the Azerbaijani language are associated with the influx here various Turkic tribes from early centuries AD, as Khazars, Bulgars, Savirs and then Kypchaks as well as Oguz-Seljuks. Various dialect Turkic tribes reunited here with the local Turkic tribes undoubtedly played an important role in the ethnogenesis of the Azerbaijani people and left its mark on the vocabulary and phonetics of the Azerbaijani language. And so, along with native Oghuz options sometimes Kypchak, as well as Bulgarian parallels appear, too.

*Questions of unvoicing of consonants in the Turkic languages.* So, from the linguistic literature it is already known that unvoicing of consonants in anlautis specific phenomenon for Kypchak subgroup of the Turkic languages, and sounding for the Oguz subgroup of the Turkic languages. This idea is confirmed by the material of the Bashkir language, which, as you know, refers to the Kypchak subgroup. "The sound of *k*, as in the other dialects of the Bashkir language, in Ay subdialect is also used in all positions, i.e, at the beginning, middle and end, and *-q* is used only in borrowed words." (Maksyutova, 1976, p. 42).

Ethno-linguistic analysis shows that the prevalence in anlaut of voiced consonants in the above names of dishes from the Azerbaijani dialect is characteristic of the Oguz languages.

In the study of Turkic languages in any aspect the specific harmony of Turkic languages and stable phonetic patterns that determine the morphological tier language should be taken into account. To say more precisely vowel harmony in Turkic languages redefined agglutination. Vowel harmony, as the force that determines the morphological structure, was evaluated by Baudouin de Courtenay, too. At the same time, he is looking for harmony in the morphological formation of vowels and adds that these patterns are closely related to the internal structure of the Turan languages. (Reformatsky, 1970, p. 102)

Superficial approach to vowel harmony in Turkic languages led to erroneous results in the determination of the phonemes in these languages. We touched on this topic a little above. Now focus on this very important issue. Transition by replication from European languages into Turkish concept of phoneme, is not taken into account the fact that these languages differ from each other not only their vocabulary, but also the structure.

It becomes unclear - the sounds /i ~ ı ~ u ~ ü / in Turkic languages are phoneme or a variation? These sounds are distinguished from each other by only one differential sign (/i ~ ı / - stand in opposition on the principle of palatalization, /i ~ u / - on the principle of the palatal and labial opposition).

These vowels cannot be called one-phoneme variability. But then, if these sounds are really taken separately phonemes, while how they substitute the value of each other without changing? We cannot clearly answer these questions. Because the concept of the phoneme is not consistent with this reality. What is above the concepts of the phoneme in the Turkic languages? Of course, the answer is clear - the laws of vowel harmony, which fundamentally determine the morphological and phonetic stratum of Turkic languages.

Despite the numerous works in this field to cover the entire scope of the role played by the vowel harmony in Turkic languages was not fully impossible. Thoughts of Zhunisbek create an impression of the situation: "Vowel harmony deprived of intrinsic functions organically transformed into a purely phonetic phenomenon - vowel harmony. The vacuum in the phonological system of the Turkic languages was filled and complete: the missing link replaced the Indo-European word stress." (Zhunisbek 2012, p. 21).

Thoughts of Zhunisbek can literally be applied to the Azerbaijani language. The functional role of vowel harmony has been artificially reduced, there was an attempt to relate to him only vowel harmony and create the impression that the sequence of homogeneous vowels characterizes the law. Although vowel harmony covers not only the vowels but also completely whole syllable.

It should be noted that the specificity of the Turkic languages have always been the focus of linguists around the world. It happened that many scientists mistakenly came to the results on the nature of the process, considering that it is subject to the system root + suffix. Baudouin de Courtenay affecting the topic, noted that the law of harmony in the Turan languages, plays the role of cement, cementing syllables and words. Further scientist resorting to parallel notes that the in Aryan languages similar role is played by stress. Without stress, Courtenay wrote impossible to talk about the integrity of the words in the Aryan languages. At the same in Turan languages small pieces keeping their vowels act independently. (Reformatsky, 1970, p. 105)

Based on the findings of B.de Courtenay, as well as French Turkologist Zh.Deni about this issue, a

Russian scientist V.V.Radloff named vowel harmony as formative means.

So we are right when persistently repeat of vowel harmony as structurally fundamental phenomena.

We think that the correctness of the thesis that the phonetic and morphological tiers mutually determine each other, found support in the writings of many scientists.

We think that the truth lies in the very melody of the Turkic languages. Melody, on which the Turkic phonology is built, is a major hindrance strengthening of any sound in the flow of speech. Let notice that in the Russian language this term is referred to as *ударение* (from the word *ударить* (to hit), so to beat hardy), in English is termed as stress, which is similar to Russian. That is the word formation occurs namely when a sound is leading, not allowing disintegration of words inflected formed. After flexion requires striking the point where one can collect. Melody requires harmony. Accord becomes the master in melodic languages. Let us dwell on the question of melody.

In some dialects of Azerbaijani language initially it may seem that we hear the stress in the first syllable. Particularly common phenomenon in the southern dialects. But why, then change of the meaning does not occur. So we are not talking of stress and intonation.

In the work of N.Trubetsky about the difference between phonological means we read: "Obviously, extra-linguistic intonations, evoking emotions, have the same structure of tone and intensity, then the words, decorated by the same emotions." (Trubetsky, 2009, p. 34).

Without breaking the rhythm, it should act as a member of a single structure. These sequential laws are expressed in algorithm: consonance cements the word, where the harmony plays the role of fundamental and structural basis. On this basis the entire morphological - agglutinative structure of Turkic languages is built.

How this symmetry in a system connected to the spirit of the ancient Turks themselves, for centuries strictly obeyed the laws of military democracy is difficult to answer. For even Mahmud of Kashgar noted that for parable the Creator sent Turks as a people are well organized and accurate in the line. We talked about the mutual ethnic group, his psychology, life, beliefs and language. In a short the link of ethnos, its language and culture, of course, affected not only the vocabulary, but also on the morphological structure.

Loyalty to the traditions, the sequence of rituals, is accompanied from the time of the Huns; it is felt at Khazars, continued in the Oguz and Kypchak, partially preserved in many modern Turkic peoples.

### 3. Statistics of Phonetic Phenomena

We attracted to the statistical analysis phonetic transitions, too. The aim was to identify how ethnic elements of various Turkic tribal languages influenced the phonetic system of dialects. Elements of which tribal lead in the dialects.

For example, the transition *e // ö*. In the north-eastern dialects this transition is observed in the majority of cases. This is a regular phenomenon, which is a phonetic features of Khazar, Bulgar, Kipchak tribes and covers 100% of the entire system of vowels of northeastern dialects: *ev-öy*, *said-dö*: *r*, *sevindik-sö:yündük*, *evlänmək-öylänmək*, *bacun*, *qapun*, *qarpuz*, *qatuğ*, *çalğu*, *sandüğ*; *ağur*, *hazur*, *paxul*, *ağul*, *saruğ*, *yağuş*, *qatuğ*.

But in the southern dialects Oguz elements of not labial vowels constitute superiority: *əv*, *dəyil*, *səvindik*, *əvlənir*. Although sometimes not labial vowels are observed in southern dialects: *büldür*, *çəküc*, *çəküş*, *Mükayıl*, *şəkül*, *nüşar*; (M.Shiraliyev, 1962, Article 27) *Imek*, *şüşman*, *demür* (M.Shiraliyev, 1962, Article 48). We think it was connected with the facts of the Khazars' nomadism in the region after the collapse of the Khanate. But Oguz tribes were in the majority and the norms in the dialect were established by the phonetic laws of Oguz language. Therefore, although, deviations from norm occasionally found, not labial vowels of Oguz language lead in dialect.

An interesting fact in the western dialects and sub-dialects is *zh*-making of Kipchak type. We touched this matter above and analyzed it statistically. The result showed that in all cases after the second syllable in the western dialects Kypchak *j* is involved, but in transitional dialects participation of *j* decreases gradually. That is, in the western dialects *zh*-making after the second syllable is 100%.

In such transitional dialects as Lachin, Djebrail, Gubadly *zh*-making covers in most cases only the suffixes. In southern dialects it completely disappears.

The labial harmony is not observed in the north-eastern dialects, which is so active in the western dialects. Diphthongs inherent in the north-eastern dialect are occasionally found in the western and southern dialects. Old *w* became obsolete. It turned into diphthongs in northeastern dialects. This is main detail that distinguishes the southern dialects of Azerbaijan from the northeast. Western plays in this sense a transitional part. Diphthongs although are found in 50-60% of cases, but there is no mass of their use.

The statistics of using of different sounds in anlaut draws attention, too. Thus, in most cases, resonant and guttural *h* participate in anlaut in borrowed words. Voiced consonants, especially *b*, *g*, *c* of 23 words only in 4 were in anlaut of borrowed lexemes. It turns out that sonorous beginning better expresses the Turkish origin of the word. But one cannot exclude the beginning of Turkic in some voiceless consonants. So, *s*, *ç*, *t* and some other unvoiced consonants in most cases are used in aboriginal Turkic words. This also applies to sound *x*. Unlike many of the Turkic languages in the Azerbaijani language, this sound, as in the Chuvash, serves in anlaut of native Turkic words: *xəzər*, *xatun*, *xan*, *xanım*, *xaqan*, *et al.*

The Bulgarian trace is found clearly in the phonetics of the Azerbaijani language. Mahmud of Kashgar noted the lack of this sound in the Turkic languages. Because, it did not exist at the time of the study of the great expert. It smoothly shifted front to *k*. In many Turkic languages this sound sounded like *k*. Only a few have retained its original sound. Therefore, hypothesis about the identity of the names Caspian /Khazars/ Ghajar sounds plausible.

In fact, it is the name of the same tribal alliance. Depending on how the Turkic tribes anoint it. In the studies of *qurut* word we found the Mongolian version of word with anlaut *x*: *xorot*. Mongolian language is inherent in a given sound. Hence, sound refers to the time when the differentiation between the Mongolian and Turkic languages had not begun yet. After differentiation, the sound in many Turkic languages, moved to the frontal *k*.

Although in some tribal languages the inclinations of the past are survived.

## 4. Conclusion

Special good example is the phonetic system of dialects. Phonetic features of various Turkic tribes, graphically displayed on phonetics dialects, most clearly demonstrate the main Turkic beginning on the first level of the language. Unlike lexical the phonetic tier more staunchly opposed to foreign language influences. It was promoted by the grammatical structure of Turkic languages. Specific musical harmony defined phonetic and morphological structure of these languages.

The predominance of voiced consonants in anlaut says about huge Oguz influence on the formation of the Azerbaijani language and its dialects.

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