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WORD

CREATION IN NAKHCHIVAN DIALECTS AND ACCENTS WITH THE WAY OF ENGRAFTMENT

LA CREACIÓN DE PALABRAS EN DIALECTOS Y ACENTOS DE NAJCHIVÁN CON LA FORMA DE INJERTO

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ABSTRACT

The study of dialects provides rich material for the study of current problems related to the history of the language, the modern language, as well as the history, ethnography, and toponyms of peoples. In this sense, dialects play an important role in the study of the history of the language and written monuments. Even traces of ancient features, which are sometimes not observed in written monuments, are preserved in popular dialects. Taking this into account, this work aims to analyze word formation in the dialects and accents of Nakhchivan, specifically through the engrafting method. Word formation in the dialects and idioms of Nakhchivan is interesting as a linguistic fact. In the dialects and accents of Nakhchivan, there are forms of hybrid word formation, with one of the relevant forms of word association being the fusion of two words that are close and sometimes have the same meaning to form a new hybrid word. The words with the same meaning belong to the Azerbaijani language on one side but sometimes to another language. On the other hand, the words with the same meaning, unlike the meanings they express individually, together convey additional information, and nuances of meaning, and many of them are understood as a single word.

Keywords: Nakhchivan, Word creation, Dialect, Engrafting, Hybrid, Derivative.

RESUMEN

El estudio de los dialectos proporciona un rico material para el estudio de problemas actuales relacionados con la historia de la lengua, la lengua moderna, así como la historia, la etnografía y la topónima de los pueblos. En este sentido, los dialectos juegan un papel importante en el estudio de la historia de la lengua y de los monumentos escritos. Incluso en los dialectos populares se conservan rastros de rasgos antiguos, que a veces no se observan en los monumentos escritos. Teniendo esto en cuenta, el objetivo de este trabajo es analizar la formación de palabras en los dialectos y acentos de Najicheván, específicamente a través del método del injerto. La formación de palabras en los dialectos y modismos de Najicheván es un hecho lingüístico interesante. En los dialectos y acentos de Nakhchivan, existen formas de formación de palabras híbridas, siendo una de las formas relevantes de asociación de palabras la fusión de dos palabras que son cercanas y que a veces tienen el mismo significado para formar una nueva palabra híbrida. Las palabras con el mismo significado pertenecen por un lado al idioma azerbaiyano, pero a veces a otro idioma. Por otro lado, las palabras con el mismo significado cercano, a diferencia de los significados que expresan individualmente, juntas transmiten información adicional, matices de significado y muchas de ellas se entienden como una sola palabra.

Palabras clave: Nakhchivan, Creación de palabras, Dialecto, Injerto, Híbrido, Derivado.

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INTRODUCTION

Language is a complex system that enables communication between humans. It encompasses a set of symbols and rules we use to convey thoughts, emotions, and/or experiences. These symbols can be spoken (like the words we say) or written (like the letters we read) (Cangelosi, 2001). The rules establish how the symbols are combined to form meaningful sentences and phrases. Some key elements of language include signs (basic units like sounds or letters), a code (rules for combining signs meaningfully), a message (the information conveyed), a sender, a receiver, a channel (medium of transmission), and context (the situation influencing meaning) (Kuiper & Allan, 2024). Language is a fundamental tool for human interaction since it allows us to share information, build relationships, express our needs and/or desires, and learn about the world around us. In addition, language possesses an aesthetic beauty and it is an essential part of our culture and identity (Dahmardeh & Parsazadeh, 2015; Srivastava & Goldberg, 2017).

The language is a nation's most important national treasure and a vital attribute that ensures its national identity. It is our language that connects our national existence to its cultural foundations. This language is one of the main factors determining the acknowledgment of our nation and our national self-awareness. When discussing our national and spiritual wealth, our spirituality, our mother tongue is the first thing that comes to mind. In this sense, the perspective of our national leader Heydar Aliyev on a very necessary and pressing issue related to our language, the importance of dialects and regional speeches, defines a very important task for all of us.

Specifically, within languages, a dialect is a form of speech that is distinguished by its unique pronunciation, grammar rules, vocabulary, and meanings. In other words, dialects share the same core language (the overall grammar system and general vocabulary) but have specific differences in how words are spoken, written, and utilized (Murray & Simon, 2006). Dialects may emerge from various factors such as geographical separation, influence from other tongues, or social variables (Auer et al., 2005; Clopper, 2021; Wolfram, 2017). In addition, over time, dialects can diverge from one another to such an extent that they may evolve into distinct languages. Therefore, among the several reasons for studying dialects we can highlight (Hu et al., 2022; Musurmankulova et al., 2021; Purnell et al., 2009):

1. To gain a deeper comprehension of the language - Dialects unveil the richness and diversity inherent within a language. Examining them provides insight into the varied ways a language is employed across different contexts and by different speakers.

2. To preserve cultural heritage - Dialects are inextricably linked to the culture of the people who speak them. Their study offers a window into the traditions, customs, and history of those communities.

3. To cultivate tolerance and respect - Exploring dialects can foster tolerance and respect for linguistic diversity. Understanding dialects as a natural part of language evolution helps to appreciate the different ways a language is spoken.

4. To enhance communication abilities - In an increasingly interconnected world, the capacity to communicate across cultures is crucial. Studying dialects develops skills for effective communication with speakers of different language varieties.

5. For scholarly pursuits - Dialects are an important area of study for linguists, anthropologists, and sociologists. Their examination furthers our understanding of how languages function and evolve.

In the Nakhchivan region, the main variety spoken is the Nakhchivan Azerbaijani dialect, which belongs to the northwestern group of Azerbaijani dialects. This localized dialect exhibits distinctive traits that set it apart from standardized Azerbaijani, such as divergent pronunciations of certain vowels and consonants, the employment of specialized vocabulary terms, and the incorporation of some grammatical constructions absent from the standard form. Alongside the Nakhchivan Azerbaijani vernacular, two additional minority dialects also find speakers within the region - Kurdish and Talysh. However, it bears emphasis that utilization of these regional dialects in Nakhchivan is on the decline, overshadowed by the pervading influence of standardized Azerbaijani prevalent in educational institutions, media outlets, and governmental administration. Nonetheless, the dialects persist among rural dwellers and elder generations. Consequently, dedicating scholarly attention to the dialects of Nakhchivan carries importance for developing comprehension of the area's rich linguistic diversity, while simultaneously serving as a custodial endeavor to safeguard the cultural legacies of the communities that voice them. Considering these elements, the objective of this work is to analyze word creation in the dialects and accents of Nakhchivan, specifically through the method of engrafting.

DEVELOPMENT

1. The word creation in Nakhchivan dialects and accents with the way of engraftment

The study of dialects provides rich material for the study of actual problems related to the history of language, and

modern language, as well as the history, ethnography, and toponyms of the people. Dialects play an important role in the study of language history as well as written monuments. Even traces of ancient features, which are sometimes not observed in written monuments, are preserved in folk dialects. The creation of words in the dialects and idioms of Nakhchivan is interesting as an interesting linguistic fact. Professor Salim Jafarov groups the new lexical units formed based on word creation in the Azerbaijani language and this process, according to its internal development laws, as follows: 1. The process of lexical formation of words; 2. The process of morphological formation of words; 3. The syntactic formation process of words. Later, the author noted that: "Our language has various forms of inoculation in the process of lexical formation, which has been continuing since ancient times" (Jafarov, 1960, p. 44).

Thus, inoculation can be considered to change the meaning of words that are synonymous or have the same meaning in the dialects and accents of the Azerbaijani language. At this time, semantic integration takes place, even if one of the two words with the same meaning or synonyms used together is understood today, the other becomes obsolete in meaning and is not used separately in that sense. The unknown is understood based on the known. Such words may have had the same meaning in the languages of different tribes. Because Turkic-speaking ethnos who have settled in Azerbaijan at different times have left their mark on the lexicon of our dialects. Therefore, the idea that "the stamp of history is put on words, history lives in them" is acceptable. Since ancient times, the vocabulary of the Azerbaijani language has been conditioned by the correspondence of the languages of different tribes. Professor Elbrus Azizov writes: "It is very difficult to imagine that a language, even in its most ancient state, has not been influenced by another language" (Azizov, 1999, p. 172).

Therefore, two words with the same or similar meaning used in pairs are lexical units of related tribal languages and can be words of separate languages as well. Speaking about such words, Islamov notes that "... many other archaic or borrowed words that cannot be used independently in the modern language continue to live on the second side of their synonyms: nəsil-soy-generation, səs-un-voice, söz-sov-word, uzun-dıraz-high, bozqır-field, çayrud-chayrud [place name], qabqacaq-dishes, qarın-qarta-stomach, tay-tuş-friend" *etc.* (Islamov, 1988). Such co-used lexemes differ from complex words in structure. When complex words are simplified, sound changes occur in one or both components due to various phonetic phenomena, the form and meaning of the previous words

are partially lost, and if the connected words are semantically unrelated, the words involved in the simplification become either the same or synonymous in meaning. The phonetic composition basically remains stable, but a change occurs in the semantics of the parties, and a word moves away from its previous meaning. It is used alongside the second word, and the two together convey additional shades of meaning. The words that used to have the same or synonymous meaning in the languages of different tribes undergo a process of change to one word after the tribes unite. There are three forms of such inoculation: a] Ancient synonyms, sometimes formed by phono-semantic obsolescence of one of the words with the same meaning; b] Inoculation of Azerbaijani language words and borrowings; c] Inoculation of words with the opposite meaning.

The words formed by the semantic obsolescence of one of the ancient synonymous words were either synonymous or had the same meaning in ancient times. After a certain time has passed since the double use of those two words, one of them ceases to function independently and takes refuge in the accompanying word, and the accompanying word also conveys this obsolete meaning. In this respect, those words can be divided into two groups: 1. Words used in the literary language, 2. Words that are from the literary language on one part, and dialect words on the other. Literary words are used in double terms, and the meaning of one of the sides is not understood separately. The _biliş_ part of the word _tanış-biliş-acquaintance, familiar_ which is often met in the dialects and accents of Nakhchivan isn't used separately. In ancient Turkish monuments, biliş//bilis means familiar. This is also the case in the "Kitabi-Dada Gorgud" sagas. In Mahmud Kashgari's Divan, knowledge is given in the sense of "familiar, knower, connoisseur": Ol mənim birlə bilişdi [He became familiar with me]. In I.Nasimi [Kimsə gümanı zənn ilə olmadı həqqilə biliş - No one tried to learn the truth], in S.I.Khatai [Dərs indi fəğanə, dadə döndi; Biliş qamu mənə yadə döndu-The lesson has now turned to scream, suffer; Familiar turned to a stranger for me] the word biliş is used in the meaning of "acquaintance, familiar, friend". According to them, the word familiarity can be considered as a combination of words with synonymous meanings. Such words are called double words in traditional linguistics.

Today, the second part of the word "Toy-düyün" means "wedding" in the Azerbaijani language. In fact, in ancient times, a "toy" meant a "party, eating and drinking party", and a "düyün" meant a "wedding". The word "toy" means "party, eating and drinking" in the "Kitabi-Dada Gorgud" epos: "Ozan aydır: Qarılar dörd dürlüdür: birisi solduran soydur, birisi tolduran toydur, birisi evin tayağıdır. Birisi

necə söylərsən bayağıdır - Ozan said: There are four types of wives: one is a family that fades, one is a wedding that fills up, one is a pillar of the house. No matter how you say it, someone is trivial" (Alizade, 1988, p. 28). "Ulu toy elə, hacət dilə - Make a grand party and pray to God". "Taş oğuz bəklərinə ağırlıq edib toyladı - He hosted the Oghuz beys". Maybe the word "doymaq - to be satisfied" that exists in the literary language is formed from the word "toy". We see this in one example from that epos: "Dolumından aqarsa baba görkli, Ağ sudun toya əmizdirsə ona görkli". In other words, it is good if the mother breast-feeds her baby until she is satisfied with her white milk. In the "Kitabi-Dada Gorgud" eposes, the words "toy-düyün – wedding" are also used as a double term: "Yedi gün, yedi gecə toy-dügün edib yemə-içmə oldı - For seven days and seven nights, there was a wedding, feasting, and eating and drinking". The word "Düyün" was used as the equivalent of the modern "wedding". The word "Düyün" was used in the meaning of "wedding" in the "Kitabi Dada Gorgud" eposes: "Yalıncıq qızı alır oldu, kiçik düyünü elədi, ulu düyünə vədə qoydu - Yalinchig got the girl, made a small wedding, and promised a grand one". In the 13th-century monument "Dastani Ahmed Harami", the word "düyün" is used in the meaning of "wedding". "Dügün eylədi, kəbin etdi, aldı, əcəb budur anı həm bakr buldı - He made a wedding, married, and it was surprising that he found her a virgin".

Dəlmədeşik / [Adj.] - Holey. Derdeşik//dırdeşik deşik-deşik, çox deşikli - more holey. The root of these words is dir//dər//dəl, and the changing of r-l is normal at the end of the word. At the same time, the word deş has the same meaning as them. [For us, in every instance in ancient times, the root of the word was dı//de- Z.I.]. In all cases, the root meaning is the same. So, the words "dirdeşik" and "delmadeşik" are a combination of two words with the same meaning, and they have been double-worked and have acquired an additional meaning.

Pay-puruş, paypulüş - the things which are taken as a share [pay-puruşdu gələn qonağı yaxşı qarşılallar - It is necessary to meet the guest well who came with more share]. The word ulush, with a phonetic variant close to the word purush, is not used separately today. According to S.Y. Malov, in the ancient Turkish written monuments, "Gutagu bilig" was used in the same sense as share. In that source, researchers have expressed their opinions about this word. Let's also say that the word ulush means to work in the sense of yukha with halwa in between [in lieu of mourning, they gave everyone an ulush of halwa]. The word ulush is used in the Kumyk language to mean "share", "to share", or "to divide", and in the language of G. Burhanaddin, it is used in the form of "to divide", "to

share", and as a syncretic word in the Karakalpak language. In the Eastern Absheron dialects, paypurush//paypu-lush is a phonetically compressed form meaning "share", or "gift". So, the words pay-purush, share, share-share are a combination of words that previously had the same meaning; semantically, they mean share.

Söz-sov, söz-sav, söz-soy - söz söhbət (word, talk) [Sözün savın yoxdu ki - You don't have anything to say]. In ancient Turkish monuments, the word sab/sav had meaning. Each of these words used to be independent and had synonymous meanings. The word "sav" is mentioned in Mahmud Kashgari's Divan, meaning "proverb, story, treatise", and "savci" means "messenger" in "Qutatgu Biliq". In the current Chuvash language, "savak" means a word. In the western dialects of the Turkish language, this concept is expressed by the word söv//sök, söy. We read in the "Kitabi Dada Gorgud" epos: "Anası bir soy dəxi söylədi, aydır - His mother said a word and ordered". In some sources, it is noted that the people use that word as söy-sov. The words "söyləmək" (to say), "söyüş" (swear) which exist in our literary language have a relation with sav//sov//söy. The couplet from the 12th-century monument "Gisseyi-Yusif" poem "Söylər nersən sözləməkə sözün yaxşı - If you say, your words are good" also increases this belief. Prof. Demirchizade's opinion about that word is clear. Among the people, "Sözün-savın yoxdu ki - You don't have anything to say". Expressions such as "sozden-sovdan ne var" also mean that "sozden-sovdan" are synonyms, one of them is outdated and worn out. These lexical units were previously phonetic and semantic derivatives from the roots sö//sa//so.

The words "Subay-salıx - ailəsiz (single, unmarried)" are synonymous, and the meaning of the second part "salıx" is outdated, and the two words are confused. Uzundıraz – uzunhoqqar – refers to things stacked lengthwise as well as high, Uzunşüllə//uzunşülləx [past] means long and tall, a narrow-topped hat, etc. In Western dialects, "hoggar" is used as 1- "tall man", 2- lexemes "bird with long legs, neck, and beak" [Su qıraxlarında olur hoqqar - Hoggar is found on water banks], uzunhoggar "tall man" [Saf//lap uzun adama uzunhoqqar adam diyərik - We call a very tall person uzunhoggar]. The words "hoqqar", "şüllə//şülləx" do not exist in the literary language. We can think that they were also used to mean "tall" in previous times. Upon careful examination, it becomes clear that the words "hoqqar", "şülləx//şüllə" had the meaning indicated by the word "tall", and one of the words with parallel meanings later became outdated in meaning and came down to our times by being paired with its synonym. In some accents, we meet the word "hoqqargərdan" [tall body]. The word "Şülləx//şüllə" also exists in our accents. Its phonetic

variants exist as "süləcə//sülləcə". "Şullay" is used the meaning of "tall hat with a truncated cone shape" [Abzar puts a Şullay on his head and warms himself so that he looks like a sheep]. Here, it is possible to replace s-ş in the words "şüllə//şullax", "şullay//suləcə//sulləcə". The root "sul//şul//şül" is a derived form. Finally, the semantics of the words "hoqqar", "şullay//şülləx//şüllə", "süləcə//sülləcə" also show the concept of length, and it becomes clear that the words "uzunhoqqar", "uzunşüllə//uzunşüləx" are a contraction of words with synonymous meaning.

The three words in the expressions Səsə-küyə [salmaq]- to make noise, səsin-bəsin gəlmir-you are calm are used in the sense of sound. [Gör nə cürə ünnüyür/ünnəyir-Look how he screams]. The word "Ün" means voice in ancient Turkish monuments and Mahmud Kashgari's Divan too. In many Turkic languages, such as Bashkir, Uzbek, and Turkmen, ün is used in the sense of voice.

In the epos "Kitabi-Dada Gorgud" [Ünüm inlən bəylər, sözüm dinlən bəylər-Gentlemen who groan, gentlemen who listen to my words], Ali's poem "Gisseyi-Yusif" [Anasının qəbrindən bir ün, Ya Yusifin nətə böylə aldı?-Did Yusif get a voice from his mother's grave?], in the works of M.Fuzuli [Əfqanı edib cərəs ünün pəst, Eşqi meyi etdi naqəni məst], in S.I.Khatai's "Dehname" [Quşbeççələri üni yuvadan, Məktəb ünü gəlir həvadən-Birds' voices come from the nest, the sound of the school comes from the air], in M.P.Vagif's couplets [Yanarsan, təpədən çıxar tütünün, Tutuşar boğazın kəsilər ünün-You are burning, your smoke comes out of the hill, your voice is cut off from the throat], it is used in the sense of voice. Even now, in most dialects and accents, it is used in the sense of voice: gecə-gündüz ünüm göyə qalxır - My voice rises to the sky day and night.

The word "ün" has been mentioned in linguistic literature. Prof. Demirchizade divides our voices into two parts according to the degree of tension, shaping, and convergence of the vocal cords; When the vocal cords are tensed, the sounds produced when they pass through the narrow vocal tract are vowels [this includes vowels and voiced consonants], and the sounds produced when the vocal cords are not tensed and not shaped are consonant sounds [this includes voiceless consonants]. As a result, it can be said that fame and sound were words with the same meaning, of which the sound form was actively developed, while fame became relatively obsolete and limited its functionality. However, both of them are processed due to their semantic connection.

Yan-yörə "ətraf, həndəvər" - the side, surroundings. Just as a side is a side, the word "yörə" also had the meaning of "side" or "part". This word, which was in the form of "yor" in ancient times, was recorded in the Divan of Kashgar

as "yörə/yürə/yerə" and the meaning corresponds to the word "surroundings, circle". Even in this source, it is interpreted that the word "yor" is used in the Oghuz language meaning "surroundings, circle". In the language of Sh. I. Khatai, the form that is used in separation [he has had enough with every thought, with every sorrow; he tears the surroundings of the orchard] is used in common speech in the form of "yan-yörə" - side, surroundings with the word "yan" - side. The word "yanpörtü" [çəpinə-sideways, əyri-crooked] also corresponds to this model. The parts of the word "yanpörtü" are words with similar meanings.

Yetim-yesir ata-anasız uşaq - an orphaned child without parents. These words are synonymous. "Yetim" is an orphan without a mother [I wanted to keep the orphan, but his grandmother did not agree], and "yesir" is said to be left without a father. In some dialects, the word "saqir" is used in this meaning. "Sağır" means orphan in the Kokand dialect of the Uzbek language. The expressions "ələmyesir", "sağıryesir", "əsir-yesir" are also active.

İlan-çayan [Snake - Scorpion]; The word "chayan" is a scorpion that stings like a snake. Sometimes in ancient sources, "yılan" - snake and "çayan" - scorpion are treated as synonyms. Then these words should be ignored.

2. The influence of hybrid words on the derivative process in the dialects and accents of Nakhchivan

The creation of words in the dialects and accents of Nakhchivan is remarkable and an interesting linguistic fact. In this regard, Professor Salim Jafarov writes: "Our language has various forms of lexicalization in the process of word creation with lexical ways that have been going on since ancient times" (Jafarov, 1960, p. 44). Thus, it can be considered a natural process to change the meaning of words that are synonymous or have the same meaning in the dialects and accents of the Azerbaijani language. At this time, semantic integration takes place, even if one of the two words with the same meaning or synonyms used together is understood today, the other becomes obsolete in meaning and is not used separately in that sense. Therefore, two words with the same and similar meaning used in pairs are lexical units of related tribal languages and can be words of separate languages as well. Speaking about such words, M.Islamov notes that "... many archaic or borrowed words that cannot be used independently in the modern language continue to live on the second side of their synonyms: nəsil-soy-tribe, səs-un-voice, söz-sov-word, uzundıraz-high, bozqır-field, çayrud [place name], qabqacaq-dishes, qarınqarta-stomach, tay-tuş-friend" (Hajiyev, 1990, p. 99).

In the dialects and accents of Nakhchivan, there are the following forms of hybrid word creation: One of the forms

of word association is the merging of two words that are close and sometimes have the same meaning to form a new hybrid word. In this direction, the use of borrowings [mainly Arabic and Persian words] with Azerbaijani words is also noteworthy. As T.M.Ahmadov wrote, "a certain part of borrowed words participates in the word creation of our language, in the creation of hybrid words" (Ahmadov, 2001, p. 38). Originally, the words belonging to the Arabic and Persian languages made up a certain part of the vocabulary of the Azerbaijani language. Most of these words have adapted to the internal laws of the Azerbaijani language, which have changed phonetically, semantically, and sometimes both ways. This type of word formation is one of those forms. Words with the same or synonymous meaning from different origins are combined and convey additional meanings in addition to their separate meanings.

Words with the same and close meaning belonging to the Azerbaijani language on the one hand, and another language on the other hand - the words with the same and close meaning that they express individually, unlike the meanings they express individually, convey additional shades of meaning when combined, and many of them are understood as one word. Let's pay attention to the hybrid words that were created due to borrowings from some words in the dialects and accents of Nakhchivan: Yelmar/yeremal/yelemar the name of a snake. The first part of the word is ilan-snake. The word yıl-an/yel [due to l-r compatibility, sometimes falls into the form of the earth] is derived from the Persian word mar "snake". The ilan-ilan [snake-snake] model is combined and acquires a new meaning and means a type of snake. The word pul-para also expresses an additional meaning by combining the lexemes pul-para [actually money-money] through double processing. In our opinion, the word qəpik-quruş "penny" was also formed in this way.

Çölbiyaban çöl, düz- desert, field, plain [A bala, çölübiyabanda qalmamısan ki- Baby, aren't you left in the desert]. On closer inspection, it becomes clear that the words çöl and yaban/biyaban have the same meaning of desert and wilderness when used in isolation. The word çöl means field. In Persian, the word yaban means field and biyaban means desert. These words were also used together as yazı-yaban. In the "Kitabi-Dada Gorgud" epic, we read: "...ozan evin tayafı oldur ki, yazıdan-yabandan evə bir udlu qonaq gəlsə, ər adəm evdə olmasa, ol onu yedirər, içirər, ağırlar-The rule of the ozan's house is that if a respected guest comes suddenly to the home from the field-desert and the husband is not at home, the wife can feed the guest." In L.Budagov's dictionary, biyaban is mentioned as "desert, field", and in the work of Radlov,

the word "yaban" is mentioned as "field". In the works of Sh.I. Khatai, the word yaban [You should not seek the truth in the desert, never; If you are wise, seek the truth in your heart] was used as "field, deserts, barren place". Today, the words yabanı bitki -wild plant [wild, field plant] and foreigner [person, idea] in the literary language are related to that word due to their form and semantics. So, in ancient times, yazı meant field, and yaban meant desert. Later, çöl and biyaban became words with the same meaning of desert but from different origins. Subsequently, the word yazı "field" became outdated, giving its place to its synonym word "çöl"-"desert", and they were called çölübiyaban/çölübiyəban/çölbiyaban.

Lexical units such as iridraz, uzundraz, uzunlola are also synonyms. Together, they convey additional shades of meaning. Even the word "iridraz" is used in dialects. Uzundiraz - uzunhoggar means things stacked widely and high.

Making up words with both sides of the alphabet is also a form of word creation. In this case, borrowed words with the same or synonymous meaning are used side by side, creating an additional shade of meaning. That is, at this point, one of the separate meanings is sometimes not understood, both of them mean the same thing. Sometimes one is used independently, the other is left out of use, and when they are said together, they create additional shades of meaning. For example: ayan-şayan/ayın-şayın "obvious, clear, evident". [Laf ayın-şayın danışıx, nə olar olar-Let's talk clearly. Quzuların ayın-şayın otlasın M.Şəhriyar-Let the lambs graze freely, M.Shahriyar]. A. Hasanov said that those words were historically formed from two words with the same or similar meaning.

Mizan-tərəzi means scale. In ancient times, each of the twelve parts into which the sun's circle was divided in the sky was considered a "constellation". According to M. Adilov, one of these constellations is the Libra constellation. The word tərəzi is a combination of the Persian ta-raz and the suffix -i. The word mizan also means measure and weight and is synonymous with that word. So, two borrowed synonyms have an additional meaning in the Azerbaijani language.

Gidi dünya / gidi dünya ⯑ the running world are words with the same meaning. Hey cruel world, cruel world. These are words for "world". However, these words with the same meaning have acquired additional shades of meaning. The first part acts as the designation of the second.

Əvəzəbədəl means substitution in the sense of "equal, same" [So, thus, all three of us became substitutes - A.Hagverdiyev]. Əvəz is the thing given or received against something, reciprocation. Bədəl means substitution,

taking the place of something, replacing it, as well as meaning value, price, etc. By the way, let's note that the lexical unit of bədəl preserves its existence in the Turkish language.

Finally, the word lütüryan "naked" [laf yayda da luturyan yassan so:ux - Even if you sleep naked in summer it will be cold for you] is a combination of two words. Üryan-lut means naked. Professor Elbrus Azizov writes: "It is very difficult to imagine that a language, even in its most ancient state, has not been influenced by another language" (Azizov, 1999, p. 172).

CONCLUSIONS

Dialects emerge as regional variations of a language, shaped by unique geographic, social, and historical contexts. Dialects enable local communities to express themselves distinctly, safeguarding their identity and traditions. Furthermore, they can lend vibrancy to local literature and musical arts, often being incorporated into artistic and poetic works. Therefore, the linguistic diversity within a region is greatly enriched by the existence of local dialects. The Nakhchivan dialect, as a variant of the Azerbaijani language, holds special significance in this regard. However, as the Nakhchivan dialect stems from Azerbaijani, it encapsulates the linguistic and cultural nuances specific to that region. The study of Azerbaijani dialects, including the dialects and accents of Nakhchivan, the development of word creation and hybrid words, provides rich material in terms of studying the mutual relations between Turkic languages, as well as writing comparative grammar, phonetics, and lexicon of Turkic languages, preparing an etymological dictionary and determining the number of regularities of the language. The study of hybrid words used in the dialects and accents of Nakhchivan allows us to draw correct conclusions about the history of the Azerbaijani people and their language. As seen in this research, it is impossible to clarify the ancient basis of our literary language without conducting research in this direction.

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