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The Golan Turkmen dialect

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Abstract

The Golan Turkmen belong to the Oghuz tribes, who left the Golan Hills and settled in areas such as Damascus, Quneitra, and their rural surroundings due to the Syrian-Israeli war in 1967. They were forced to migrate to various countries, including Turkey, due to the civil war that began in 2011. The name "Golan" is derived from the region in which they lived in Syria. The language spoken by Golan Turkmen belongs to the Western Oghuz branch of Turkic and is related to Anatolian dialects. While showing significant parallels with Anatolian dialects, the Golan Turkmen dialect also exhibits similarities to other Turkic languages such as Azeri, Turkmen (Turkmenistan), and Turkic varieties in Iran and Iraq. Thus it serves as a bridge between Anatolian dialects and the Eastern Oghuz branch, and has an important role in the exploration of Oghuz dialects and in the creation of dialect atlases.

As a result of the popular uprisings in the Arab world over the past decade, Turkmen groups living in Syria have been forced to leave their regions. The Golan Turkic variety, which was already under the dominance of Arabic, was significantly endangered by this forced migration, and the process of deterioration accelerated.

The article focuses on some phonological, morphological, and lexical features of the Golan Turkmen dialect. The data is gathered in a TÜBİTAK project entitled "Investigation on Syrian Turkmen Dialects".

Key words: Syrian Turkmen Turkic, Golan Turkmen dialect, endangered languages

Golan Türkmen ağzı

Öz

Golan Türkmenleri, 1967'de Suriye-İsrail savaşı sebebiyle Golan tepelerinden ayrılıp Şam, Kuneytra gibi bölgelere ve buraların kırsal kesimlerine yerleşen, 2011'de başlayan iç karışıklıklar nedeniyle de Türkiye başta olmak üzere çeşitli ülkelere zorunlu göç eden Oğuz boylarına dahil bir gruptur. "Golan" ismi Suriye'de yaşadıkları bölgeden gelmektedir. Golan Türkmenlerinin dilleri, Türkçenin Batı Oğuz koluna mensup olup Anadolu ağzlarının devamıdır. Golan Türkmen ağzı Anadolu ağzlarıyla büyük ölçüde paralellik gösterse de çeşitli dil içi unsurlar bakımından Azerbaycan Türkçesi başta olmak üzere Türkmen Türkçesi, İran ve Irak Türk ağzlarına yakınlık gösterir ve bu noktada Anadolu ağzlarının Doğu Oğuzcasına bağlanmasında köprü görevi üstlenir. Kısaca, Oğuz grubunun ağzları ve ağız atlaslarının ortaya konmasında Golan Türkmen ağzı önemli bir yere sahiptir. Son yıllarda Arap dünyasında gelişen halk hareketleri neticesinde Suriye'de yaşayan Türkmen gruplar yerlerini terk etmişlerdir. İç savaştan üst düzeyde etkilenen Golan Türkmenlerinin ana dilini kullanım ve yaşatma alanları iyice daralmıştır. Zaten Arapçanın etkisi altında olan Golan Türkmen ağzı ve kültürü, bu zorunlu göç ile birlikte yok olma tehlikesi altına girmiş ve bu süreç hızlanmıştır.

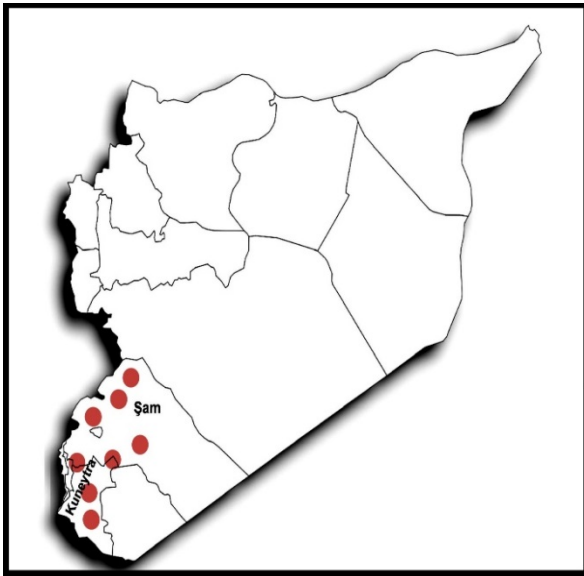
Bu makale, Golan Türkmen ağzının bazı fonolojik, morfolojik ve leksik özelliklerine odaklanmaktadır. Veriler, "Suriye Türkmen Türkçesi Ağzlarının Tespiti" başlıklı bir TÜBİTAK projesi kapsamında toplanmıştır.

Anahtar sözcükler: Suriye Türkmen Türkçesi, Golan Türkmen ağzı, yok olma tehlikesi altındaki diller

Introduction

This article briefly addresses some phonological, morphological, and lexical features of the Golan Turkmen dialect. The Golan Turkmens belong to the Oghuz tribes, who left the Golan Hills and settled in areas such as Damascus, Quneitra, and their rural surroundings due to the Syrian-Israeli war in 1967. They were forced to migrate to various countries, including Turkey, due to the civil war that began in 2011. The name "Golan" is derived from the region in which they lived in Syria. While sharing some linguistic features with Turkmen in Turkmenistan, the language spoken by Golan Turkmens belongs to the Western Oghuz branch of Turkic and is related to Anatolian dialects. It also exhibits similarities to Turkic varieties spoken in Iran and Iraq, such as Azeri. Thus it serves as a bridge between Anatolian dialects and the Eastern Oghuz branch, and has an important role in the exploration of Oghuz dialects and dialect atlases. In this article, the term "Turkmen" in referring to this variety is not used in a linguistic sense of Turkmen spoken in Turkmenistan. It refers to the Oghuz tribes living in Syria and called Turkmens.

Syria has been under Turkish rule for a long time throughout history. The history of Turkmen people in Syria dates back to the 11th century. Initial migrations intensified with the opening of Anatolia's doors to the Turks and with settlement policies during the Ottoman period. Thus, Syria became a homeland for Turkic-speaking groups (Sümer 1992: 134). Throughout this process, this region, which was under the dominion of the Seljuks, Mamluks, and Ottomans successively, became the homeland of Oghuz tribes mainly, and during the Mamluk period of Kipchak tribes partly. Despite being a transition area, the Syrian region shows a homogeneous distribution of Turkic tribes. According to current studies, coexistence of linguistic features of different Turkic varieties indicates that different tribes have lived together in that region. This diversity in language and culture can make dialectological classifications difficult.

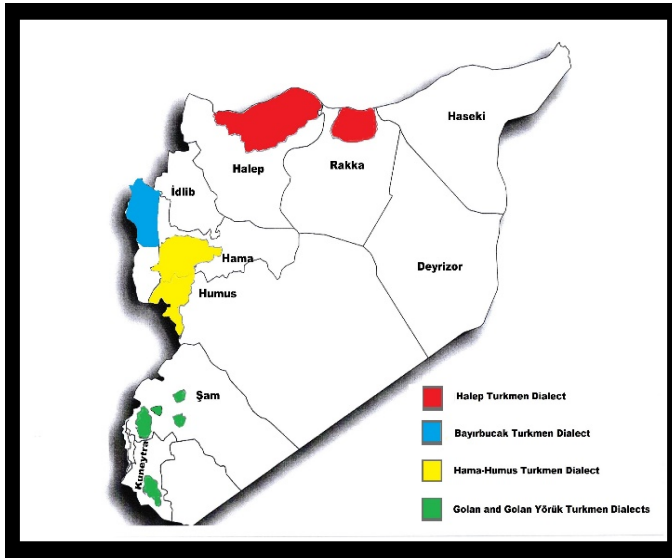


Map 1. Places with a high density of Golan Turkmen population

Golan Turkmen, a group of the Syrian Turkmen community, live in the southern regions of Syria, specifically in the cities of Damascus and Quneitra, and in rural settlements in these provinces.

Compared to other Turkmen groups in Syria, e.g. in Aleppo and Latakia, the Golan Turkmen are a smaller group. Although the exact number is not known, current research indicates the presence of around 50 Turkmen villages in the vicinity of Damascus and Quneitra (Erol 2012: 16; Arslan-Erol 2009: 40–63). Due to forced migrations that began in 2011, Golan Turkmen migrated to various countries, especially Turkey, and sought refuge. In Turkey, they reside mainly in cities such as Osmaniye, Istanbul, Hatay, Kilis, and Gaziantep. At the beginning, a significant portion of the population lived in temporary shelters in the aforementioned cities, but today, many have obtained Turkish citizenship and continue their lives in urban centers (Özdemir & Kara 2019: 217–225).

The Golan Turkmen variety is one of five dialects of Syrian Turkic varieties. These dialects, classified according to phonetic and morphological criteria, are: Aleppo Turkmen, Bayırbucak Turkmen, Hama-Humus Turkmen, Golan Turkmen, and Golan Yörük Turkmen.



Map 2. Dialects of Syrian Turkic varieties

These dialects are closely related to Anatolian varieties. The Golan Turkmen dialect primarily reflects phonetic and morphological features of the Western group of Anatolian dialects (see Karahan 2014). At the same time, it is similar to the Eastern group of Anatolian dialects, Azeri, and Iranian Turkic, in terms of forming interrogative sentences by means of intonation. It has also similarities with Iraq Turkic varieties in terms of maintenance of the pronominal *-n* as *-ng/nk-* in some environments. Additionally, Golan Turkmen shows similarities with Turkmen spoken in Turkmenistan in forming the intraterminality by using suffixes such as $\{-yA\}$, $\{-yA:\}$, $\{-yAr\}$, $\{-yA:r\}$ (Arslan-Erol 2020b: 331–346).

There is no official data on Turkmen populations in Syria because the census does not distinguish Turkmen from Arabs. Various estimates have been mentioned by institutions and foundations; according to these and information obtained from the region, the total Turkmen population in Syria is approximately 3.5 million. Considering the migrations and other social changes caused by the civil war that broke out in the region in 2011, we assume this number has undergone significant changes.

As is known, Syrian territory has been out of Turkish sovereignty since the early 20th century. Subsequently, the Syrian government tried to suppress the Turkmen population and their Turkic language through policies such as banning education in the mother tongue, changing Turkish place names, etc. (Erol 2013: 1683–1697). Syrian Turkmen varieties and the sub-dialect of the Golan Turkmens came under the influence of Arabic, entering a process of loss during those years. Turkish was kept alive in the areas bordering Turkey and in settlements densely populated by Turkmens, but in inland regions where interaction with Arabs was intense, such as Golan, Hama, and Homs, language attrition reached a significant level. In recent times, due to ongoing migrations, Syrian Turkmen varieties, including the Golan dialect, have become more endangered and the process of language loss has accelerated.

Documentation of Syrian Turkmen

Following the independence of Syria and policies pursued after the establishment of the Syrian Republic, communication among Turks living in the region has weakened gradually. In fact, the presence of Turkmens in Syria is little known in Turkey. There has not been a comprehensive field study on Syrian Turkmens, who had lived together with Anatolian Turks for many years, or of their Turkic variety, so in 2009, Hülya Arslan-Erol, one of the authors, submitted a project *Suriye Türkmen Türkçesi Ağızlarının Tespiti* (STTA) “The investigation of Syrian Turkmen dialects” to TÜBİTAK (abbreviation for *Türkiye Bilimsel ve Teknik Araştırma Kurumu* “The Scientific and Technological Research Council of Turkey”). It was rejected at that time because the region where the fieldwork would be conducted was not within the borders of the Republic of Turkey. For this reason, our fieldwork between 2004–2011 was carried out without any financial support, relying on our own resources. When the civil war broke out in Syria in 2011, leading to the severing of relations between the two countries and the closure of borders, hundreds of thousands of refugees were forced to seek asylum in Turkey. Among these refugees, the number of Syrian Turkmens is quite high, especially in the border provinces. Considering the migration of Syrian Turkmens to Turkey after 2011, a new project proposal was submitted to TÜBİTAK in 2017. Upon approval in 2018, in the light of experiences gained from Syria, our field studies restarted. After the completion of data collection, the phonetic and morphological characteristics of the language were investigated. Dialect regions were identified on the basis of phonetic, morphological, and syntactic features, and grammatical indexes of texts specific to these regions were created.

Our analysis below briefly addresses some of the linguistic features of this variety as found in the transcribed texts. For a more detailed analysis of Syrian Turkic and its dialects, we refer to the presentation of results obtained from the above-mentioned project (“The investigation of Syrian Turkmen dialects”, code number 117K048, available at <https://app.trdizin.gov.tr/proje/TWpFMU1qazU/suriye-turkmen-turkcesi-agizlarinin-tespiti>).

Annotated texts with audio

Text 1 is about migration, agriculture, life in Syria, and daily life. Text 2 is about wedding traditions, such as invitations to weddings, or places where the weddings take place. Text 3 includes a performance of a Golan song (‘yir’).

Text 1

LINK: [Golan Turkmen Audio 1](#)

There are three female participants in this recording: S1 (Speaker 1, the main consultant), S2 (Speaker 2), and I (Interviewer), who speaks in standard Turkish (rendered in standard Turkish orthography without annotation).

1.

(I) *Kaç yaşındaydınız Colan'dan çıktığınızda?*

'How old were you when you left Golan?' in standard Turkish.

2.

(S1) *Ben çıx-ti-m jölen-nen on_ki sinelik-di-m.*

I left-TERM-1SG Golan-ABL twelve age-DIST.COP-1SG

'I left Golan at the age of twelve.'

3.

(I) *On iki. Hatırlıyor musun Colan'ı?*

'Twelve. Do you remember Golan?'

4.

(S1) *Hä bil-iyar-üm.*

yes know-INTRA-1SG

'Yes, I know.'

5.

(I) *Neler yapıyordunuz orada? Ne hatırlıyorsun?*

'What were you doing there? What do you remember?'

6.

(S1) *Walla gör-ür-dü-k kenner-i, biz-ler*

in.truth see-AOR-DIST.COP-1PL them-ACC we-PL

güççük-tü-k, gör-ür-dü-k.

small-DIST.COP-1PL see-AOR-DIST.COP-1PL

'Indeed, we saw the people, we were children, we saw them.'

7.

(S1) *Ya'ni maşallah xayir-si çok jölen-in.*

well praise.be abundance-POSS3SG many Golan-GEN

'Well, praise be, Golan's abundance is so much.'

8.

(S1) *Hindi bu zaman-nar kömeç wa:r, şurma wa:r.*

now this time-PL mallow existing dill existing

'Now, at this time, there is mallow there, there is dill there.'

9.

(S2) *ʔAyni türkiye öyrü suy-u-su çok-muş ora-yın.*

same Turkey like water-POSS3SG-POSS3SG much-EVID.COP there-GEN

'Like in Turkey, the water supply is obviously abundant there.'

10.

(S1) *Ora suyu içil-mez, yağmır-si çok. /.../ bora bu*
there water drink-NEG.AOR.3SG rain-POSS3SG much here this
şam, jölen.
Damascus Golan

'The water is not drinkable there it rains a lot. This is Damascus, the Golan.'

11.

(S1) *Kenger war-di göbelek ol-ur-du.*
gundelia existing-DIST.COP mushroom be(come)-AOR-DIST.COP

'There was gundelia there. There was mushroom there.'

12.

(I) *Göbelek de çok tatlı olur.*

'Mushrooms tend to be very delicious.'

13.

(S1) *Göbelek hindi-ki et-den datli-dir.*
mushroom now-REL meat-ABL delicious-COP3SG

'Mushrooms are more delicious than the meat today.'

14.

(I) *Etten tatlı oluyor göbelek.*

'Mushrooms are more delicious than meat.'

15.

(S1) *Ya'ni çok-tu xiyir-si çok. Ya'ni*
that.is.to.say much-DIST.COP abundance-POSS3SG much that.is.to.say
or(a)-da fıqara millet yok.
there-LOC poor people non.existing

'There was thus much abundance there. That is to say, there were no poor people there.'

16.

(S1) *Mese:n hindi se:n yan-ın-da baxça bostan*
for.instance now, you.GEN side-POSS2SG-LOC garden kitchen.garden
yo:k.
non.existing

'For instance, now, you do not have any garden or kitchen garden.'

17.

- (S1) *Be:n-im yan-im-da wa:r.*
I-GEN side-POSS1SG-LOC existing
'I have one.'

18.

- (S1) *De-r-im kenne gir, elle, ye, ič*
say-AOR-1SG X-DAT enter.IMP2SG pick.IMP2SG eat.IMP2SG drink.IMP2SG
git ew-in-e ä:güt.
go.IMP2SG home-POSS2SG-DAT take.IMP2SG
'I say to him: Go in (into the garden), pick some (of the fruit), eat it, and go home
taking some with you!'

19.

- (S1) *Beyle biz ed-er-iğ. Eh ya'ni çoğ-tu yer-imiz.*
thus we do-AOR-1PL yes that.is.to.say many-DIST.COP place-POSS1PL
'We did it in this way. That is to say, we had much land.'

20.

- (I) *Ne güzel. Zaten herkes birbirini tanıyor.*
'Very good. As a matter of fact, everyone knows each other.'

21.

- (S1) */.../ Biz ä:k-ig-iğ, meselen biz-de war bu,*
we plant-POST-1PL for.example we-LOC existing this
gel ä:güt de-r-iğ, ä:güd-ir bun-nan.
come.IMP2SG take.IMP2SG say-AOR-1PL take-AOR this-ABL
'We cultivated (the land), for example, we also had this (habit to say) "Come and take
it!" and the person took from it.'

22.

- (S1) *Ya'ni sikiñtil-maz-dä-k kenner-i hič.*
that.is.to.say make.trouble-NEG.AOR-DIST.COP-1PL they-ACC never
'Thus, we never made a problem of it.'

23.

- (I) *Kimse sıkıntı çekmezdi.*
'Nobody had any trouble.'

24.

- (S1) *Yok yok hiç ya'ni hisset-mez-ler-di.*
no no never so feel-NEG.AOR-3PL-DIST.COP
'No, no, they never had any (problems).'

25.

- (S1) *Ennu dayiy-im be:n, yok ben-de.*
that.is.to.say needy-1SG I non.existing I-LOC
'Thus I was not in need of anything.'

26.

- (I) *Orda hangi köydü?*
'Which village was it?'

27.

- (S1) *Rezza:niyye. Be:m goja-m da kefernafax-tan,*
Rezzaniyye I.GEN husband-POSS1SG also Kefernafak-ABL
'Rezzaniyye. And, my husband is from Kefernefak.'

28.

- (I) *Öyle mi? Ayrı köylerden.*
'Really? You are from different villages.'

29.

- (S2) *Ayrı köy-den.*
different village-ABL
'He is from a different village.'

30.

- (S1) *Be:m gız-im-iñ köy-sün-nen /.../.*
I-GEN daughter-POSS1SG-GEN village-POSS3SG-ABL
'He is from my daughter's village.'

31.

- (I) *Akraba değil misiniz siz?*
'Aren't you relatives?'

32.

- (S1) *Biz akraba-yık /.../ gız-im-iñ gaynana-si*
we relative-1PL daughter-POSS1SG-GEN mother-in-law-POSS3SG
be:m goja-m-iñ abla-si.
I.GEN husband-POSS1SG-GEN older sister-POSS3SG
'We are relatives. My daughter's mother in law is my husband's older sister.'

33.

- (S2) *Yok yok gız şaʿban-î di-ye sen-e Ney-iñ*
 no no girl Şaban-ACC say-INTRA you-DAT what-POSS2SG
gel-ir di-ye
 come-AOR ask-INTRA

‘No, no, my dear. She asks you about Şaban. She asks about the relationship between you.’

34.

- (S1) *Be:m /.../ boba-m-în dâyzâ-sî oy(u)l-u-su.*
 I-GEN father-POSS1SG-GEN aunt-POSS3SG son-POSS3SG-POSS3SG

‘He is the son of my father’s aunt.’

35.

- (S1) *Akraba-m gene akraba-m.*
 relative-POSS1SG also relative-POSS1SG

‘My relative. He is also my relative.’

36.

- (S2) *Baba-miz-în dâyzâ-sî oy(u)l-u-su ol-ur*
 father-POSS1PL-GEN aunt-POSS3SG son-POSS3SG-POSS3SG be(come)-AOR
eş-i-si.
 husband-POSS3SG-POSS3SG

‘Her husband is the son of our father’s aunt.’

37.

- (S1) *Şey be:m boba-m-în dâyzâ-sî oy(u)l-u-su*
 well I.GEN father-POSS1SG-GEN aunt-POSS3SG son-POSS3SG-POSS3SG
e:ş-im.
 husband-POSS1SG

‘Well, my husband is the son of my father’s aunt.’

38.

- (S2) */.../ Yaʿni yaynana-sî, baba-m-în*
 that.is.to.say mother-in-law-POSS3SG father-POSS1SG-GEN
dâyzâ-sî ol-ur.
 aunt-POSS3SG be(come)-AOR

‘That is to say, her mother in law is my father’s aunt.’

39.

- (S2) *Dayza-si ol-ur. Be:m yaynana-m*
aunt-POSS3SG be(come)-AOR I.GEN mother-in-law-POSS1SG
boba-m-in dayza-si.
father-POSS1SG-GEN aunt-POSS3SG
'She is his aunt. My mother in law is my father's aunt.'

40.

- (I) *Akraba yani. Başka neler yapıyordunuz Colan'da?*
'So you are relatives. What else were you doing in Golan?'

41.

- (S2) *Valla her şey yap-al-lar-dī.*
by.God every thing do-AOR-3PL-DIST.COP
'By God, they would do everything.'

42.

- (S2) *Işte gō:yun war-dī yan-lar-in-da tarş*
look sheep existing-DIST.COP side-PL-POSS3PL-LOC livestock
war-dī yan-lar-in-da say-al-lar-dī
existen-DIST.COP side-PL-POSS3PL-LOC milk-AOR-3PL-DIST.COP
'Look, they had sheep and livestock, they milked.'

43.

- (S2) *Dawa:r, yoğurt sü:t çuddu yay-al-lar-dī beyle.*
goat yogurt milk churn-AOR-3PL-DIST.COP that's.all
'They had goats. They churned yoghurt and milk. So.'

44.

- (S2) *Ya'ni eski zaman-da borda da war-miş.*
so old time-LOC here-LOC also existing-EVID.COP
'That is to say, there were apparently also such things here in the past.'

45.

- (S2) *Yağ çıkar-il-lar-miş, ben bil-ıya:r-ım bunnar-ı.*
butter make-AOR-3PL-EVID.COP I know-INTRA-1SG these-ACC
'They made butter. I know these (things).'

46.

- (I) *Biz yannık diyoruz, huddu mu diyorlar?*
'We call it churn. Do you call it huddu?'

47.

- (S2) *Xuddu χuddu. Ayran /.../*
 churn churn buttermilk
 ‘Churn, churn. Buttermilk.’

48.

- (S1) *Yaʔni ben işle-mi-yig-ım, bes yaʔni gör-ür-dük.*
 that.is.to.say I work-NEG.POST-1SG but that.is.to.say see-AOR-DIST.COP-1PL
 ‘That is to say, I didn’t work, we just used to see it.’

49.

- (S1) *Äd-el-ler-di, yoyun say-al-lar-dï /.../*
 do-AOR-3PL-DIST.COP sheep milk-AOR-3PL-DIST.COP
 ‘They used to do, they used to milk sheep.’

50.

- (S1) *Bu yoyun-u say-al-lar-dï bu yoyun-uη*
 this sheep-ACC milk-AOR-DIST.COP-3PL this sheep-GEN
süd-ü-sün-nen köpük heyle ol-ur-du.
 milk-POSS3SG-POSS3SG-ABL milk.froth this be(come)-AOR-DIST.COP
 ‘They used to milk the sheep, and the froth of the milk used to be so much like this.’

51.

- (S1) *Bu köpük-ler-i ye-r-dï-ķ. /.../ Ço:ķ dadli, saylam,*
 this milk.froth-PL-ACC eat-AOR-DIST.COP-1PL /.../ very tasty healthy
te:miz.
 clean
 ‘We used to eat this froth. Very tasty, healthy, clean.’

52.

- (S2) *Çoķ saylam-miš.*
 very healthy-EVID.COP
 ‘It was apparently very healthy.’

53.

- (I) *Hasta olmaz mı insanlar /.../?*
 ‘Don’t people get sick?’

54.

- (S2) *Yoķ yoķ orda yoķ, bil-mez-ler-di yaʔni.*
 no no there no know- NEG.AOR-3PL-DIST.COP so
 ‘No, there is no disease there. People did not know what disease is.’

55.

(S1) *Baş ayrı-sin-i bil-mez-ler-di valla hiç.*
 head ache-POSS3SG-ACC know-NEG.AOR-3PL-DIST.COP in.truth never
 'In fact, they didn't know what a headache is.'

56.

(S2) *Meselen hindi-ki, /.../ bu kötü ayrı-lar kanser*
 for.example today-REL this bad disease-PL cancer
ne yok-tu hiç.
 what non.existing-DIST.COP never
 'For example, today's bad diseases, cancer, etc. did not exist.'

57.

(S1) *O, yürek ayrı-si hiç hiç bil-mez-ler-di hiç.*
 it heart disease-POSS3SG never never know- NEG.AOR-3PL-DIST.COP never
 'They never ever knew heart diseases.'

58.

(S1) *Çok çok te:miz-di hava-si. /.../*
 very very clean- DIST.COP weather /.../
 'Its weather was very clean.'

59

(S2) *Anne-m yaşa-dı bir doğuzan. /.../*
 mother-POSS1SG live-TERM one ninety
 'My mother lived about ninety years.'

60.

(S2) *Ya?ni maşallah güzel ämä de-r-dı kenni,*
 so praise.be good but say-AOR-DIST.COP she
köy-ün yay-ın-a doy-uğ-sun sen.
 village-GEN butter-POSS3SG-DAT suffice-POST-2SG you
 'So, praise be, it is good, but she used to say that the butter of the village had sufficed for the people.'

61.

(S1) *Ya?ni ölüm de sipxa:nallah ya?ni ölüm bu allah-tan*
 that.is.to.say death also praise.be.to.God that.is.to.say death this God-ABL
ya?ni çok ol-maz-dı ölüm hindi-ki kimi.
 that.is.to.say very be(come)-NEG.AOR-DIST.COP death now-REL like
 'Good God. Praise to God, death was not as common as it is now.'

62.

- (S1) *A:z a:z millet öl-ür-dü.*
few few people die- AOR-DIST.COP
'Very few people would die.'

63.

- (I) *Şimdi, işte hava kötü, yemekler kötü hastalık çok /.../.*
'Nowadays, look, the weather is bad, the food is bad, the disease is much /.../.'

64.

- (S1) *Hudra äk-el-ler-di ma:şaallah.*
foliage plant-AOR-3PL-DIST.COP praise.be
'Praise be, they were planting foliage.'

65.

- (S1) *İşte biz bu tamatis-e bendura de-r-ik.*
see we this tomato-DAT bendura call-AOR-1PL
'See, we call the tomato bendura.'

66.

- (S1) *Batatis-a batata de-r-ik.*
potato-DAT patata call-AOR-1PL
'We call the potato patata.'

67.

- (S1) *Bunnar-ı hep äk-er-dı-k, äk-el-ler-di.*
these-ACC always cultivate-AOR-DIST.COP-1PL plant- AOR-3PL-DIST.COP
'We used to cultivate them, they used to cultivate them.'

68.

- (S1) *Üzüm äk-el-ler-di injir maşşallah.*
grape cultivate-AOR-3PL-DIST.COP fig praise.be
'Praise be, they used to cultivate grapes and figs.'

69.

- (S1) *Ya'ni her şey var.*
in.short every thing existing
'It means that there is everything.'

70.

- (S1) *Zeytin, buyda äk-el-ler-di merjimek, nohut.*
olive wheat plant-AOR-DIST.COP-3PL lentils chickpeas
'They planted olives, wheat, lentils and chickpeas.'

71.

- (S1) *Yaʔni çok-tu xayir-leri.*
that.is.to.say much-DIST.COP abundance-POSS3PL
'It means that it had much abundance.'

72.

- (S1) *Taviḫ da war yimirta maşşallah.*
chicken also existing eggs praise.be
'Praise be, there were also chicken and eggs.'

73.

- (S1) *Her sabah gid-er, baḫ-al-lar-dī bīr sabīr*
every morning go-AOR look-AOR-3PL-DIST.COP one basket
yimirta topla-l-lar-dī.
egg pick up-AOR-3PL-DIST.COP
'Every morning they used to go and look, and pick up a basket of eggs.'

74.

- (S1) *Yaʔni çok maşşallah xayir-i. /.../ para yaʔni*
that.is.to.say much praise.be abundance-POSS3SG /.../ money that.is.to.say
az bes maşşallah Allah. xayir ver-ir-di kenner-e.
little but praise.be God plenty give-AOR-DIST.COP they-DAT
'Thus, praise be, there is so much blessing in (Golan). They had little money, but praise be God would give them abundance.'

75.

- (I) *Yerden bir sürü ot çıkıyor, su var. Tavuğun yumurtası oluyor /.../.*
'Very much grass is growing out of the ground. They have water exists, hens get eggs /.../.'

76.

- (S1) *Be:n-im boba čüt sür-ül-ler-di, čüt sürmi-yi bil-iyin*
I-GEN father plough-AOR-3PL-DIST.COP ploughing-ACC know-INTRA-2SG
be:m baba-m-în yan-în-da ki feden war-dī.
I.GEN father-POSS1SG-GEN beside-POSS3SG-LOC two plough existing-DIST.COP
'My father was ploughing. You know ploughing. My father had two ploughs.'

77.

- (S1) *Yaʔni ki, bir čüt yerine ki tene.*
that.is.to.say two one plough instead two piece

Çox-tu yer-si.
plentiful-DIST.COP field-POSS3SG

'So, he had two ploughs instead of one. He had much land.'

78.

(S1) Yär-leri dilim, bir dilim bir ki üç yüz dilim
field-POSS3PL acres one acres one two three hundred acres
war-dī her insan-ın or(a)-da.
existing-DIST.COP every people-GEN there-LOC

'Everyone had one hundred, two hundred or three hundred acres of field there.'

79.

(S2) Bu buğday da çik-madan ewwel ya'ni sadiķ
this wheat also come out-CONV before that.is.to.say alms
ol-ur-du.
be(come)-AOR-DIST.COP

'Alms were given before the wheat was gathered.'

80.

(S2) Ew-e diķ-madan ewwel baba-m raķmätliķ
house-DAT put-CONV before father-POSS1SG late
sadaķa ver-irdi.
alms give-AOR-DIST.COP

'My late father used to give alms before putting the wheat into the house.'

81.

(S2) Bun-u yer-in ŝey-sin-e fiķara insan-nar-a ver-ir-miŝ.
this-ACC region-GEN thing-POSS3SG-DAT poor people-PL-DAT give-AOR-EVID.COP

'He gave it to the poor people of the region.'

82.

(I) Buğday eve gelmeden sadakasını verir, bereketli olsun diye.

'He gives its alms before the wheat comes home, so that it will be fruitful.'

83.

(S1) Ya'ni de-mi-ye-m sän-a fiķara-dan zengin
that.is.to.say say-NEG-INTRA-1SG you-DAT poor-WITH.POSTP rich
ki-si bir-di.
two-POSS3SG equal-DIST.COP

'This means that I don't know how to say to you, poor and rich were both equal.'

84.

- (S1) *Yaʼni hiç yaʼni hisset-dir-mez-ler-di bu*
 that.is.to.say never that.is.to.say feel-CAUS-NEG.AOR-3PL-DIST.COP this
fukara inşan-nar-a, a:di bes yaʼni çiyir-si çok-tu.
 poor people-PL-DAT in.short abundance-3SG much-DIST.COP
 ‘This means, they never let the poor people feel it, that is to say, the prosperity was great.’

85.

- (S1) *Xal-lari äyi-di geyun çok-tu*
 financial.situation-POSS3PL good-DIST.COP sheep many-DIST.COP
yan-i-sin-da.
 side-POSS3SG-POSS3SG-LOC
 ‘Their financial situation was good, they had many sheep.’

Text 2

LINK: [Golan Turkmen Audio 2](#)

1. *Ben getir-r-im mesen mihtar getir-ir*
 I bring-INTRA-1SG for.example headman bring-INTRA
bile-sin-e on, on beş, yigirmi adam gel-il-ler.
 PRON-POSS3SG-DAT ten fifteen twenty man come-INTRA-3PL
 ‘I bring, for example, the headman brings a few men. Ten, fifteen, twenty men come.’
2. *Getir-il-ler bile-sin-e geyun getir-ir-ler, ge:çi*
 bring-AOR-3PL PRON-POSS3SG-DAT sheep bring-AOR-3PL goat
getir-ir-ler.
 bring-AOR-3PL
 ‘They bring him sheep and goats.’
3. *Ne iste-ye-ler getir-il-ler.*
 whatever want-INTRA-3PL bring-AOR-3PL
 ‘They bring whatever he wants.’
4. *Gel-il-ler hepsi bir o düğün-ün köy-ün-e*
 come-AOR-3PL all.of.them one that wedding-GEN village-POSS3SG-DAT

ged-iyir-ler.

go-INTRA-3PL

'They come and they all go to the village where the wedding takes place.'

5. *O düğün köy-ün-e ulaş-madan bu köy-ün*
it wedding village-POSS3SG-DAT arrive-CONV this village-GEN
ağl-l-i çik-al-lar, karşila-l-lar kenner-i.
young-PL-POSS3SG come-AOR-3PL greet-AOR-3PL them-ACC

'Before arriving at the village where the wedding takes place, the youngs of the village go and greet them.'

6. *Ya'ni ne'jık? terhib, terhib de-r-ik xoş gel-di-niz.*
that.is.to.say how greeting greeting tell-AOR-1PL welcome-TERM-2PL

'So, what do we do? We greet each other saying "Welcome".'

7. *Gel-il-ler, yirra-l-lar ta: düyün-ün yer-in-e*
come-AOR-3PL sing-AOR-3PL even wedding-GEN place-POSS3SG-DAT
ulaş-il-lar.
arrive-AOR-3PL

'They come and sing until they reach the wedding venue.'

8. *Düyün ezä çarman-da ol-ur.*
wedding usually threshing.floor-LOC be(come)-AOR
'The wedding is usually done on the threshing floor.'

9. *Bütün düyün-ner-imiz çarman-da.*
all wedding-PL-POSS1PL threshing.floor-LOC
'All our weddings are on threshing floor.'

10. *Xarman-da düyün gur-ul-lar da yemek vaht-i*
threshing.floor-LOC wedding set-AOR-3PL and eating time-POSS3SG
ol-ur. İste gel-il-ler yämeg-e.
be(come)-AOR here come-AOR-3PL dinner-DAT

'They arrange the wedding on the threshing floor and then time comes to eat. They come to have dinner.'

11. *Läkin bu-nun şey-si war.*
but this-GEN thing-POSS3SG existing
'But it has its order.'
12. *Bu bayrak al-işk. Kaçma war.*
this flag take-CONV run.away existing
(We have some traditions like) 'Taking the flag, Running away.'
13. *Gelin köy-den köy-e eled-il-ler deve-den,*
bride village-ABL village-DAT take-AOR-3PL camel-WITH.POSTP
at-dan /.../.
horse-WITH.POSTP /.../
'They take the bride from village to village on camel or horseback.'
14. *At-tan koşma çarman-nar-da.*
horse-WITH.POSTP running threshing floor-PL-LOC
'Horse riding on the threshing floor.'
15. *Kim füz-ed-ji ne de-l-ler bil-me-m on-u.*
who win-PRO-3SG what call-AOR-3PL know-NEG.AOR-1SG it-ACC
'Who will win? I don't know what they call it.'
16. *Kim bunnar-în hepsi bütün yaviz ol-an?*
who these-GEN all all strong be(come)-VN
'Who is the strongest of them?'
17. *So:ra bun-a otur-ul-lar.*
then this-DAT sit-AOR-3PL
'Then they all sit down.'
18. *Seheji çal-il-lar götür-ül-ler kenni, kenni füz-et-ti. bu şey-de.*
applaud-AOR-3PL take-AOR-3PL him he win-TERM this thing-LOC
'Whoever wins, they take him away, they applaud.'

19. *Soran işte /.../ bun-u deve-yin şey-si war,*
then already /.../ this-ACC camel-GEN thing-POSS3SG existing
hódeǰ-i.
seat-POSS3SG
'Then there's a seat on the camel's hump.'
20. *Arka-sin-a goy-al-lar ki gız bile-sin-e çıķ-iyar /.../*
back-POSS3SG-DAT put-AOR-3PL two girl PRON-POSS3SG-DAT get on-INTRA /.../
'They place two girls on the horse beside the bride.'
21. *Yirri-yal-lar ta: köy-den köy-e gid-iyel-ler.*
sing-INTRA-3PL as village-ABL village-DAT go-INTRA-3PL
'They sing songs as they go from village to village.'
22. *Atli-lal öng-ü sıra yeri-yer.*
horsemen-PL in.front.of walk-INTRA
'Horsemen walk in front of them.'

Text 3

LINK: [Golan Turkmen Audio 3](#)

1. *Bir guççuķ şey, yir war. Yirri-yim on-u sen-ä.*
one small thing song existing sing-VOL.1SG it-ACC you-DAT
'There is a short song. Let me sing that song to you!'
2. *Ĝa:miš biç-me: en-di-m de.*
reed cut-AN.DAT get down-TERM-1SG PTCL
'I went down to cut the reed.'
3. *Súy iç-me: siyrin-di-m.*
water drink-AN.DAT prepare-TERM-1SG
'I prepared to drink water.'
4. *Bile-m-e baķ-ti-m da sew-dig-ım gel-di.*
PRO-POSS1SG-DAT look-TERM-1SG PTCL love-PN-POSS1SG come-TERM
'I looked next to me and my lover had arrived.'

5. *Valla hepsin-i unud-uy-um.*
by.God all-POSS3SG-ACC forget-POST-1SG
'I swear, I forgot all of them.'
6. *Ayač-lal kólgele-n-di.*
tree-PL shade-REFL-TERM
'Trees are shaded.'
7. *Gözel-ler sürmele-n-di.*
beautiful-PL tinge.with.kohl-REFL-TERM
'The beautiful girls tinged (their eyes) with kohl.'
8. *Her bñri-niz-den bir yöpüş yüreg-im tezzelen-di.*
each one-POSS2PL-ABL one kiss heart-POSS1SG rejuvenate-REFL-TERM
'My heart is rejuvenated by getting a kiss from each of you.'
9. *Ġovay-a bñr dař at-dñ-m.*
bucket-DAT one stone throw-TERM-1SG
'I threw a stone into the bucket.'
10. *Äz ğal-a yñrñn-may-a.*
little.remain-A.CONV broken-AN-DAT
'It was almost broken'
11. *Yeddi yüzük yap-dñr-dñ-m bñr ğina:li bärmay-a.*
seven ring make-CAUS-TERM-1SG one hennaed finger-DAT
'I had seven rings done for just a hennaed finger.'
12. *Yiz ğaç-ar oylan ğaç-ar. iki-si bñrbñrin-i*
girl run.away-AOR boy run.away-AOR two-POSS3SG each other-ACC
bul-ur.
find-AOR
'The girl runs away, the boy runs away, then both of them find each other.'

13. *Işte böyle yirra-l-lal-di.*
here so sing-AOR-3PL-DIST.COP
'Here, that's how they sang.'
14. *Ben unud-uy-um hepsin-i unud-uy-um.*
I forget-POST-1SG all-ACC forget-POST-1SG
'I have forgotten, I have forgotten all of them.'

Some notes on the linguistic features based on the transcribed texts

Phonology

- Sound harmony is generally maintained in the Golan Turkmen dialect. High rounded vowels can be realized as lax and retarded, such as *güççük* (T1/6), *güzel* (T1/60).
- The Arabic sound ɣ (ʕ), which is not present in the Turkish sound system, is found in certain words, such as *yaʕni* (e.g. T1/15), *ʕayni* (T1/9).
- In some instances long vowels in copied words become short vowels, such as *fiķara* (e.g. T1/15), *lākin* (T2/11).
- Regressive or progressive consonant assimilations are common, as in *yirrallar* (sing-AOR-3PL) (T2/7), *kenni* (e.g. T1/60).
- The nasal consonant *-n-*, which is often maintained, appears in some cases in the form *ng/nk* (*öng-ü* T2/23) and sometimes changes to *-y* (*deve-yin* T2/19).
- Preservation of the front velar stop *-g-* in intervocalic position or at the initial position of a syllable (e.g. *yigirmi* T2/1, *dügün* T2/4), as well as doubling of the dental stop consonants (e.g. *yeddi* T3/11) are notable phonetic features.

Morphology

- The characteristic intraterminal is {-yA}, {-yA:}, {-yAr}, {-IyA:r}, e.g. *Biliya:rim* 'I know' (T1/4). Although not common, the suffixes {-IyIr} and {-Iy} can also be found, e.g. *Gediyirler* 'They go' (T2/4), *Biliyin* 'You know' (T1/76) (Arslan-Erol & Özdemir 2021: 47–70). This suffix, which is known as the characteristic intraterminal marker of the Salur tribe (Korkmaz 1971), is mostly found in the Eastern Anatolian dialects (Karahan 2014). Additionally, this suffix is also found in Turkmen dialects (Turkmenistan), such as Salar and Yomut, and in the Azeri dialect Sakar of the Eastern Oghuz branch (Biray 2007). Thus we can claim that the Golan Turkmen dialect shows similarities in some morphological features to the Eastern Anatolian dialects, Turkmen (Turkmenistan) and Azeri.
- Another important linguistic feature is that interrogative sentences are marked with intonation, e.g. *Be:nim bobam čüt sürüllerdi, čüt sürmiyi biliyin?* 'My father used to plow; do you know to plow?' (T1/76). With this feature, the dialect is close to the Eastern Anatolian dialects (Karahan 2014). It is well-known that interrogative sentences are also marked with partial emphasis in the Southern Azeri dialects (Sarıkaya 1998: 217). On this point, Golan Turkmen is also related to the Southern Azeri dialects.
- Another distinguishing feature is double use of the possessive suffix for third person singular, e.g. *suy-u-su* 'X's water' (T1/9), *oɣ(u)l-u-su* 'X's son' (e.g. T1/34), *süd-ü-sü* 'X's milk' (T1/50). In all words?

- When the variants of *öyle*, *böyle* are taken into account, it can be seen that the dialect is closer to Western Anatolian (Karahan 2014) in terms of preserving the -y- in medial position of words such as *beyle*, *bəyle*, *heyle*. In the Eastern Anatolian dialects, the -y- is omitted.

Lexicon

The Golan Turkmen dialect has been influenced by Arabic. This influence is particularly evident in the vocabulary, as words such as *maşallah*, *şâyir*, *fîkara*, *meselen*, *subha:nallah*, *terhib*, and *lâkin* have naturally become part of the vocabulary of Golan Turkmens who have lived under Arab rule for decades. Despite being exposed to Arabic in almost every setting due to its status as the official language of Syria, they have managed to preserve their native language. Arabic influence is almost non-existent, especially among illiterates, those who have not learnt Arabic or have not participated in the work (mostly women). As a result, the vocabulary of this variety is mainly Turkic. Nevertheless, it is worth noting that Arabic conjunctions and other function words are frequently used in some situations, and there are partial deviations from Turkic sound harmony in some words. The absence of almost any foreign word in the *yîr* 'song' in (T3) is an indication of how many Turkic features have been preserved in the vernacular of Golan Turkmens.

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