

THE REPUBLIC OF AZERBAIJAN

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**MASALLY REGION DIALECTS OF
THE AZERBAIJANI LANGUAGE**

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ABSTRACT

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INTRODUCTION

The significance and degree of study of the theme. Masally district, which is considered one of the ancient settlements, is located in the south-east of the Republic of Azerbaijan, in the Lankaran plain. From the southwest, the territory of the district includes the slopes and foothills of the Alashar-Buravar range of mountains. Masally region borders Jalilabad to the north, Neftchala to the northeast, the Caspian Sea to the east, Lankaran to the south, Lerik to the southwest, and Yardimli to the west.

*"Masally district has a very ancient history. Archaeological, scientific studies and written sources show that ancient people lived in the territory of Masally even more than 15-20 thousand years ago. In ancient times, this area was a part of the states of Manna, Media, and later Caspina province of Caucasian Albania. Until the middle of the 16th-18th centuries, the current territory of Masally was part of the Safavid state, and from the second half of the 18th century, it was part of the Lankaran khanate"*¹, After Azerbaijan was invaded by Tsarist Russia in the second half of the 19th century, Masally and the surrounding regions were included in the composition of the Lankaran district.

Masally administrative district was established on August 8, 1930. The district consists of our city, two settlements, 100 villages and 103 leaving area.

Interesting historical information about Masally is reflected in the written sources. In "Gulustani-iram" by A.A.Bakikhanov's (1841), "Akhbarnama" (1882) by Mirza Ahmad Mirza Khudaverdi oglu, "Javahirnameyi-Lankaran" (1896) by Mirza Seyidali Kazimbay oglu², and in as well as some other Russian and European travelers' works there have been noted many interesting and valuable facts about the history of Masally.

There are several ideas about the origin and background of the toponym of Masally. In the "Encyclopedic dictionary of Azerbaijani toponyms" it is explained by dividing it into the parts of *Masal* and -

¹ Masallı folklor örnəkləri // AMEA Folklor İnstitutu, [2 cildə], I c., Bakı: "Elm və təhsil", – 418 s., II c., –Bakı: "Nurlan", -s. 4

² Yənə orada, -s. 4

li. "Because the people living here migrated from the Masal district of South Azerbaijan, the idea is put forward that this place is called Masally. The suffix *-li* is explained as a suffix indicating affiliation. That is, the place where the people live who moved from Masal"³.

When explaining the origin of the toponym *Masally*, N. Mammadov refers to the information found in the historical documents of the Middle Ages. Thus, in the beginning of the 17th century, a decree issued by the Safavid Shah Sultan Huseyn mentions the name of *Fakhri* and indicates that the former ruler of this place was *Masal* Bey. Based on this information, N. Mammadov came to the conclusion that "*Masal*" is a personal name and he came to the conclusion that this name is the basis of the name *Masally*⁴.

F. Khalilov and N. Ediloglou, when talking about the etymology of the word *Masally*, they consider the word *masal*, as a word which is used in the language of most Turkic-speaking nations to mean a story, a saying, a parable, as the main meaning of the word *masal*⁵. *Masally*, is meant a place with words and stories, a charming land.

There is also an opinion among the people that the people of this place migrated from the city of *Mosul* in the north of Iraq. For this reason, this place was first called *Mosulli*, then *Masally*.

No matter how true these considerations regarding the etymology of the word *Masally* seem to be, they have not found their scientific proof. In our opinion, firstly, it is necessary to specify the root of this word. If we take into account that simple words were monosyllabic in the early times, polysyllables were formed as a result of the later development process of the language, then it can be said that the units as *ma//mas* stands at the root of the word *Masally*. In the language of the Siberian Turkic nations, who preserve the ancient features of the Turkic languages, we find *mas* and names that is phonetically close to this word with a spatial meaning: "*in the languages of Tuva and tofalar, "mes" means at the foot of the*

³ Bayramov, İ. Qərbi Azərbaycan şivələrində qədim sözlər // "Azərbaycan məktəbi", № 1, 2015, -s.64-68

⁴Xələfli, F., Ədilöglü, N. Masallı cənnət misallı / F.Xələfli, N.Ədilöglü. –Bakı: "Qanun" nəşriyyatı, – 2013. -s.10

⁵ Yəno orada, -s.27

mountain, an open forestless place, in the Yakut language, "mas" means "tree, firewood", in Yakut dialects it means "forest, taiga", in Turkish toponyms mes//mis means "mountain top, forestless mountain" and some other similar meanings"⁶. B. Muharramli considers *mo//mu//me* morphemes to be root words from the first language based on the fact that *mo//mu//me* based words in the Ural-Altai languages express the meaning of earth, desert, forest and similar words.

These linguistic facts and the fact that a large part of the territory of the Masally district is historically comprised of forested and foothill areas suggest that the toponym *Masally* was formed in connection with the semantic root *ma//mas* (land, steppe, forest, foothills). In our opinion, this word underwent changes during the historical development stage and received the form *masli//masali//Masally*. As we know, pairing of sonorous consonants is a natural and widespread phonetic phenomenon in our language, especially in the dialects of our language⁷.

Along with Azerbaijani Turks, Talish people also live in Masally district. Talyshehs, who live in the southwest of the region, make up 21% of the population. The dissertation was written on the basis of dialectological material collected from 52 settlements of Azerbaijani Turks who lived in Masally region in the years of 2013-2019.

Based on the collected materials, it can be said that the Masally dialects preserve the archaic forms of the phonetic, grammatical and lexical system of the literary language even today. There are linguistic facts characteristic of these dialects, which play a special role in determining the history of the literary language of Azerbaijan, the rate of development of its vocabulary, as well as its similarities and differences with other dialects. In general, the involvement of the dialectal layers of the language in the research provides rich materials for the study of the history, lifestyle, and ethnography of the people. Because dialects are closely related to the lifestyle,

⁶ Məhərrəmli, B. Türk dillərində isim köklərində ləksik-semantik inkişaf (müqayisəli-tarixi istiqamətdə) / B.Məhərrəmli. –Bakı: "Elm və təhsil", -2012, s.72-79

⁷ Yəni orada. -s.79

outlook, and national traditions of the people living in the region they belong to. Taking into account these facts, we have set the goal of involving the dialects of Masally region in the research.

The dialects of the Masally region have preserved some of the old phonetic, lexical, and grammatical features of the Azerbaijani language, including the common Turkic language, until today. The lexical dictionary units of characteristic for dialects collected from the region will make a rich contribution to the study of the ancient traditions and household features of our nation.

One of the interesting points about the lexical units used in Masally dialects is that some words are either replaced by borrowed words in the literary language, or there are no words that fully express their equivalent. Undoubtedly, the collection of this type of dialect words and their inclusion in dialectological dictionaries will have a positive effect on the process of enriching the vocabulary of our language and accelerating the process of assimilation. These mentioned aspects determine the relevance of the topic and make it necessary to systematically investigation of Masally dialects.

M. Shiraliev's well-known classification of Masally dialects belongs to the eastern group. In the course of the research, in addition to the features belonging to the eastern group, common aspects with the dialects of the southern and western groups are also observed.

Features in common with the Western group: ə>a (*xazan, şikast*), a>a in the first syllable of borrowed words (the falling of the leaves, paralysed), i>ı (*ışığ, ışarti, ııldamağ*), i>i in the first and next syllable of the word (light, bright, to shine), v>y in the middle and at the end of the word (*qoyun 'qovun', qoylamağ, oyçi*) (melon', chase away, hunter), observation of sound transitions, nouns ending with a vowel have -yıl/-i//-yu//-yü (*Zəminəyi, atayı*) (for example, to call Zamina or father) in the effective case, in the partial affirmation of the present tense, mainly in the negation -er (*gələrəm, gələmərəm*) (I come, I don't come), in the negation of the ability form of the verb -processing of the suffixes -amma//-əmmə (amma//-amma) (*yazammaram, gələmmərəm*) (I won't write, I won't come).

Common features with the dialects of the Nakhchivan group:

a>ə (*əyağ, bəyax*) a>e (foot, some times ago), e>ə (*həylə/həylənçiy, pəncəx*) (like that/so, psuit) in the first syllable of the word, ü>i (*kifdə, tülki*) (a kind of meat meal, fox), u>i (*bız, bılağ, pıl*) (ice, spring, money), i>ı (*hırsadmmağ, ısdammağ*) (to get angry, to get wet), ə>e (*serçə, pəncərə*) (sparrow, window), a>ə (*qəyiş, qərə*) (belt, black), k'>q (*qardon, qartof*) (cardboard, potato) sound transitions are observed.

Features in common with the Darband dialect: observation of sound transitions a>i (*diyammağ, simavar*) (to stand, samovar), ü>u (*mubarak, sutun*), ü>i (*dügi, körpi*) (rice, bridge), d>t (*tufar, tükan*) (wall, shop), two-variant possessive case *-un//ün* (*dəhrənün ağzi, baltanun küpi*) (the tip of an ax, the handle of an ax), third person singular and plural univariate *-i, -si* processing of the relative suffix (onun atası, onun quzusi) (his father, his lamb), in the case of nouns with relative suffixes, the pronunciation of the vowels of *a, ə* instead of *o, ö* at the end of the stem in the second person singular and plural (*sənün aton, sənün nənön, sizün baboz, sizün dədöz*) (your father, your granny, your grandpa, your daddy), the interrogative pronouns *nöşün, neyçün, haçağ* (*why and when*), imperative form in the ending of the third person singular and plural *-sun//sün* (*baxsun, getsün, getsünnər*) (let him see, let him go) etc.

In our opinion, taking these features into account, it is acceptable to have transitive features in Masally dialects. A. Valiyev also refers Jalilabad and Yardimli dialects to transitional dialects⁸. We must take into account that Masalli borders Jalilabad and Yardimli districts, and the local population living here has historically had close relations with the residents of both districts. Therefore, it is natural to have transition features in Masalli district dialects. All these facts indicate the necessity of studying Masally dialects as a whole.

If we do not take into account T.B. Hamzayev's scientific article "On the dictionary of the dialect of the Masalli region of the Azerbaijani language", the dialects of the Masalli region have not

⁸Əzizov, E. İ. Azərbaycan dilində keçid şivələri problemi / Bakı Universitetinin xəbərləri, Humanitar elmlər seriyası, – Bakı: –2015. №1, -s. 8

been a separate research object and have not been systematically investigated till today.

Object and subject of research. The object of the research is the dialects of the Masally region of the Azerbaijani language, the dialectal materials collected from this area, and the subject is the phonetic, lexical and grammatical features of the Masally dialects.

Aims and tasks of the research. The main goal of the research is to reveal the unique phonetic, grammatical and lexical features of the dialects of the Masally region, and to determine its position in the other dialects of the Azerbaijani language. In order to achieve this goal, it is considered important to fulfill the following tasks:

- To reveal the unique characteristics of Masally dialects at all levels of the language;

- Determine the similarities and differences of Masally dialects with other dialects of the Azerbaijani language, including the literary language;

- To explain the dialectal facts on the basis of the historical-comparative method;

- To compare the materials belonging to Masally dialects with related Turkic languages and their ancient written monuments;

- To reveal the regularities of the characteristic features of the region that are manifested in the font, grammatical, and lexical system of Masally dialects.

Research methods: A descriptive and historical-comparative method was used in writing the dissertation.

The main provisions of the research. The main provisions presented to the defense are as follows:

- The phonetic system of Masally dialects is distinguished by the characteristics and changes of vowel and consonant sounds, as well as the uniqueness of phonetic phenomena and laws.

- The morphological structure of the Masally dialects is involved in the research on the division of speech parts.

- The syntax of Masally dialects is examined at the level of free combinations, syntactic relations, simple and complex sentences.

- The lexicon of Masally dialects is grouped according to specific areas, those with and without term characteristics.

- Homonymy, synonymy, and antonymy between lexical units occurring in Masally dialects are determined.

- Dialect-specific phraseological units used in Masally dialects are analyzed taking into account their unique characteristics.

Scientific novelty of the research work. In the dissertation, for the first time, the dialects of the Masalli region of the Azerbaijani language are studied separately and systematically. The phonetic, grammatical structure and vocabulary of these dialects are investigated in detail. A number of new facts obtained as a result of the research are interpreted in a comparative manner with the modern Azerbaijani literary language and its dialects, and as well as Turkish languages and their dialects.

As a result of the research, a number of characteristic features were found in the dialects of the Masally region, which are not found in the modern literary language of Azerbaijan, as well as in other dialects belonging to our language, especially, in written sources. Thus, in the possessive case of the noun, the processing of the three-variant suffix *-nin//-nın//-nün* (*qoyunun*) (sheep's), the possessive suffix in the second person plural consisting only of the consonant *-z*, the interrogative pronouns *hayni* 'hamı' (where is), *nağbil//nəqbil* 'nə qədər', (how many, how much), using the ordinal number with such word as *yuxarı, aşağı, ön, orta, qıraq* (top, bottom, front, middle, back, etc) and (*ortancı, qırağinci, yuxarıncı*) (middle, outside, highest), use of the particle *küp* (the most) (*küp qırmızı*) (the reddest), in verbs, the first person singular is the one-variant ending *-əm* (*ağulliyəm, aniyəm*) (I am smart), expressing the definite future tense is the first person plural *-aceyn//-əceyn* (*gəlceyn, alaceyn*) (I will come, I will buy), adverbial suffixes *-ala* (*böürala* 'çəp-çəp') (cross eyed), *-gil* (*dayimgil* 'həmişə') (always), *-ama²* (*dördəmə* 'at qaçışı növü', *darama* 'tarım') (horse ride), *-ma²* (*ticəmə* 'dibdibə', *şorrama* 'artıqlaması ilə') (enough), development of term-specific lexical units related to various fields (*halağacan* 'toxa', *qarğaqaənədi* 'şümləmə növü') (a kind of digging soil), phraseological units that are not reflected in dictionaries (*Tütün kimi yoxa çıxmağ* 'gözdən itmək, *ağız kəpi vurmağ* 'boş-boş danışmaq', *urvayı demək* 'hay-küy salmaq') (to disappear like tobacco, to disappear from sight, to talk

nonsense, making noise'), their analysis, etc. the discovery of such facts is a scientific innovation of the research work.

Theoretical and practical significance of the research. The dissertation is of high scientific and theoretical importance. This work can serve as a valuable resource for linguists dealing with dialectology, language history, modern literary language, as well as Azerbaijani language and literature teachers who teach at secondary schools.

It is possible to use the scientific results obtained from the dissertation in researches related to dialectology and the history and ethnography of the Azerbaijani language, in the teaching of special courses, elective subjects, practical seminars for dissertation and doctoral students, students and masters, and in the compilation of dialectological, etymological, and explanatory dictionaries.

The dissertation is important in enriching the comparative grammar and lexicology of Turkish languages with new facts, including the issue of common Turkish language, which is relevant for the current period.

Approbation and application of dissertation. Articles and theses related to the subject of the dissertation were published in scientific collections that meet the requirements of the Higher Attestation Commission of the Republic of Azerbaijan.

The name of the institution where the dissertation was performed. The dissertation was completed at the Department of Azerbaijani Dialectology of the Nasimi Institute of Linguistics of the Azerbaijan National Academy of Sciences.

The volume of the structural sections of the dissertation separately and the total volume with a sign. Introduction consists of 8 pages, Chapter I is 24 pages, Chapter II is 61 pages, Chapter III is 35 pages, Conclusion consists of 2 pages, list of used literature is 10 pages, dictionary is 19 pages, dialectological texts are about 10 pages, place names given in the dissertation and their abbreviations consist of 1 page, Conventional signs used in the dissertation is 1 page. Total volume is 174 pages, and 228,317 characters.

MAIN CONTENT OF THE STUDY

In the "Introduction" of the dissertation, information is given about the relevance and degree of development of the topic, the object and subject of the research, goals and objectives, scientific innovation, basic provisions, methods, theoretical and practical importance, approval and structure. Here, the history, geographical location, administrative-territorial division of the Masalli region, the occupation of the population of the region, and the origin of the toponym Masalli are discussed.

First Chapter of the dissertation is called "**Phonetics**" and consists of two paragraphs. Here, variants of speech sounds, voice transitions, vowel harmony, and various phonetic phenomena are studied in Masalli dialects.

The first paragraph examines "Vowels and their variants." All nine vowels in our literary language are used in Masalli dialects. However, there are quantitative and qualitative differences in the pronunciation of these vowels. Long and short variants of vowels appear here.

In these dialects, the long pronunciation of each of the nine vowels occurs. The lengthening phenomenon is divided into two groups according to its origin: 1) primary lengthening; 2) subsequent lengthening. The initial lengthening characteristic of some Turkic languages is not observed in the dialects and accents of the Azerbaijani language⁹. Later lengthening is also evident in Masalli dialects. This lengthening occurs as a result of dropping the consonant sound in words. But in these dialects, there is also a lengthening that occurs without the occurrence of a sound drop: *da:rı (millet)*, *qa:rış (inch)*, *ya:rış (competition)*, *sa:rı (yellow)*. M. Islamov calls this type of lengthening "the lengthening depending on the phonetic position"¹⁰. In general, the presence of long vowels in

*Yaşayış məntəqələrinin adlarının ixtisarı: Bambaşı - B., Çaxırlı-Ç., Əhmədli-Əh., Ərəb-Ər., Gəyəçöl-G., Güllütəpə-Gül., Həsənli-Həs., Hüsühacılı-H., Xıl-X., Köhnə Alvadi-K.A., Qizilağac-Q., Masallı şəhər-M.ş., Öncəqala-Ön., Köçəkli-Köç., Tatyanoğlu-T., Təklə-T., Təzə Alvadi-T.A., Şərəfə-Ş., Yeddiyoymaq-Y.

⁹ İslamov, M. Azərbaycan dilinin Nuxa dialekti./ M.İslamov. – Bakı: "Azərbaycan SSR Elmlər Akademiyası" nəşriyyatı, – 1968. – s.46

¹⁰Yenə orada, – s.46

Turkic languages is controversial. E.D. Polivanov suggests the absence of long vowels in Old Turkish. A.M. Sherbak believes that long vowels existed in the Old Turkish and are preserved today in the Turkmen and Yakut languages¹¹.

Vowel lengthening in Masalli dialects occurs due to the dropping of consonants *h, y, n, v* both in the root of the word and in suffixes: *ata* (father): 'atana', *baba* (grandfather): 'babana', *oxi:r* 'oxuyur' (is reading), *yu:b* 'yuyub' (has washed), *dü:* 'düyü' (rice), *qo:m* 'qohum' (relative), *sö:d* 'söyüd' (willow).

Short pronunciation of vowels is manifested in closed vowels, between voiced consonants and voiceless consonants, sonorous consonants and voiceless consonants in an unstressed syllable: *yapışmax* (stick), *sarımağ* (tie) (G.)*, *pişix* (cat)', *kitab* (book) (Gül.), *onurğa* (spine), *oturmağ* (sit), *hörümçax*' (spider), *döyümmax*' (beat) (B.)

Point 1 of this paragraph examines "Diphthongs". In Masalli dialects, diphthongs are formed as a result of dropping consonants *v, y, l, n* between vowels. Both falling and rising types of diphthongs are found here. Falling diphthongs: **ou:** formed as a result of dropping consonants *v, y, n* in the middle of the word: *touzquşu* (Peacock), *souşmağ* (bypass), *sourmax* (suck); **öü:** is formed as a result of dropping consonants *v, y* in the middle of a word: *söüş* (swearing), *döüşmax*' (fight), *öün* 'o gün' (that day), *böür* (bellow); **ai:** is formed as a result of dropping the consonant *y* in the word: *airmax*' (melt), *gairmax*' (belch), *bairmax*' (bleat), *ailmax*' (bend); **ua** is formed as a result of dropping the consonant *n* at the junction of *v, y*, root and suffix in the middle of the word: *suarmağ* (irrigate), *bua* 'buna' (this), *gua* 'guya' (as if), *quat* 'qüvvət' (force); **üä:** it is formed as a result of dropping *v, y, n* sounds in the word: *yüän* (bridle), *şüärä*, *nänüä* (to grandmother); **oa** is formed as a result of dropping *v, y* sounds in the middle of the word, at the junction of the root and the suffix: *toa* 'toya' (to the wedding), *oa* 'ona' (to him), *atoa* (to your father); **öä:** it is formed as a result of dropping *v, y*

¹¹ Xəlilov, B. Türkologiyaya giriş./ B.Xəlilov. –Bakı: "Bakı çap evi", – 2013. -s.172

sounds in the middle of the word, and *n* sound at the junction of root and suffix: *göəm* (*sloe*), *göərti* (*greens*), *öə* ‘*evə*’ (*home*).

Point 2 of this paragraph is called "**Transition of Vowels**". The transition of vowels is grouped as follows: 1. *The transition of back vowels to front vowels*. **a>ə**: followed at the beginning and in the middle of the word: *əşaği* (*down*), *əyağ* (*leg*), *dəyammağ* (*stand*), *bəyax* (*just now*). This sound transition occurs in all stages of our language¹². **a>e**: occurs when verbs ending in *a* are added with the ending consonant *y*: *arxeyin* (*confident*), *başde:ram* (*I begin*), *qayne:r* (*boiling*); **a>i**: rarely in the root, and more often, it shows itself when adding the consonant suffix *y* to the word ending with the vowel *a*: *simavar* ‘*samovar*’ (*samovar*), *dariyacam* ‘*darayacam*’ (*I’ll comb*), *diyammağ* ‘*dayanmaq*’ (*stand*) (T.A.); **ı>i** sound transition *ari* (*bee*), *dari* (*millet*), *qayçi* (*scissors*) (Gül.)

2. *Transition of front vowels to back vowels*. **i>ı**: observed at the beginning and middle of the word: *ışığ* (*light*), *ışarti* (*flicker*), *filan/filankəs* (*somebody*) (Ər.); **ü>u**: *dukan* (*shop*), *quat* ‘*qüvvət*’ (*force*) (B.); **ö>o**. *Bitov* ‘*bütöv*’ (*whole*), *no:ba* ‘*növbə*’ (*queue*) (Ç.).

3. *Transition back vowels to front vowels*: The transition **a>ı** occurs when suffixes with the connecting consonant *y* are added to words ending in the vowel *a*: *başdıyax* (*let’s start*), *qabağlıyax* (*let’s forestall*), *daşdıyax* (*let’s fling*). **ı>a**: *səğal*(*sleek*), *cağartmaq*(*get off*), *xarman* (*threshing*). **a>o**: This sound transition, which is considered typical for the Baku and Darband dialects, occurs when the 2nd person singular and plural attributive suffixes are added to words ending in *a* in Masalli dialects: *anon* (*your mother*), *anoz* (*your mother*), *xalçon* (*your carpet*). Sometimes it is observed in word roots: *yoxun* (*close*), *çobalamağ* (*flounder*). I.Abdullayev connects the phenomenon of **a>o** with the influence of Iranian languages. E. Azizov considers it legitimate for Turkic languages as well. The wide distribution of this sound transition in the Samarkand-Bukhara dialect of the Uzbek language, the Kashkadar dialect, the Bashkir, Kumuk, Turkic, Turkmen languages and dialects

¹²Əzizov, E. İ. Azərbaycan dilinin dialektologiyası / E.İ. Əzizov. –Bakı: “Bakı Universiteti” nəşriyyatı, –1999, -s.197-141

suggests that it is typical for the Turkic languages as well as the Iranian languages.

The sound transition **a>u** manifests itself when the dative and genitive case suffixes, the 2nd person suffixes are added to nouns ending with the vowel *a* at the junction of the root and the suffix: *atun*, *babun*, *atu:n* (Hes.). This phenomenon is also widespread in the Khakas language: *araba* 'urapa', *apple* 'ulma'¹³.

4. *Transition of front vowels to front vowels. e>ə: gənə* 'yenə' (*again*), *həylə/həylənçiy* 'elə' (*so*). This sound transition, which is active in the Nakhchivan dialect, is typical for the Uzbek, Uyghur, Bashkir, Tatar, and Turkmen languages¹⁴. **ə>ö:** manifests itself when the second person possessive, the conditional suffix *-sə* is added to the words ending with the vowel *ə*, and in some cases, in the root of the words: *küçöz* (*your street*), *dəröz* (*your valley*), *nöşün* (*why*); **ü>i:** followed in the middle and at the end of the word: *bitöy* (*whole*), *piləmex'* (*blow*), *pisgürməx'* (*erupt*) (Köç.).

Point 3 of this paragraph deals with "Vowel Growth". Addition of vowels *a*, *ə*, *u*, *i* and *ü* to the beginning, middle, and end of the word is being observed in Masalli dialects: *ürütbə* (*rank*), *iradiyo* (*radio*) (Q.), *sehir* (*magic*), *kambayın* (*combine*), *yumuru* (*round*) (Ç.), *litra* (*litre*), *tərsə* (*obstinate*), *bekara* (*single*) (Əh.).

Point 4 of this paragraph deals with "Declination of Vowels". In Masalli dialects, this phenomenon is also found in words, mainly in borrowed words, when adding *-ib*⁴, *-ır*⁴, *-ar*² tense suffixes to verbs ending in vowel, the present and indefinite future tense suffixes to verbs ending in the consonants *n*, *r*, *l*, and when two words are combined to form a compound word: *dayrə* (*circle*), *birda* (*here*) (T.A.), *galləm* (*I will come*), *görrəm* (*I will see*), *quri:b* (*dried*), *oxi:r* (*is reading*) (Gül.), *Əlqismət*, *Əlmərdan*, *Hacbaba* (X.). The verbs *galləm* (*coming*), *görrəm* (*seeing*) express both present and indefinite future time within the context: *–Yoldiyam, evə galləm* (*I am on the*

¹³ Cavad, H. Türk dilləri və ləhcələrinin tarixi, II kitab, –Bakı: "Təhsil", – 2011. s.142

¹⁴ Шерметов, А. Узбекские народные говоры Кашкадарьинской области / А. Шерметов. –Ташкент: «Издательство «Фан» Узбекской ССР», –1978. – s.19

way, *I'm coming home*) (Həs.); –*Bi dəfə sizə də galləm (I will come to you once)* (T.A.).

Point 5 of the first paragraph examines the "**Vowel Harmony**". Although this law is mostly stable in word roots, at the junction of root and suffix, in some cases, the violation of both palatal (*ari (bee), baci (sister)*) and lip harmony are observed (*odunçı (woodsman), oxirug (read)*).

The second paragraph of this Chapter examines "**Consonants and their variants**." All the consonants present in our literary language are used in Masalli dialects. However, in a number of national words, we find *k'*, which is not typical for the literary language of Azerbaijan: *k'isk'irtmağ 'cumdurmaq' (incite), k'uçuk, k'irnis 'xəsis' (mean), k'iri 'tüksüz (hairless)*.

Point 1 of this paragraph deals with "**Transition of Consonants**". The transition of consonants is grouped as follows: 1. *Transition of voiced consonants to voiceless consonants*. **d>t**: *tufar (wall), tutkeş (holder)*. This sound transition is observed in Turkic languages of Kipchak origin¹⁵; **b>p**: *pütöx' (whole), pıtrağ (bur)*; **ğ>x**: *baxça (garden), yaxçörax' (butter and bread)*. 2. *Transition of voiced consonants to voiced consonants*: **y>g**: *dügə (heifer), gögərməx (sprout)*; **q>ğ**: *əğrəb (scorpion), sədəğə (charity)*; **v>y**: *qoylamağ (turn out)*. 3. *Transition of voiceless consonants to voiceless consonants*: **h>x**: *xırsdammağ, xıça; ç>ş*: *aşdı (opened), işdi (drank)*. This sound transition also appears in Turkic languages of Kypchag origin: *köşirmə 'köçürmə' (transfer), neşe 'neçə' (how many), kışı 'kiçik' (small), kuşik 'kuçuk' (little)*¹⁶. 4. *Transition of voiceless consonants to voiced consonants*: **k>g**: *ürəg (heart), döşəg (mattress)*; **h>y**: *köynə (old), Sayibə, möykəm (strong)* (Köç.).

In the 2nd point of this paragraph, "Consonants growth" (hasant (easy), haçar (key)), and in the 3rd paragraph, "Declination of consonants" (ta:rı (God), so:ra (then)) is mentioned.

In the fourth point, the phenomenon of "Assimilation" is

¹⁵Dəmirçizadə, Ə. Müasir Azərbaycan dili (fonetika, orfoepiya, orfoqrafiya). – Bakı: "Şərq-Qərb", -2007. -s.27

¹⁶Şirəliyev, M. Azərbaycan dialektologiyasının əsasları / M. Şirəliyev. -Bakı: "Şərq-Qərb" nəşriyyatı, -2008. -s.85

investigated. In Masalli dialects, this case is complete forward (*nd>nn, nb>nm, rl>rr, pm>pp*) and incomplete forward (*sl>sd, zl>zd, şl>şd*), complete back (*nm>mm, tç>çç*) and incomplete back (*çd>şd, nb>mb, cd>jd*) types were studied.

In point 5 of this paragraph, the phenomena of "**Dissimilation**" (*qaral (darken), prakulol (prosecutor)*), and in point 6 "**Displacement**" (*köpri (bridge), koçax 'çökək' (sunken)*) are studied.

Second Chapter of the dissertation is called "**Grammar**" and consists of nine paragraphs. The 1st paragraph called "**Morphology**" examines the parts of speech and their unique features.

Point 1 of the first paragraph mentions "**Noun**". In Masalli dialects, nouns are also simple in structure (*cək 'paltarda qoyulmuş kəsik yer' ('a cut on a garment'), qo 'ağacın koğuşunda çürüntü' ('a rot in a tree trunk'), qouz 'düyü qabığı' ('a husk of rice')*), derivative (*əllix', cannix, oxumağlıq, gəzməx'lix', salayçı 'sözgəzdirən' (gossiper), hayçi 'hay-küyü salan adam' (a man who makes noise), tiumənçə 'divara vurulan həsir' (mat on the wall), ləmçə 'kiçik eyvan' (a small balcony); dərinkə 'qab' (plate), şalpa/şəlpə 'əski' (rag), gülpə 'bitki zoğu' (slip of the plant), dartma 'çəngə' (tuft), çərtmə 'quşatan' (sling)), compound (*qızbaşı 'toy mərasimi' (wedding), tavaloküsi 'yemək adı' (name of the meal)*).*

Point 2 of the first paragraph examines the "**The category of case of the noun**". The possessive case is formed with the suffix *-in⁴* (*-nin⁴*) according to the harmony of the palate and lips. The three-variant suffix *-nin//-nın//-nün* is used in *Təzə Alvadı, Köhnə Alvadı, Əhmədli, Güllütəpə* villages of the district. – *Biz qoyunun yununnan corab toxuruğ (We knit socks from sheep's wool)* (Gül.). In the village dialects of Xırmandalı, Qızılağac, Köçəkli, the possessive case is formed by adding the consonant *-n* to the singular personal pronouns and nouns ending in a vowel, in which case vowel lengthening occurs: *mə:m kitabım (my book), sə:n küçən (your street)*.

A different aspect in the expression of the dative case is observed in the Həsənli, Xırmandalı, Qızılağac, Yeyənkənd dialects of the region. When joining words ending with the consonant *n*, the

last consonant is dropped, two vowels are pronounced in one denominator: *mə: (me)*, *sə: (you)*, *dədə (your grandfather):*, *ata (your father):*.

Accusative case is expressed by two-variant (-i//i) and sometimes monovariant (-i) suffixes in the foothill villages: *üzüyi (ring)*, *quyuni (well)*, *arini (bee)*, *pələti (courtyard door)*. The locative and ablative cases of the noun do not differ from the literary language.

The third point of the first paragraph examines the "The category of possession of the noun". A different aspect from literary language is manifested in the second person. Three-variant suffixes -im//im//-üm;-ımız//-imiz//-ümüz are used in words ending with a consonant: *inəyim (my cow)*, *sırıqlım (my quilted)*, *tuluğım (my bump)* (T.A., Əh., T.).

When nouns ending in *a*, *ə* in the 2nd person take the suffixes -n, -z, the *a*, *ə* vowels change to the *o*, *ö* vowels: *anon (your mother)*, *nənön (your grandmother)*. In the villages of Qızılağac, Hüsnuhacılı the vowels *a*, *ə* at the end of the word change to *u*, *ü*: *babun*, *dədün*. In the villages of Xırmandalı, Köçəkli, Eminli, Ərəb, the vowels *a*, *ə* are pronounced long: *baba:z (your grandfather)*, *nənə:z (your grandmother)*. In most villages, words ending with the vowels *ı*, *i* change to the vowel *ı* when the suffixes -n, -z are added, and the vowels *u*, *i* change to the vowel *ü*: *bibün*, *bibüz (your aunt)*, *dayun*, *dayuz (your uncle)*.

In the 3rd person, the suffixes -i and -ı, -i are used in Təzə Alvadı, Tatyán, Böyük Xocavar, Güllütəpə dialects.: *quyusi (his well)*, *atasi (his father)*.

In the 4th point of the first paragraph, "The Indicative category of the noun" is examined. In the 1st person singular -am²//-yam² (*I am a grandfather*, *I am a grandmother*), and in the village of Ərkivan, the indicative suffix -əm//-yəm is used: *ağulliyəm (I am smart)*, *balacıyəm (I am little)*.

First person plural in words ending in a consonant -uğ//-üx', in words ending in a vowel -yuğ//-yüx' (*məllimüx' (we are teachers)*, *adamuğ (we are men)*), 2nd person singular -san//-sən (*uşağsan (you are a child)*, *məllimsən (you are a teacher)*), plural -suz//-süz; the

third person is formed on the basis of the suffixes *-du//di* or univariant *-di* (*üzümdi* (*It is grape*)). In Masalli dialects, the negation of the Indicative category is formed by *dö:ür//dö:r//döyür//de:l//dəyil//döyül//dö:l //de:l*.

Point 5 of the first paragraph examines the "Quantity category of the noun". The quantitative category is formed morphologically, with the *-dar//dər//-nar//-nər//-rar//-rər* variants of the suffix *-lar²* in our literary language: *cüllütdər* (*sandpipers*), *üzdər* (*faces*) (Ç.).

Paragraph 2 of the second Chapter is called "Adjective". In Masalli dialects, adjectives are also simple (*alaşa* 'shameless'), *çomə* 'araqarışdaran' (*instigator*), *hənik* 'avam' (*illiterate*); *yoğuzi* 'qorxmaz' (*fearless*)), derivative (*kümlü* 'kifli' (*moldy*), *qələmi* 'tünd göy' (*dark blue*), *ciyari* 'ciyər rəngi' (*liver colour*), *kiro* 'kirli' (*dirty*), *teztə* 'tələskən' (*hasty*), *nərcə* 'cüssəli' (*thickest*), *ipləmə* 'sahibsiz' (*homeless*), *çalpaşığı* 'dolaşığı' (*confused*), *gülpə* 'bitkinin zoğu' (*slip of the plant*), *atgə* 'nadinc' (*naughty*), *şitnə* 'yersiz zarafət edən' (*irrelevant joker*), *qaço:kə* 'evsiz-eşiyisiz' (*homeless*), *oğrağ/oğurağ* 'qoca' (*an old man*)) and compound (*boynubürüm* 'boynuyoğun' (*thick-necked*), *qurudamağ* 'lovğa' (*cracker*), *qo:zağ-qo:zağ* 'yumru-yumru' (*round*), *qılğana-qılğana* 'nazik-nazik' (*thin*)) in structure.

Point 1 of this paragraph examines "Degrees of Adjective". The diminutive degree of adjective in Masalli dialects is formed with the suffixes *-ouş*, *-o:ş* (*ağ:o:ş//ağouş* (*whitish*)), *-untur//-ntur//-üntür* (*göyüntür* (*bluish*), *bozuntur* (*greyish*)), *-arağ//-alağ* (*bozarağ* (*light grey*), *boşarağ*), *-billa* (*uzunbilla* (*longish*)), *-so* (*dəliso* (*wayward*)).

In Masalli dialects, the augmentative degree is adjusted by adding the consonants *m*, *p*, *r*, *s*, and different shades are created: *amağ* (*snow-white*), *göpgöy* (*dark-blue*), *təmtəmiz* (*neat*). In the New Alvadi and Old Alvadi dialects, this degree is also formed by *küp* particle (*küp red*), adding the corresponding nouns before the adjectives denoting color: *qan qırmızı* (*blood red*), *lalaqırmızı* (*crimson red*), *süt ağ* (*milk white*) (Ər.).

Paragraph 3 of the second Chapter is called "Numeral". Here, some numerals differ in form from the literary language: *alti*, *igirmi*, *iki* (*six, twenty, two*). Sometimes the ordinal numeral is arranged with

the two-variant suffix *-inci/-inci*: *altinci* (sixth), *dok'guzunci* (ninth). This suffix is also added to the words *orta* (middle), *ön* (front), *qırağ* (edge), *yuxarı* (upper): *ortancıl* (middle), *önüncü* (front), *qırağıncı* (edge), *yuxarıncı* (upper) (Y.).

The fourth paragraph of the second Chapter examines "**Pronoun**". The types of meaning of the pronoun in Masalli dialects differ in certain aspects. Let's consider the case of personal pronouns in Hüsnuhacılı, Təzəkənd, Eminli, Yeyənkənd, Qızılağac dialects:

A.	<i>mən</i> (I)	<i>sən</i> (you)	<i>o</i> (he/she/it)
Y.	<i>mə:m</i> (my)	<i>sə:n</i> (your)	<i>o:n/o:un</i> (his/hers/its)
Yön.	<i>mə</i> (me)	<i>sə</i> (you)	<i>oa</i> (him/her/it)
T.	<i>mə://mə:i</i> (me)	<i>sə://sə:i</i> (you)	<i>onu//o</i> ((him/her/it)
Yer.	<i>məndə</i> (in me)	<i>səndə</i> (in you)	<i>onda</i> (in him/her/it)
Ç.	<i>mənnən</i> (from me)	<i>sənnən</i> (from you)	<i>onnan</i> (from him, her, it)

Demonstrative pronouns: *həylənçiy* (so), *heyələnçiyənə* (such), *belənçiy* (so), *belənçiyənə* (such).

Interrogative pronouns: *nöşün*, *nəişə* 'nə üçün' (why), *nəyçün/neyçün*, *hayni* 'hamı', *nağadə//nağbil//nəqbil* 'nə qədər' (how many), *havaxt//havaxtacı* (when).

Indefinite pronouns: *hammi* (all), *hər zad* (everything), *hessad//heç zad* (nothing).

Paragraph 5 of the second Chapter is called "**The Verb**". Here, too, the verbs are simple (*toxumağ* 'əzib-keçmək' (to break down), *banqırmağ* 'bərkdən ağlamaq' (to sob), *cillitmağ* 'oğurlamaq' (to rob), *dahumağ* 'danmaq' (to deny)), derivative (*bıcutdamağ* 'səssizcə oğurlamaq' (to steal silently), *curramağ* 'tanış etmək' (to introduce), *gürşətdəməx* 'bərək yağmaq' (to pour), *yasalamağ* 'danmaq' (to disclaim), *zayvağlamaq* 'boşboğazlıq etmək' (to prattle), *simləməx* 'irinləmək, tuallaşmax' 'xarab olmaq' (to rot), *süməyləşməx* 'ağarmaq' (to whiten), *süləmməx* 'avaralanmaq' (to idle), *yadırğamağ* 'unutmaq' (to forget), *calamağ* 'ətrafa səpmək' (to splash around), *karıxmağ* 'çaşmaq' (to be confused), *biyixmağ* 'büzüşmək' (to shrink), *tatalamağ* 'çörəyin küt getməsi' (deformed loaf of paste fallen from the oven wall), *səraləmək* 'yıxmaq' (to knock down), compound (*basıb-bağle:r* (to

brag), *düzüb-qoşmaq* (to put in order), *dilbəhmliḡ' etmāx' 'söz güləşdirmək'* (to argue), *qayıllıḡ etmāx' 'qane olmaq'* (to be satisfied), *havas eləmāx' 'gəzintiyə çıxmaq'* (to go for a walk)) in structure.

Point 1 of this paragraph examines '*Verb moods*'. Imperative mood of the verb is formed by adding the personal endings *-im⁴* (*-yim⁴*) to the verbs ending with a consonant in the first person singular. In Taza Alvadi, Kohna Alvadi, and Güllütəpə villages, verbs ending in a vowel are sometimes joined by the personal ending *-m*, in which case the final vowel of the word is lengthened: *başde:m* (let me start), *gözde:m* (let me wait). In the 1st person plural ending with a consonant *-aḡ, -əx'*, in ending with a vowel *-yaḡ, -yəx'* (*gedəx'* (let's go), *baxaḡ* (let's see), *səsdiyəx'* (let's call)). At the same time - (y)əyin//-(y)əyün//-(y)əyüz//-(y)ayun//-(y)ayın//-(y)aḡun//-(y)aḡın//-(y)aḡuz suffixes are also present: *gedəyün* (let's go), *baxaḡuz* (let's see), *baxaḡun* (let's watch), *başdiyayun* (let's start), *qaçaḡun* (let's run) (Ər.).

In the second person singular, the suffix *-ginən* is used: *gedginən*, *alginən*. Sometimes the suffix is not present, and the particles *də:*, *də*, *dənə* are added to the verb: *gəl də* (come):, *gəl dənə* (come).

In the 2nd person plural, two-variant suffixes *un//-ün//-uz//-üz//-yun//-yün//-yuz//-yüz* are used: *gəlün//gəlüz* (come), *qaçun//qaçuz* (run).

The third person is expressed by the suffixes *-sun//-sün* in the singular, and *-sunnar//-sünnar* in the plural: *gazsun* (let him dig), *yazsun* (let him write) (H.).

Indicative mood is also expressed in Masalli dialects with 3 tenses of the verb: *past, present and future tenses*. Non-narrative past tense is formed in the first person singular with *-di⁴* tense and *-m* personal suffix: *oxudum* (I read), *gəldim* (I came), *gördüm* (I saw), *yazdım* (I wrote). In some settlements, the three-variant suffix *-di// -di// -dü* is used. The plural of the first person is formed by the two-variant suffix *-du// -dü*, in which the personal suffix *-ḡ// -x* is added to words with hard vowels, and *-x'// -g* to words with soft vowels: *gəldiḡ* (we came), *oxuduḡ* (we read).

Non-narrative past tense 2nd person singular is formed with *-du//dü* tense and *-n* person (*baxdun, getdün*) (*you looked, you went*), plural *-du//dü* and *-z* person suffixes (*gəldüz, oxuduz*) (*you came, you read*).

The narrative past tense differs from the literary language by using two-variant (*-miş, -miş*) and one-variant (*-miş*) suffixes: *sürmişəm* (*I drove*), *almışəm* (*I bought*).

In Masalli dialects, there is a difference in the processing of the past tense suffix *-ib⁴*. So, to verbs ending with a vowel, the tense suffix *-ib⁴* is added in the form *-b*. In the second person singular *-san//sən* and in the plural *-suz//süz* personal suffixes are added: *gəlibsən* (*you have come*), *baxıbsuz* (*you have seen*). One of the different signs is the pronunciation of vowels *a, ə* at the end of the word as long *e*; *ı, i, u, ü* vowels as long *i*: when the suffix *-ib⁴* is attached to verbs ending in a vowel: *gözde:bsən* (*You waited*), *yaşə:bsən* (*You lived*).

In these dialects, the present tense of the verb attracts attention with its characteristic features. Thus, when adding the present tense suffix *-ır⁴* to verbs ending in a vowel, the suffix's consonant (*-r*) is dropped and the vowel at the end of the word is lengthened: *de:rik* (*we say*), *yaşı:riğ* (*we live*). Sometimes when the suffix *-ır⁴* is added to the verbs, the vowels *a, ə* at the end of the verbs are pronounced as long *e*; *ı, i, u, ü* vowels as long *i*: *gozdı:rik* (*we wait*), *başdı:rih* (*we start*), *səsde:rüx* (*we call*). In the village of Ərkivan of the region, the present tense is expressed by the one-variant suffix *-er*: *gələrəm* (*I come*), *baxerəm* (*I watch*).

In Masalli dialects, the definite future tense has characteristic features. Here *acaq²* suffix *-(y)aca'*, *-(y)əcə*, *-(y)acoğ*, *-(y)əcöx'*, *-(y)acey*, *-(y)əcey*, *-(y)əcüy*, *-(y)acu* forms are recorded. In the first person singular *-aca//əcə və -m* personal ending (*gələcəm* (*I will come*), *baxacam* (*I will see*)), in the plural *-(y)əcü*, *-(y)acu*, *-(y)acoğ*, *-(y)əcöx'* tense suffixes, and *-ğ//x//x'* personal suffixes are used: *gələcük* (*We will come*), *alacux//ğ* (*We will buy*). In the Hüsnuhacılı dialect, the definite future tense is expressed in the 1st person plural with the suffix *-ace//ace* and the personal ending *-n*: *gələceyn* (*I will come*), *baxaceyn* (*I will buy*). In the 2nd person singular *-(y)əcü*, -

(y)acu, -(y)əcö, -(y)aco tense and -n personal ending (*gələciün (You will come), alacun (You will buy)*), in the 2nd person plural -acu//-əcü//-əcö//-əco tense, -z personal ending is observed: *görəcüz (we will see), baxacuz (we will watch), gələcöz (we will come), yazacoz (we will write)*. The third person singular is used with the tense suffix -(y)acağ//-(y)acax'//-(y)əcəx', there is no personal suffix (*baxacağ (He/She will watch)*), and in the plural, the suffix -lar² is added: *baxacağlar (They will watch), ödiyəcəylər (They will pay)*.

In the indefinite future tense, the tense suffix -r is used in verbs ending with the vowels a, ə: *başdar, gözdər. -uğ//-üx'; -suz//-süz* personal endings are observed in the 1st, 2nd person plural: *əkərüx' (We will plant), baxaruğ (We will watch) (G.)*.

The expression of the **Obtative mood** is not so different from the literary language. In the second person plural, the two-variant (-suz//-süz) personal ending is used: *baxasuz (you watch), görəsüz (you see)*. The characteristic is manifested in the ink of the Obtative mood. The sign -a² is pronounced as -e, and the personal endings appear in the form -m// -n, -x'// -ğ, -z: *gedeydim (I wish I went) gedeydüx' (I wish we went) baheydim (I wish I watched) baheyduğ (We wish we watched), baheyduz (You wish you watched)*.

In Masalli dialects, the **Necessary mood** of the verb is expressed with *mali// -məli (aparmaliyuğ (We have to take), aparmalidi (He has to take))*, and the **Essential mood** with *asi// -əsi (qaldırasıyuğ (We have to pick up), qaldırasıyam (I have to pick up))* suffixes. In the negation of the Essential mood, the words *dö:r//döyül//dögül//de:l//deyil* are used: *yatasi döyüləm (I am not going to sleep), qalasi dö:rəm (I am not going to stay)*. The suffix -ma² is sometimes used in the first person: *getmiyəsiyəm (I am not going to go), baxmiyasiyuğ (We are not going to watch) (Ç.)*.

The Conditional mood of the verb is formed with the suffix -sa² and the corresponding personal ending. In most dialects, the conditional suffix in the first and second person is observed in the form -so// -sö: *gəlsön (If you come), gəlsöx' (If we come), baxsoğ (If we watch), gəlsöz (If you come), baxsoz (If you watch)*.

A different feature in processing personal endings in the Conditional mood is manifested in the second person plural. The -z personal ending is used here: *getsöz* (*If you go*), *yatsoz* (*If you sleep*).

In the point 2 of this paragraph, "**Infinitive**" is examined. In these dialects, infinitives formed with the suffix *-mağ/-məx'* are used in the plural: *işdəməx'lər* (*to work*), *oximəğlər* (*to read*) (*Gül.*).

"**Adverb**" is examined in the paragraph 6 of the 2nd Chapter. The structure and meaning of the adverb are different from the literary language. There are adverbs in these dialects that are not found in other dialects: *gipchag* 'normal' (*normally*), *dayama-dirəmə* 'tələsik' (*hastily*), *daimgil* 'həmişə' (*always*), *ənhar* 'rahat' (*easily*), *ötə* 'həddən artıq' (*excessive*), *gecələtdən* 'gecənin başlanğıcından' (*from the beginning of the night*), *böürala* 'çəp-çəp' (*oblique*) and so on.

Paragraph 7 of the 2nd Chapter examines "**Auxiliary Parts of Speech.**"

Postpositions: *sayağ//sayağı* (*like*), *go:ra//gö:rə* (*owing to*), *alahi//alayısi*, *ötəri//ötri* (*for*), *xatır//xətir* (*according to*); conjunctions: *amba//ama* (*but*), *anca//əncə* (*only*), *işdi* (*in case*)), *əgəm* (*if*), *özidə//özdə*; particle: *da//day//dayca*, *də://dənə*, *yap*; modal words: *oxşe:r//oxşuyur* (*like*), *həneynəx`//neynəx'*, *gafar*, *naxıb//naxaz*; interjection: *bay-bay-bay urra*, *oba//oppa//hoppa/hoppanaş* and etc.

Paragraph 8 of the 8th Chapter is entitled "**Syntax**". A characteristic feature from the literary language is manifested in syntactic relations, word combinations, word order violations.

In the Adjoining relation, the main word sometimes changes its place with a dependent word: - *Ata benava bi tikə çörəyçün səhər gedir, axşam gəlir* (*Poor father goes for a piece of bread in the morning and comes back in the evening*) (*T.A.*).

Coordinating relation. In Masalli dialects, there are several cases of violation of coordinating relation according to person and quantity. According to the person, the violation of coordinating relation occurs in the category of possession, between the subject and nominal predicate. In the category of possession, the violation is manifested in the I and II persons plural. So, in the possessive case,

the nouns following the first and second person plural pronouns are usually used without a possessive suffix: – *Bizim uşağ bu işdəri bacarmır* (*Our child cannot do these things*) (T.A.). The violation of coordinating relation between subject and nominal predicate occurs in the 1st and 2nd person singular and plural: – *Biz qız evi, siz oğlan evi, gəlün mehriban olağ* (*We are bride's side, you are broom's side, let's be friendly*) (Əh.).

According to the quantity, the violation of coordinating relation is manifested between the subject and the predicate: a) When the subject expressing the human concept is plural, the predicate is singular: – *Olar məni toya aparmadı* (*They didn't take me to the wedding*) (X.); b) The predicate of the subject used in the plural and expressing inanimate objects, is in the plural: – *Həyatimizdəki qarpızdar yetişiblər* (*The watermelons in our yard are ripe*) (H.); c) When the main part of the attributive word combination of the 3rd type is expressed by indefinite numerals and indefinite pronouns, the predicate is plural: – *Uşağların çoxu bərdə işdəmişdilər* (*Most of the children had worked here*) (Əh.).

A different aspect in the **Managerial relation** is noticeable in the way verbs and postpositions govern words. When the postpositions like *kimi, qədər, tək* (*like*) are used with personal pronouns of the first and second persons, singular and plural, the pronouns are not possessive, but come into contact with words in the nominative and accusative cases: *sən//səni kimi, mən//məni tək, biz//bizi qədər* (*you//like you, I//like me, we//like us*) (Ər.). The postposition *tərəf* (*towards*) is used in the nominative case, not in dative case: *kənd tərəfə gedirüy* (*we are going towards the village*), *siz tərəfə gəlirəm* (*I am coming towards your place*) (Ç.). Phraseological combinations *xoşu gəlmək* (*to like*), *acığı gəlmək* (*to hate*) are used with words in the dative case as well as in the ablative case: *işdəməyə xoşum gəlir* (*I like to work*), *işüvə acığım gəldi* (*I hate your work*) (K.A.).

A feature different from the literary language in management with verbs manifests itself when one case is used in the function of another case: dative case performs the function of the locative case: – *İsdiydi, ağacın gölgəsinə daldalandım* (*It was hot, I dangled in the*

shade of the tree (Gül.), the function of the accusative case: — *Mən sənə yox, ona syöyürəm* (*I swear at him, not at you*) (T.A.).

Point 1 of this paragraph examines "Word Combinations". All three types of nominative combinations are used in Masalli dialects. A different aspect is noticeable in the 3rd type defining word combinations. So, sometimes the dependent part is used without taking the possessive case suffix. This case occurs when the main part of the word combination is a personal name or when it is expressed by an indefinite pronoun: — *Dünən Qulamseyin oğlu Yusifi gördüm* (*I saw Gulamseyn's son Yusif yesterday*) (T.A.); — *Uşağlar heç biri öydə yoxdi* (*None of the children were at home*) (K.A.). When the main part of the 3rd type defining word combinations is expressed by the indefinite pronoun hamı (all), it also happens that the main part is used without a relative suffix: — *Uşağların hamı evdeydi* (*The children were all at home*) (Ər.).

The 3rd type defining word combinations, sometimes when the main part is a word ending in a consonant, is used with two relative suffixes: — *Dayımın uşağısı çox zirəydi* (*My uncle's child was very cumin*) (M.ş.) Sometimes the relative suffix of the main party is abbreviated: *Sizin əmi bıra gəlir* (*Your uncle is coming here*) (T.A.); — *Bizim dayı elə-belə dayı dö:r* (*Our uncle is not an ordinary uncle*) (K.A.).

One of the characteristic features of the 3rd type word combinations is the displacement of the parts in the combination: — *Meyvələri ağajdarın adama ləzzət verir* (*The fruits of the trees give pleasure to a person*) (Q.). This aspect is also found in the "Kitabi-Dada Gorgud" epic, in the Gagauz and Karaim languages¹⁷.

Point 2 of this paragraph deals with "Sentence parts". Parts of the sentence and their means of expression in Masalli dialects do not differ sharply from the literary language. A different aspect is observed in the violation of the word order in the sentence, in the reduction of sentence parts in the expression of the idea. Disruption of word order manifests itself in the following forms:

¹⁷Allahverdiyev, E. İ. Qarabağ dialektlərinin əfşar şivəsi./ filologiya üzrə fəlsəfə doktoru dis./, —Bakı: 1995. -s.130

a) Subject comes after predicate: –*Bıları bizə de:b atam* (My father said this to us.(Ş.)); b) Object comes after predicate: –*Biyaz baxannan so:ra tanıdı məni* (Biyaz recognised me after watching (Tək.); c) Attribute comes after predicate: –I will go home at noon; d) It comes after the predicate to which the term belongs: –*Uşağ həyasız bizə qulağ asır ki.* (The child shamelessly listens to us) (Ön.). Attribute comes after the object to which the term belongs: –*Balıqları çiy gətiriblər süfriyə* (They brought raw fish to the table) (T.); e) Object and adverbs are sometimes used before the subject: –*İnəkləri mən meşədə otarıram* (I graze the cows in the forest) (T.A.)

Point 3 of this paragraph examines "Sentence types according to purpose and intonation." Four types of sentences according to purpose and intonation are also manifested in these dialects. In interrogative sentences the participation of , interrogative pronouns and interrogative intonation (–*Biyil paybəlliyə bığda əkəcəysə:n?*– (Will you planr wheat this year?) (T.A.), in imperative sentences, imperative adverbs (–*No:lar sən də get ginən* - (please you do go too) (Əh.)), in exclamatory sentences, exclamations compared to intonation (–*Vay dədəm vay, bı qədə işi kim görəcəy!* - (Oh my God, who will do so much work!)G.)) is more evident.

The ninth paragraph of the second Chapter examines the "Complex Sentence." Both complex and compound sentences are widely used in Masalli dialects. There are few different aspects in compound sentences, a number of different aspects are manifested in complex sentences: a) Complex sentences with the main clause coming first are mostly connected with subordinating conjunctions. The type connected with intonation is rarely used; b) Complex sentences closed with concession conjunctions are not found; c) Complex sentences preceded by the main clause change the place of the main clause with the subordinate clause:–*Bı iş baş tıytmiyacağ, mən bilirəm* (This won't happen, I know) (T.A.); d) In complex sentences preceded by the subordinate clause, the main clause sometimes comes first: - *Gələn il məhsul bol olacağ, əgər yağış yağsa.* (There will be plenty of crops next year, if it rains) (G.).

The 3rd Chapter of the dissertation is called "Vocabulary". The lexicon of dialects of Masalli region is richer compared to other

regions. Due to the natural and geographical conditions, part of the district territory consists of Caspian coastal plain, and part of it consists of mountainous and foothill areas, created a foundation for the local population to engage in various economic (agriculture, livestock, poultry, vegetable growing, horticulture, fishing) and professional (hunting, weaving, trade, pottery) fields. In addition, as a result of trade and caravan routes passing through the territory of the region from ancient times to the recent past, the local population has been in constant contact with people from other regions (Southern Azerbaijan, Darbend, Karabakh). All these reasons have created conditions for the enrichment and differentiation of the dialect lexicon of the population living in the region.

In the 1st paragraph of the 3rd Chapter, "Traces of historical periods in the vocabulary of Masalli district dialects" are examined.

Words denoting tribe, generation names. In Masalli dialects, words used in the sense of tribe and generation: *örəmə-törəmə, uruğ-turuğ, com, co:ğa. co:ğa.* The word *co:ğa* is used in the same sense in several dialects of our language.¹⁸

Tribal names: Məciddi, Cəfərri, Ələkbərri, Alışdı, İsmayyllı, Hacılı, Məşədi, Rəhimli, Qurbanqululu, Cavatdı, Mütəllimli, Muratdı, Əlipənahlı, Həsənli, Geygəlli, Artıxlı, Törələr, Keçəllər, Ağdöşdülər, Becənni, Çaxırri, Vəlvənd, Aybatdı, Sarıgəbəli, Ərşəli, Korrar.

District names: Kömürçü district, Yekətala district, Çuxuroba district, Eynəqullu district, Sıxdım district, Səkkiz həyət district, Ortaqullu, Seyitdər, Çuxuroba, Ortaküçə district.

Qohumluq əlaqələri ilə bağlı sözlər: *cici* ‘ana’ (mother), *lələ* ‘ata (father), böyük qardaş (elder brother), qayın (brother-in-law), baba’ (grandfather), *gamba* ‘qardaşın, əmioğlunun həyat yoldaşı’ (brother’s, cousin’s wife), *ağal/ağəli, ak’qa* ‘ata’ (father), *bircə* ‘ana, qayınana, nənə’ (mother, mother-in-law, grandmother), *püstə, xandosti* ‘qayınana’ (mother-in-law, *iygələn* ‘uzaq qohum’ (distant

¹⁸Azərbaycan dilinin dialektoloji lüğəti, [2 cilddə] /tərt. ed. M.Ş.Şirəliyev. M.İ.İslamov. – Ankara: “Türk Dil Kurumu”, c. 1, (A-L) –1999, - s. 81.

relative), *xandadaş//güldadaş* ‘qayın’ (brother-in-law), *nobargəlin//bircəgəlin* ‘evin ilk gəlini (the first daughter-in-law of the house), *tək qardaşın həyat yoldaşı*’ (wife of the only brother).

Ancient measurement and weight units: *girvənkə* ‘450 gr.’, *köüz* ‘8 kg.’ *çətvər* ‘250 qramlıq çəki daşı’ (gram weight stone), *batman* ‘8 kg.’, *misqal* ‘1 gr.’, *xaral* ‘kisə’ (sack), *kosara* ‘0,5 an object made of mats holding wheat, *qunc*, *qurc*, *küz* ‘əl qədar’ (a handful of), *təpgəc* ‘30-35 cm.’.

Words and phrases that express the concept of time. Words and phrases indicating certain times of the day: *it yatan vaxt* (time when the dog sleeps), “*yuxunun şirin vaxtı*” (the sweet time of sleep), “*cin yatan vaxt*” (the time when the demon sleeps), ‘*gəcə saat 4-dən 5-ə qədər olan vaxt*’ (the time between 4 and 5 at night), *gün qızaran vaxt* ‘*gün çıxan vaxt* (the time when the sun rises , the time of sunrise), *malqayıdan vaxt//malayağı vaxdı*’ (the time when the cattle is put in the stable), *kölgəuzanan vaxt* ‘*yayda saat 5-dən sonrakı vaxt*’ (the time when the shadow extends ‘the time after 5 o'clock in the summer), *niyaz vaxdı//dar niyaz vaxdı* ‘*gün batan vaxt* (the time of sunset), *ilkaxşam vaxdı* ‘*havanın qaraldığı vaxt*’ (the time when the weather gets dark).

Words and phrases indicating the days of the week: *duz günü//ağır gün* ‘bazar ertəsi’ (Monday), *qala günü* ‘çərşənbə axşamı’ (Tuesday), *şər günü* ‘çərşənbə’ (Wednesday), *adına//adın axşamı* ‘cümə axşamı’ (Thursday), *süt günü* ‘bazar günü’ (Sunday), *duz günü* ‘bazar ertəsi’ (Monday).

Words and phrases that indicate the months of the year: *boz ay* ‘the time after the twenty days of winter until Nowruz’, *yazqırağı ay* ‘March’, ‘the dry month, the month of sorrow and the month of celebration ‘March’, *qırxkötüx* ayı//*qırxkötüx*’ ‘the burning month, the crying-laughing month ‘April’, *xırman ayı* (threshing month) ‘June’, *ilanqaynaşan ay* (serpentine month) ‘July’, *quyruq donan//quyruq doğan ay* (tail frozen month) (‘August’, *pələx* ‘flattering month, *pələx*’ (month lying in shadow) ‘September’, month of rain ‘November’, *qışın oğlan çağı* ‘period of forty cold days in winter from the beginning’, *buğ//bığ enən vaxt* ‘the time from the beginning to the end of February’, *otqayıdan vaxt* ‘period from May

5 to 15', *yayın qırx beşi* 'first week of August'.

In the second paragraph of the 3rd Chapter, "**Lexical composition of Masalli district dialects**" is investigated. Here, words with term characteristics and non-term characteristics are grouped.

Words that characterize the term. Names of tools used in agriculture and their parts: *biləng, şana, ikiqənəd yaba, üçqənəd yaba, dördqənəd yaba, pelçə, kürəyçə* 'small spade, wooden shovel', *dərgəzçə, kərənti, çalma* 'scythe for cutting bush', *halağacan* 'hoe' *ərsin, dımrix, bor, wooden shovel, qazouc, otkəsən, gəvahin, çin, hō:sər, ding* 'a tool that separates the rice from the husk'. Terms related to farming: *qarğaqənədi şüm, soğanşumi, dondurma şum, maldili şum, qazəyağı şum, nona/çola, məzrə* 'the place where paddy is planted'. Types of garden plants: *gərməx* 'melon, *qırxgünnüx* 'yemiş, *tor yemiş, alaköynəx* 'yemiş, *xıra* 'an underdeveloped fruit-watermelon', *xeyri* 'a self-sprouting melon plant'. Terms related to cattle-breeding: *dağ malı, dö:ruş inəx* 'walking cattle', *öpgə, kümə, qazalağ qoyun, sarikərə qoyun*. Terms related to hunting: *cələ, səbət, şır-şır, ventir, moluş tor, selbə* 'hidden husk ball for shooting birds', *sərə* 'a three-pronged tool similar to a spear for hitting fish in the water', *sürütmə* 'net type', *səpəng//sapand* 'is made from the bark of the mulberry tree', *domca, quş toru*, 'a type of net used for bird hunting', *sallama səl* 'a net built five meters high to catch birds'. Food names: *balıq ləmbici, hədix* 'aşı, *yarma aşı, löki, tava löküsi, quru löki, kürüçörəx* ', *kömbə, çənguri, bişi və s.*; Words that describe the names of household items: *qorapalan, dəngənə, dərinkə, təkəbab, qulpluca, bərni*. Terms related to illness and quackery: *küə//küpə qoymaq, ürəkgöbəyi düşmək, hō:lamağ, çər, xortdama, qaraçər olmağ* 'anthrax' *qulağdibi çıxartmaq, kəhliyi azmaq* 'loss of appetite', *simləmə* 'suppuration', *burux* 'sheep disease, *tərkidişmə, sabırğası batmağ, cinvırdı, cavax olma* 'bone bruising', *vurma vırmaq, dilbaş olmaq* 'animal disease', *uçuqlamaq* 'to come out in a rash on the lips out of fear'. Clothing names: *şullayı cap, sırtıqlı//sırtınma. dizdix* // *dizdig* 'men's underwear'. Names of folk games: *çillix* '-çillix', *cücəgözü, beşdaş, mərəqok* 'qi, *hil-hil, hiyquç, qızılquş, aşıq-aşıq* and so on.

Words that do not have the characteristics of a term: *alaşa*

'shameless', *atgə* 'naughty', *bıçmaq* 'to look for stealthily', *bikgə* 'a bit', *cərçi* 'mean', *cələqirmuş* 'invalid', *çomə* 'provocator', *çinqımaq* 'to leap', *darama* 'strong', *gəyişmək* 'to consult', *xırpa* 'short', *igəşmək* 'to argue', *kırışmaq* 'to confuse', *qızırğanmağ* 'to do stingingness', *qaço:kə* 'naughty', *qıpiğ* 'helpless', *lapdan-lapa* 'suddenly', *milə* 'shameless', *məkəcin* 'boaster', *sirəcə* 'not leaving', *tezto* 'impatient', *üzdürmək* 'to drive out', *zığmaq* 'to complain', *yarmalamaq* 'to speak fast', *zayvağlamaq* 'to babble on', *zık'qıçılığ etmək* 'to do stingingness'.

"Lexical-semantic features of Masalli dialects" are examined in the 3rd paragraph of the 3rd Chapter. Homonyms: *Ayağlığ//əyağlığ* I – bast sandal; II- home entrance; *Cərçi* I- small-sale commodity seller; II- mean; *Çinqı(maq)* I– spark; II– to leap; *Gəm* I- carbon monoxide; II - pea, *lərgə xəlbiri*; *Lığ* I – wet mud; II- a mat-weaving swamp plant; *Tana* I - the outer parts of the nose of the animal; II- a sharp metal object tied to the calf's nose to prevent the cow from sucking; *Tin* I-mood; II – carbon monoxide; *Üşəmməx'* I –to be afraid; II –to be lazy.

Synonyms: *cələqirmuş*, *ipləmə*, *ipiqırığ* - unfaithful; *cimcimə*, *ilməşix'*, *didərəmçəngi*, *atgə* - alert; *çəlimsiz*, *sıllıç*, *pırığ* - thin; *darqursağ*, *qarabö:r* - impatient; *dəmdəməki*, *qoymağıl* – foolish and so on.

Antonyms: *Ucubınığ*, *uzuno:xar* - long; *pısığ*, *xırpa*, *törə* - short; *ammır*, *ləmbəqarın* – fat; *sıllıç*, *qok'qa* - thin; *qıpiğ*, *ölvəy*, *ölətə* - lazy.

In the 4th paragraph of the 3rd Chapter, **"Phraseological composition of Masalli region dialects"** is investigated. Phraseological units used in these dialects, which are not reflected in dictionaries, can be divided into two groups:

1. Phraseological units containing unsemanticized words, accent words and archaisms under the influence of phonetic phenomena: *dö yuxusuna getmək* 'to sleep soundly', *qarabalıq qurdu kimi getmək* 'to do something en masse', *tütün kimi yoxa çıxmağ* 'disappear', *boş çanağı dolu çanağa vurmağ* 'to risk', *çarxaçülüyə düşməx'* 'to play pranks, *yoğun sinəçiyə güc etməx'* 'bacarmadığı işə girişmək', *afağası kəsilməx'* 'imkan verməmək',

tağalağa dömməx 'to weaken', *danzina almamağ* 'to be indifferent'.

2. Phraseological units of all the words in the composition are functional for our modern literary language: *başına tük əkmək* 'to offend', *beş atdı ilə bazara getməmək* 'to boast'; *cikgə vurmaq* 'to cry', *çalma-vurmiya düşmək* 'to pierce', *çöp götürüb yeri qurcalamağ* 'to provoke'; *damağı isdammamağ* 'to not be satisfied', *dəni üzülmək* 'to come to an end', *dırnağından darı çıxramaq* 'to do stinginess', *dil-başını çeynəmək* 'to growl', *dünyanı qara geydirmək* 'to excuse', *fətir qırağı sulamağ* 'to fawn', *göy geyib qara bağlamağ* 'to plunge into darkness', *iy sallamağ* 'to think', *kir dağarcığına dönmək* 'to become dirty', *küt çörək yemək* 'to be faint', *qara tökmək* 'to excuse', *quru yerə çöp sancmaq* 'start everything from the beginning', *ölü gözünə kül qoymağ* 'to deceive', *özünü yuyub yarpız üsdə qoymağ* 'to justify himself', *tasa baxmağ* 'to think', *yaxasına keçirməx* 'to privatize', *yaxasına qıyığ sancmaq* 'to live forever'.

The "Conclusion" of the study is summarized as follows:

1. In the dialects of the Masalli region, which belong to the dialects and accents of the eastern group of the Azerbaijani language, many characteristics of the dialects of the western and southern groups of our language are also manifested.

2. Phonetic phenomena such as sound transitions, displacements, pairing of vowels and consonants, prosthesis, elision, and dissimilation are widespread in Masalli dialects. It is typical for this dialect to use the post-tongue consonant *k*' and vowel *ı* at the beginning of the word, which is not typical for our modern literary language: *k'uçuk*, *k'os-k'os*, *k'ırı*, *k'ışdamağ*, *k'ırnis*, *k'isk'irtmağ*, *k'osi*, *işildamax*, *işartı*, *işiğ və s.*

3. In Masalli dialects, lexical suffixes that are not typical for the modern literary language of Azerbaijan can be observed: suffixes forming nouns from nouns: *-ana//-ənə*, *-kə* (*lavaşana*, *dərinkə*), suffixes forming both nouns and adjectives: *-pa//-pə* (*gülpa*, *şalpa//şəlpə*), noun forming suffix: *-əyəc* (*siləyəc*), suffix forming a noun from a verb: *-tə*, *-bə* (*bölbə*, *gəzəntə*), adjective forming suffix: *-to*, *-o* (*pərtə*, *tezto*), suffix forming adjective from nouns: *-kənə* (*şirəkənə*), suffix forming a verb from a verb: *-əzi* (*öləzimək*), verb forming suffix: *-ıx şəkilçisi* (*bıyıxmağ*).

4. There is a difference in the means of diminutive degree and the augmentative degree of adjectives: diminution with the suffix *-arağ*, *-alağ* (*bozarağ*, *dazalağ*), the particle *küp* (*küp qırmızı*), as well as adding certain nouns in front of adjectives creates the augmentative degree, (*süt ağ* (milk white), *qan qırmızı* (blood red), *çəmən yaşıl* (meadow green), *lala qırmızı* (tulip red)).

5. In addition to indefinite cardinal numerals in our literary language, indefinite cardinal numerals with different phonetic composition are also used: *bikgə* 'a little', *cık'qan/cık'qana* 'a little', *dıqqan/dıqqana* 'a little', *biçqan/biçqana/biyaçca* 'a little', *xeyləm* 'much more' and so on.

6. The difference is more evident in demonstrative and interrogative pronouns: *elə* (*so*), *helə*, *helənçiy*, *həylənçiy*, *həylənçiyənə*, *heylənçiyənə*, *belə* (*such*), *belənçiy*, *belənçiyənə*, *nöşün*, *nəyçün/nəyçün* 'why', *hayni* 'where', *nəişə* 'why', *o* (*that*), *oda*, *odeyna*, *odaha*, *odahana*, *bı*, *bıda*, *bıdaha*, *bıdahana*, *bıdeyna*, *bını/buni*, *nağadə//nağbil/nəqbil* 'how many', *havaxt//havaxtacı* (*when*), *hanki*, *hayana* (*where*), *nə tə:r/nə töür*, *haçan//haçağ*.

7. Along with the lexical suffixes that form the verbs in our modern literary language, there are also signs characteristic of the dialect in Masalli dialects; *-işgi*, *-üşgü*, *-uşqu*; *-ix*, *-ux*; *-ırğa*, *-ırxa*. Imperative mood of the verb in the 1st person plural is expressed by signs *-(y)əyin//-(y)əyün//-(y)əyüz//-(y)ayun//-(y)ayın//-(y)ağun//-(y)ağın//-(y)ağuz*.

8. There are a number of auxiliary parts of speech in Masalli dialects that are not used in our literary language. Postposition: *alahi*, *-cana*, *-cənə*; conjunction: *isde:r*, *şa:yət*, *işdi*; particle: *dayca*, *a*., *e*., *o*.; *bə*, *keşgə*; modal word: *deməynən*, *oxşe:r*, *gafar*, *tuta:lim* and so on.

9. The syntax of Masalli dialects is not so different from the literary language. Different features are observed in the violation of the word order in the sentence, syntactic relations, noun combinations, and the construction of interrogative sentences more on the basis of intonation.

10. The vocabulary of Masalli dialects is classified into words that have a term characteristic and words that do not have a term

characteristic. The words that have the characteristics of the term are grouped by fields and explained. Traces of historical periods are studied in the vocabulary of Masalli dialects. Here we come across such lexical units and phraseological combinations that we do not find in our modern literary language and dialects, as well as in written monuments.

Dissertasiyanın əsas məzmunu aşağıdakı tezis və məqalələrdə əksini tapmışdır:

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13.Azeri ağızlarındakı bir kısım eski türk kökənli kəlmələr (Masallı bölgəsi ağızlarının dil olguları əsasında) IX. Uluslararası türk dili kurultayı. Bile Tonyukuk anısına, Ankara; 26-30 eylül, 2021, II cilt, səh. 1259-1270.

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