

DISTRIBUTIONAL AREAL OF KIPCHAK-ORIGIN WORDS IN AZERBAIJANI AND OTHER TURKIC LANGUAGES

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Abstract: The article investigates the role of Kipchak-origin components in the formation and lexico-semantic structure of the Azerbaijani language based on comparative-historical and regional linguistic methods. The main objective of the research is to identify the distributional zones of the Kipchak etymological layer in the Azerbaijani language and to scientifically substantiate the genetic-typological parallels of these elements with other Turkic languages (Kazakh, Kyrgyz, Tatar, Uzbek, etc.). For the first time, the article analyzes Kipchak examples traced in the toponymic map, dialects, and classical literary monuments of Azerbaijan (such as “The Book of Dede Korkut”, Kishvari’s “Divan”, etc.) within the same framework. The research shows that the Azerbaijani language is a strategic junction between Oghuz and Kipchak areals, while also highlighting the decisive role of the lexical heritage left by the Cuman, Pecheneg, and Khazar tribes in the language's formation. The study examines place names and morphological correspondences in the North Caucasus, Western Azerbaijan, Borchali, and Anatolia, as well as the semantic transformation of Kipchak-origin expressions in livestock, domestic, and philosophical terminology. Consequently, the unique intermediary role of the Azerbaijani language in the classification of Turkic languages and its significance within the common Turkic linguistic unity on a Eurasian scale are presented with scientific evidence.

Keywords: Azerbaijani language, Kipchak semantic layer, Comparative Turkology, Oghuz-Kipchak synthesis, Ethnolinguistics.

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ҚЫПШАҚ ТЕКТІ СӨЗДЕРДІҢ ӘЗЕРБАЙЖАН ЖӘНЕ ӨЗГЕ ТҮРКІ ТІЛДЕРІНДЕГІ ТАРАЛУ АРЕАЛЫ

Андатпа: Мақалада әзербайжан тілінің қалыптасуындағы және лексикалық-семантикалық құрылымының жүйеленуіндегі қыпшақ текті компоненттердің рөлі салыстырмалы-тарихи және аймақтық лингвистикалық әдістер негізінде зерттеледі. Зерттеудің негізгі мақсаты – әзербайжан тіліндегі қыпшақ этимологиялық қабатының таралу аймақтарын анықтау және бұл элементтердің өзге түркі тілдеріндегі (қазақ, қырғыз, татар, өзбек және т.б.) генетикалық-типологиялық параллельдерін ғылыми тұрғыдан негіздеу. Мақалада алғаш рет Әзербайжанның топонимдік картасында, диалектілерінде және классикалық әдеби жәдігерлерінде («Қорқыт ата кітабы», Кишверидің «Диуаны» т.б.) кездесетін қыпшақтық элементтер біртұтас деңгейде талданады. Зерттеуде әзербайжан тілінің оғыз және қыпшақ ареалдары арасындағы стратегиялық тоғысу нүктесі екендігі дәлелденіп, құман, печенег және хазар тайпаларынан қалған лексикалық мұраның тілдің қалыптасуындағы маңызды рөлі айқындалады. Солтүстік Кавказ, Батыс Әзербайжан, Борчалы және Анадолы аймақтарындағы жер-су атаулары мен морфологиялық сәйкестіктер, сондай-ақ мал шаруашылығы, тұрмыс және философиялық терминологиядағы қыпшақ текті сөздердің семантикалық трансформациясы айқындалады. Нәтижесінде Әзербайжан тілінің түрк тілдері классификациясындағы бірегей дәнекерлік рөлі мен Еуразия кеңістігіндегі ортақ түрк тілі бірлестігіндегі маңызы ғылыми дәлелдермен көрсетіледі.

Түйін сөздер: Әзербайжан тілі, Қыпшақ мағыналық қабаты, Салыстырмалы түркология, Оғыз-Қыпшақ синтезі, Этнолингвистика.

I. Introduction

The historical development of Turkic languages consists of complex ethno-genetic layers and the mutual integration of various dialect groups. One of the most crucial aspects of this development is the ancient genetic and linguistic ties between the Oghuz and Kipchak branches. Various classification models have been proposed in the history of Turkology to define the positions of these groups.

Particularly in the first half of the 20th century, the classification system proposed by A.N. Samoylovich entered wide scientific circulation

within Turkology. The author divided Turkic languages into six groups based on phonetic and morphological features:

1. Bulgar (Chuvash);
2. Uyghur (North-East);
3. Kipchak (North-West);
4. Chagatai (South-East);
5. Kipchak-Turkmen (Middle group);
6. Oghuz (South-West) (Samoylovich, 1922, p. 12).

Turkologist scholar Madad Chobanov notes that, like any classification model, this division cannot claim absolute linguistic perfection; thus, parts of the vocabulary, syntax, and onomastics are presented in a generalized manner. However, such an approach establishes an important methodological framework for determining the boundaries of the Kipchak (North-West) group and its historical points of contact with the Oghuz (South-West) group (Chobanov, 2012, pp. 63-64).

Although Azerbaijani belongs to the Oghuz group by genetic affiliation, Kipchak elements have left deep traces in its phonetic structure, vocabulary, and certain grammatical indicators. These traces, along with ancient written monuments such as “The Book of Dede Korkut” and “Dastani-Ahmad Harami”, maintain their functionality today in the dialects and sub-dialects of the modern Azerbaijani language, particularly in the Western group of dialects. Migration waves directed southward from the historical “Desht-i Kipchak” area and the settlement of Cuman-Pecheneg tribes in Azerbaijan have directly influenced the enrichment of the lexico-semantic structure of our language.

Methods

The study used a complex linguistic methodology to determine the distribution areas of the preserved Kipchak-origin components in the lexico-semantic, morphological, and toponymic systems of the Azerbaijani language and their genetic-typological parallels with other Turkic languages:

- **Comparative-historical method:** The historical-evolutionary differences between the Oghuz base of the Azerbaijani language and the Kipchak ethnic elements that left their mark in the deep layers of the language were investigated. Using classical monuments such as the "Kitabi-Dede Gorgud" epics and Kishvari's "Divan" as a basis, a comparative

analysis of lexical archaisms in them and their forms in the historical "Dasht-i Kipchak" area was conducted.

• **Regional linguistic and dialectological method:** The degree of functionalization of Kipchak elements in the geographical areas of Azerbaijan (especially the Western group dialects - Gazakh, Borchaly, Tovuz, Gadabay; as well as the Northern regions - Guba, Gusar, Sheki) was determined based on materials collected from living folk dialects.

Typological similarity and sound substitution analysis: Phonetic regularities (e.g., 'j-ization' phenomenon, $g \rightarrow w/v$ sound transitions) existing in the Volga-Ural and Turkestan group of Turkic languages (Kazakh, Kyrgyz, Tatar, Bashkir, Uzbek) were compared with relics in the regional dialects of the Azerbaijani language.

• **Toponymic and ethnolinguistic analysis:** Ethnotoponyms ("Kipchag", "Kumanli", "Bichenak") and specific relief units reflected in the historical toponymic map of Azerbaijan were linguistically filtered according to their origin and morphological structural model.

Results and Discussions

In the history of Turkology, important scientific results have been achieved in the direction of classifying Turkic languages based on genetic and geographical principles. The model, put forward by A. N. Samoilovich in the first half of the 20th century, which divided Turkic languages into six groups based on their phonetic-morphological characteristics, played a fundamental role in determining the boundaries of the Northwestern (Kipchak) and Southwestern (Oghuz) branches (Samoylovich, 1922, p. 14). However, since the general conclusions reached by these and other classical classification models largely generalize vocabulary composition, syntactic, and onomastic features, they cannot fully encompass the transitional elements in living language areas.

In this context, the research and conclusions of prominent Turkologist Madad Chobanov are of particular methodological importance. The author rightly notes that although the existing divisions cannot claim absolute perfection from a linguistic point of view, they open up important perspectives for exploring the historical points of contact between the Kipchak and Oghuz groups at the regional level and the possibilities of mutual integration of dialects (Chobanov, 2012, pp. 65-66). The scientific discussion of these conclusions shows that although Azerbaijani is included

in the Oghuz group due to its genetic affiliation, the evolution of its internal structure did not proceed in isolation from neighboring dialect groups.

II. Historical Areal of Kipchak-Origin Lexicon

The migration map of Turkic peoples spans a vast geography across a significant part of the Eurasian continent. One of the primary ethnic forces at the center of this mobility was the Kipchaks. From the 6th to 7th centuries, these tribal alliances, moving westward from the foothills of the Altai Mountains, established political and linguistic influence across extensive territories stretching as far as the Danube River. This immense frontier, known as “Desht-i Kipchak”, played a decisive role as a primary environment for the transfer of linguistic elements from one geography to another and for the integration of a common Turkic vocabulary.

The main point of interest in identifying historical regions is the dynamic nature of Kipchak dialect boundaries. Long before the Seljuk influx, during the reign of the Khazar Khaganate and the Pechenegs, groups crossing the Caucasus range and descending south entered into active linguistic contact with local ethnicities. This process created a distinct linguistic layer in Azerbaijan. Cuman-Kipchak tribes from the north settled along the Kura and Aras rivers and began to integrate their vocabulary with local Oghuz dialects. The intersection of these historical contact points has formed the basis of a common linguistic configuration.

The distribution of Kipchak-origin words is divided into several strategic zones:

North Caucasus and Dagestan: This zone is where Kipchak examples are most intensively preserved. Due to the influence of the Kumyk, Karachay-Balkar, and Nogai languages, archaic units are encountered in the sub-dialects of Azerbaijan’s northern regions (Gusar, Guba, Shaki). For instance, flora and fauna names in certain dialects show direct linguistic parallels with forms found in the “Codex Cumanicus” (Cuman dictionary).

Western Azerbaijan and Borchali: The regions of Western Azerbaijan and Borchali are considered among the richest areals for Kipchak-origin words. The linguistic influence created by the “new Kipchaks” (12th century), who settled in historical Georgia and surrounding territories, continues to be preserved today in the dialectological landscape of the Azerbaijani language. In particular, the Western group of sub-dialects (Gazakh, Borchali, Tovuz, Gadabay) differs sharply from other regions in the degree of preservation of Kipchak-origin components.

The main point of interest here is the phonetic impact of the “j-ization” (y-j shift) phenomenon on the vocabulary and the different pronunciation patterns it has created. For example, in the mentioned dialects, the following cases can be observed, which were recorded and documented during the author's dialectological field research in the Gazakh and Borchali regions (2024–2025):

- 'jaqşı' instead of *yaxşı*,
- 'juldiz' instead of *ulduz*,
- 'jol' instead of *yol*.

These forms show complete parallelism with the phonetic system of modern Kazakh. These regularities, which are characteristic of the official state language and the living spoken environment of Kazakhstan (e.g., *jol* – *yol*, *jıl* – *il*, *jaqşı* – *yaxşı*), continue to exist in the western regions of Azerbaijan as living relics of the Kipchak lexicon.

At the same time, the frequency of use of verbs such as '**aytmaq**' (demək - to say), '**savmaq**' (sağmaq - to milk), and '**bişmək**' (hazırlanmaq - to be cooked/prepared) in these sub-dialects is a significant facts documenting the historical-genetic ties of the mentioned linguistic zone with the Altai-Turkestan geography. The degree of these phonetic and semantic transformations shows how deeply Kipchak components are rooted in the internal structure of the Azerbaijani language.

Traces extending to Anatolia and the Balkans: The Kipchak environment is not limited to Azerbaijan. Elements of this language group are widespread in the mouth-dialects (local dialects) of the Trabzon, Rize, and Erzurum regions, as well as on the Crimean Peninsula. Kipchak groups that bypassed the north of the Black Sea and crossed into the Balkans created unique terminology there, which stands out prominently on the dialectological map of modern Turkish.

Place names such as “Kipchak”, “Kumanli”, “Khazar” and “Pecheneg” in various regions of Azerbaijan provide a clear idea of the boundaries of these ethnicities. The identical observation of these same toponyms in western Kazakhstan, the internal regions of Tatarstan, and the eastern parts of Türkiye clearly reveals the ethno-linguistic unity of the naming systems.

The historical roots of the Kipchak-Oghuz unity in Azerbaijan are deeper than suggested in some studies. The prominent linguist scholar A.M.Demirchizade notes that at a time when the Oghuz were not yet present

in Asia Minor (Anatolia), they were settled not in Central Asia, but precisely at the foothills of the Gazliq Mountains - in the Caucasus. The scholar emphasizes that long before the Seljuks appeared in Bayburt, Trabzon, and generally in the land of Rum, these groups, who lived in Azerbaijan building white-canopied (ağban) houses, had already become an integral part of the ethnic composition of the Azerbaijani people. They were already Azerbaijanis communicating in a common Azerbaijani folk language that had emerged based on Oghuz and Kipchak tribal languages (Demirchizade, 1999, p. 45). This historical reality clarifies why examples found in the epics, such as “Qonur at”, “Alp”, and “Surmeli” are used with such naturalness in Azerbaijan.

III. Lexico-Semantic Analysis: Kipchak Units in the Azerbaijani Language

Throughout history, Azerbaijani vocabulary has assimilated linguistic features from various Turkic tribal alliances. In this process, Kipchak-origin examples constitute a special layer. These elements hold a unique place both in the vocabulary and the modes of expression of the language. This influence manifests most prominently in concepts related to daily life, nature, animal husbandry, and the human body.

The comparative-historical method is essential when researching Kipchak elements in the lexical composition of the Azerbaijani language. In this regard, the fundamental study by B.A.Serebrennikov and N.Z.Hajiyeva, titled “Comparative Historical Grammar of Turkic Languages,” is of particular importance. The authors note that the lexical system of Turkic languages is a complex structure formed through the mutual influence of various tribal languages (Serebrennikov & Hajiyeva, 2002). According to their analysis, many archaic words and dialectisms in Azerbaijani share common roots with Kipchak group languages (Tatar, Bashkir, Kazakh). Throughout the language's historical development, these units have formed such an organic synthesis with the Oghuz base that, in many cases, differentiating them is possible only through deep etymological research. In particular, Kipchak traces in daily life, natural phenomena, and military terminology constitute one of the fundamental pillars of the Azerbaijani language's word treasury.

Domestic and nature lexicon: When investigating the roots of many words used in daily life, common points with the Kipchak language group become evident. While culinary terms such as “tava” (pan), “qazan” (cauldron), and “çömçə” (ladle) remain stable across a wide territory, expressions related to certain specific food names and their preparation techniques resonate directly with the northern group of languages. These

traces also appear in terms expressing natural phenomena and relief forms. Specifically, relief names such as 'bel' (mountain ridge), 'tepe' (hill), and 'qobu' (ravine) carry a common semantic load with the terminology of Kipchak-speaking peoples.

Animal Husbandry and Agricultural Terminology: The nomadic lifestyle of the Kipchaks ensured that their language became exceptionally rich in animal husbandry terms. In the regions of Azerbaijan engaged in livestock breeding, especially where the “yaylaq-qishlaq” (transhumance) culture prevails, words belonging to this group are predominant. For instance, equestrian terms such as “daycha” (filly), “qulun” (foal), and “madyan” (mare) are products of this ancient linguistic layer. The language of the “Book of Dede Korkut” epics contains the richest facts in this regard:

“Yalqız igid alp olmaz” (The Book of Dede Korkut, p.53) – The word “alp” here is an archaic element signifying heroism, which was widespread in the ancient Kipchak-speaking environment.

“Qonur atını çəkdi, mindi” (The Book of Dede Korkut, p.21) – The word “qonur” is considered to be of Kipchak origin as a term denoting color.

The Archaic Layer Preserved in Dialects: The dialectological landscape of the Azerbaijani language differs significantly in terms of the preservation level of Kipchak-origin components. The Western group of sub-dialects (Gazakh, Borchali, Tovuz, Gadabay) contains the richest linguistic facts in this regard. The primary point of interest here is the phonetic influence of the “j-ization” (*y-j shift*) phenomenon on the vocabulary and the distinct pronunciation models it creates. For example, in these dialects, forms such as 'jaqşı' instead of 'yaxşı' and 'juldiz' instead of 'ulduz' show a complete parallel with the phonetic system of the modern Kazakh language.

The Lexico-Semantic Impact of Morphological Indicators: In the historical development trajectory of the Azerbaijani language, morphological evolution was accompanied by the direct influences of the Kipchak-Karluk linguistic environment. These influences are clearly evident both in the structure of regional dialects and in the linguistic layers of our classical medieval written monuments.

This point is emphasized in the extensive research conducted by linguist A. Pashayeva on the 15th-century Azerbaijani literary language. The author notes that the linguistic elements observed in the poetry of that period, particularly in Kishvari’s “Divan,” demonstrate the high level of activity of the Kipchak-Karluk layer atop the Oghuz base. Specifically, the present continuous tense forms with “-a+dur”, “-ə+dür” and “-a+dı”, “-

ə+di" found in the texts (e.g., *ucaydurmən, yəğaydurmən, baxadur, keçədür*) indicate the polydialectal nature of the Azerbaijani literary language during that era. The penetration of these grammatical units into the vocabulary expanded the language's expressive capabilities and kept its historical ties to the Kipchak environment functionally active (Pashayeva, 2024, p.43-44).

At the same time, the linguistic features of the north-western and northern regions of the Azerbaijani language serve as a "live museum" of Kipchak elements. While analyzing the morphological structure of the Northern dialects, researcher K.Samadova uncovered crucial linguistic facts. She notes that the preservation of the archaic "**mağa**", "**sağa**" forms of the dative case (e.g., *baxmağa, sənə sağa*), as well as the active use of the specific suffixes "**-adu**", "**-ədü**" (e.g., *yazadu, edədü, gələdü*) for expressing the present tense, is a direct manifestation of ancient Kipchak linguistic components. These morphological features are not merely grammatical indicators; they are also the most reliable criteria for determining the geographical and linguistic areas of the ethnic groups involved in the genesis of the Azerbaijani language (Samadova, 2023, p.14).

Terminology and abstraction: The position of Kipchak-origin linguistic elements also performs a crucial base function in the formation of scientific terminology. As noted in A.N. Nazarova's research, the morphological method is the most productive means of creating philosophical concepts (Nazarova, 2015, p.12). Specifically, philosophical terms such as 'varlıq' (being) and 'gerçəklik' (reality), which derive from ancient Turkic roots through the suffixes -lıq, -lik, -luq, -lük, have filtered through the common Kipchak-Oghuz lexical fund to become means of expression for modern scientific thought.

IV. Comparative Areal: Parallels with Other Turkic Languages

The study of Turkic languages reveals the genetic and typological affinity between dialect groups formed in different geographies. In the scientific heritage of Nyqmet Sauranbayev, a prominent representative of the Kazakh Turkology School, the historical development of Kipchak group languages and their contact with other Turkic dialects occupy a central place (Sauranbay, 1998). This scientific approach serves as an important methodological basis for explaining both the independent development characteristics of Kipchak-origin units in the Azerbaijani language and the unity of the genetic-typological language platform.

Semantic affinity with the Turkestan group languages: The Kazakh and Kyrgyz-speaking regions are centers where the purest forms of the

Kipchak lexical fund are preserved. The reflection of examples such as 'saubol' (stay healthy/goodbye) in Kazakh or 'ayıl' (village/settlement) in Kyrgyz within certain archaic layers and toponyms of the Azerbaijani language confirms linguistic continuity (Comparative Dictionary of Turkic Dialects, 1991, p. 245).

Uzbek Language and the Kipchak-Oghuz Synthesis: In Turkology, the Uzbek language is recognized as one of the languages where Kipchak and Oghuz elements converge most closely. In particular, the Khwarazm dialects share a common ground with Azerbaijani in the Kipchak-origin linguistic layer. A comparison of interrogative pronouns such as "nemə" (nə-what) and "qayda" (harada-where), which are used in the Kipchak dialects of the Uzbek language, with the Kipchak-element dialects of the Azerbaijani language, demonstrates that ethnic composition is decisive in the development of a language.

Typological similarities with Tatar and Bashkir languages: When examining the relationships between the Tatar and Bashkir languages and the Azerbaijani language within the context of "typological similarities", we encounter not only lexical resemblances but also deep structural and phonetic parallels. We can summarize these points of intersection between the Volga-Ural group and the Oghuz group as follows:

The most prominent typological similarity between these languages manifests itself in sound alternations (phonetic shifts). In particular, the transition of the sound "g" in the Azerbaijani language to the sound "w" (v) in the Volga-Ural group is a regular character:

- In Azerbaijani "sağ" → in Tatar/Bashkir languages "saw/sav"
- In Azerbaijani "dağ" (mountain) → in Tatar/Bashkir languages "taw/tav"

This is not merely a vocabulary difference; it is a systematic affinity in the phonetic nature of the languages. In both groups, suffixes that derive nouns from nouns or nouns from verbs carry the same semantic load. For example, the suffixes "-çı/-çi", indicating profession or affiliation, or "-lıq/-lik," indicating abstraction, function with the same logical sequence in both Tatar and Azerbaijani:

- İşçi / İşçe
- Birlik / Berlek

These similarities prove that the morphological structures of the languages are built upon the same foundations.

Since both groups are typologically agglutinative languages, their sentence structures and grammatical categories (case, number, possession) develop according to the same model. Comparative analysis shows that the application of the dative and ablative cases in the Tatar and Bashkir languages demonstrates remarkable similarity with the Kipchak-element dialects of Azerbaijani (for example, the Northern and Western dialects).

Both the Turks of the Volga region and ethnic groups in certain regions of Azerbaijan have preserved ancient Turkic words (archaisms) with the same semantic nuances. For instance, common terms related to family life, labor tools, and natural phenomena are the strongest pillars of the historical “linguistic bridge” between these languages.

These typological similarities show that although Azerbaijani is built on an Oghuz base, the “ancient Kipchak genetic code” shared with Tatar and Bashkir is an inseparable part of our language’s complex and rich inner world.

Karachay-Balkar and Kumyk Languages: The closest Kipchak space for the Azerbaijani language is the linguistic environment of the Kumyk and Karachay-Balkar peoples settled in the North Caucasus. Clothing names such as “çərkəzi”, “papaq”, “yamçı” which are common terms of the “dağlı” (highlander) culture, form an integrated terminological system in this region, according to the research of S.Sh.Mustafayeva, since the middle of the first millennium, the Kipchak features in the Azerbaijani language have, in principle, functioned as a general characteristic of that language (Mustafayeva, 2003, p.51).

The Methodological Significance of Geographical Analysis: As noted by R.V.Ozyurek: “The role of Azerbaijan in the cultural and spiritual unity of the Turkic world is quite significant... The Azerbaijani Turkic language has played the role of a bridge between Turkish (Anatolian) Turkic and the Turks of Turkistan (Oghuz, Kipchak, Karluk)” (Ozyurek, 2005, pp.6-7).

V. Toponymic Areal

Toponymy is considered the memory of the land, preserving the most conservative and ancient layers of a language. The traces left by Kipchak-origin tribes across Eurasia manifest themselves primarily in geographical names.

Geographical Distribution of Ethnotoponyms: Settlements directly associated with the Kipchak ethnonym can be found in various regions of Azerbaijan. The 'Qıpçaq' villages in the Gakh, Shaki, and Gabala districts show that these tribes transitioned to a sedentary lifestyle along Azerbaijan's northern borders as early as the Early Middle Ages. Place names such as “Kumanlı” and “Biçənək” (Peçeneq) span a vast geography extending from Nakhchivan to the Zangazur region.

Kipchak Traces in Relief and Hydronyms: Names formed with geographical terms such as “qobu”, “say”, “bel”, and “köl” (göl) reflect the Kipchak-speaking peoples' perception of, and systematic naming of, nature. These parallels within the hydronymic system demonstrate the adaptation of a naming tradition originating in Central Asia to the Caucasus environment. The identical recurrence of hydronym types in Azerbaijan, such as “Sarısu” or “Aksu” which are also found in Kazakhstan, serves as concrete evidence of this connection.

Toponymic parallels with Western Azerbaijan and Anatolia: As noted by the researcher I. Bayramov, most toponyms in Western Azerbaijan are formed based on Turkic ethnonyms. The author highlights settlements such as Quqark, Shirak, Bjni, Gyumri, Kipchak, and Kavar, and emphasizes the presence of ancient Turkic/Kipchak lexical elements in toponyms, including alp, oba, bek, kepaz, yazı, and art (Bayramov, 2005, p.5). The etymological examples mentioned in the citation 'yazı' (plain), 'art' (mountain pass), and 'alp' (hero) still retain the same semantic meanings in modern Kazakh, Tatar, and Kyrgyz languages.

Morphological Structure of Toponyms and the Kipchak Model: Some Kipchak-origin toponyms have a unique morphological structure. For instance, the influence of Kipchak linguistic elements appears in the formation of ancient place names ending in “-ay” and “-oy” (e.g., “Astay,” “Qonay”).

The Role of Toponyms in Preserving Historical Memory: Place names and expressions related to horse breeds in the “The Book of Dede Korkut” epics prove the intersection of Kipchak and Oghuz geography.

- “Ağca qala Sürməlidə at oynatdım” (Demirchizade, 1999, p.136) – The toponym “**Sürməli**” mentioned in this example represents one of the strategic regions where the historical geographies of Azerbaijan and Anatolia intersected, and where Kipchak groups were actively present.

- “Bir Qaraciq Qazlıq at da burdan keçdi” (Demirchizade, 1999, p.65) – The term “**Qazlıq**” (which, according to researchers’ conclusions, means “Caucasian horse”) points to a specific geographical area. Associating a horse breed with a regional name is a characteristic feature of the socio-economic and linguistic culture of nomadic Turks, including the Kipchaks.

Conclusion

Comprehensive research on the genesis and evolutionary stages of the Azerbaijani language confirms that Kipchak-origin components play a decisive role in the language's structural integrity. The conducted studies and comparative typological analyses allow for the proposal of the following fundamental scientific conclusions:

Ethnolinguistic Evolution: Although the Azerbaijani language genetically emerged on an Oghuz group basis, the linguistic heritage of the Cuman-Pecheneg and Khazar tribes maintains its structural-semantic stability within its deep layers. This fact proves that the Azerbaijani language is not merely a local phenomenon, but a convergent product of general Turkic migration processes on an Eurasian scale, and that elements originating from the north have created functional richness within its vocabulary.

Geolinguistic Status: The scale of distribution of Kipchak-origin elements transcends the internal dialectological boundaries of Azerbaijan, constituting a strategic segment of a massive chain extending from Central Asia to Anatolia and the Balkans. The parallels identified within Kazakh, Kyrgyz, Tatar, and Uzbek linguistic environments objectively demonstrate that the Azerbaijani language serves as a “communication bridge” between the Oghuz and Kipchak groups. In particular, terminological identities in the fields of domestic life, extensive animal husbandry, and onomastics provide scientific evidence confirming the unsinkability of the Turkic world’s shared ethno-cultural space.

Onomastic Evidence: Ancient names preserved within top onomastic structures serve as decisive scientific sources for reconstructing a region’s historical and political landscape. These names, stabilized across Azerbaijan’s historical territories (Western Azerbaijan, Borchali, Dagestan, etc.), are the most accurate record of the population’s settlement dynamics and historical migration trajectories. Through these toponyms, the argument that Turkic tribes are the region's millennia-old aboriginal inhabitants is scientifically substantiated.

In conclusion, studying the distribution patterns of Kipchak linguistic components across Azerbaijani and other Turkic languages is one of the strategic priorities of modern Turkology. Research in this direction reinforces the linguistic unity and common genetic origin of Turkic peoples from a scientific-theoretical perspective, while opening new methodological horizons for classifying the historical stages of the language.

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AZERBAIJAN TÜRKÇESİNDE VE DİĞER TÜRK DİLLERİNDE KIPÇAK KÖKENLİ SÖZCÜKLERİN YAYILIM ALANI

Öz: Makalede, karşılaştırmalı-tarihî ve bölgesel dilbilim yöntemleri temelinde Kıpçak kökenli unsurların Azerbaycan Türkçesinin oluşumu ve leksiko-semantik yapısındaki rolü incelenmektedir. Araştırmanın temel amacı, Azerbaycan Türkçesindeki Kıpçak etimolojik katmanının yayılım alanlarını belirlemek ve bu unsurların diğer Türk dilleriyle (Kazakça, Kırgızca, Tatarca, Özbekçe vb.) olan genetik-tipolojik paralelliklerini bilimsel olarak ortaya koymaktır. Makalede ilk kez Azerbaycan'ın toponimik haritasında, ağızlarında ve klasik edebî eserlerinde ("Dede Korkut Kitabı", Kişverî'nin "Divan"ı vb.) izlenen Kıpçak unsurları aynı bilimsel çerçevede ele alınmaktadır. Araştırma, Azerbaycan Türkçesinin Oğuz ve Kıpçak sahaları arasında stratejik bir kesişim noktası oluşturduğunu ortaya koymakla birlikte, Kuman, Peçenek ve Hazar boylarının bıraktığı leksik mirasın dilin teşekkülündeki belirleyici rolünü de vurgulamaktadır. Çalışmada Kuzey Kafkasya, Batı Azerbaycan, Borçalı ve Anadolu bölgelerindeki yer adları ile morfolojik paralellikler, ayrıca hayvancılık, gündelik yaşam ve felsefî terminolojide Kıpçak kökenli ifadelerin geçirdiği anlamsal dönüşümler aydınlatılmaktadır. Sonuç olarak, Azerbaycan Türkçesinin Türk dilleri tasnifindeki özgün aracılık rolü ve Avrasya ölçeğindeki ortak Türk dil birliği içerisindeki önemi bilimsel veriler ışığında ortaya konulmaktadır.

Anahtar Kelimeler: Azerbaycan dili, Kıpçak anlamsal katmanı, Karşılaştırmalı Türkoloji, Oğuz-Kıpçak sentezi, Etnodilbilim.

АРЕАЛ РАСПРОСТРАНЕНИЯ СЛОВ КИПЧАКСКОГО ПРОИСХОЖДЕНИЯ В АЗЕРБАЙДЖАНСКОМ И ДРУГИХ ТЮРКСКИХ ЯЗЫКАХ

Аннотация: В статье исследуется роль компонентов кипчакского происхождения в формировании и лексико-семантической структуре азербайджанского языка на основе сравнительно-исторического и ареально-лингвистического методов. Основная цель исследования заключается в выявлении ареалов распространения кипчакского этимологического слоя в азербайджанском языке и научном обосновании генетико-типологических параллелей данных элементов с другими тюркскими языками (казахским, киргизским, татарским, узбекским и др.). В статье впервые в единой научной плоскости анализируются кипчакские элементы, зафиксированные в топонимической карте Азербайджана, диалектах и классических литературных памятниках (таких как «Книга моего деда Коркута», «Диван» Кишвари и др.). Исследование доказывает, что азербайджанский язык представляет собой стратегический узел между огузским и кипчакским ареалами, а также выявляет определяющую роль лексического наследия, оставленного куманскими, печенежскими и хазарскими племенами, в становлении языка. В работе освещаются топонимические и морфологические соответствия в регионах Северного Кавказа, Западного Азербайджана, Борчалы и Анатолии, а также семантическая трансформация выражений кипчакского происхождения в скотоводческой, бытовой и философской терминологии. В результате на научной основе обосновывается уникальная посредническая роль азербайджанского языка в классификации тюркских языков и его значение в обще-тюркском языковом единстве в евразийском масштабе.

Ключевые слова: Азербайджанский язык, Кипчакский семантический слой, Сравнительная тюркология, Огузско-кипчакский синтез, Этнолингвистика.

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