

**TEACHING ELEMENTS OF ANCIENT TURKISH LANGUAGE IN AZERBAIJANI  
DIALECTS IN UNIVERSITIES**

***ELEMENTOS DE ENSINO DA LÍNGUA TURCA ANTIGA EM DIALETOS DO  
AZERBAIJÃO EM UNIVERSIDADES***

***ELEMENTOS DE ENSEÑANZA DEL IDIOMA TURCO ANTIGUO EN DIALECTOS  
AZERBAIYÁNES EN LAS UNIVERSIDADES***

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**ABSTRACT:** As we know, the teaching of Azerbaijani dialects has been done in the linguistic faculties of the universities for many years. But in this training, we try to pay attention to the general characteristics of dialects, its differences and similarities. One of the most pressing problems of linguistics is the study of the development of the Azerbaijani language, as well as the ancestral roots of the people in the years of independence, the Azerbaijani linguistics and as a part of it, the Azerbaijani dialect at the level of modern requirements. Because dialects reflect the evolution and history of the people, many words, terms, and units of ancient phrases related to the life and ethnography of the people have been preserved in the dialect dictionary. As one of the Turkic tribes, the development of Turkish language elements in the language of the Azerbaijani people is also used as an ancient word.

**KEYWORDS:** Language in Azerbaijani. Teaching elements. Education linguistics.

**RESUMO:** Como sabemos, o ensino dos dialetos do Azerbaijão é feito nas faculdades linguísticas das universidades há muitos anos. Mas neste treinamento, tentamos prestar atenção às características gerais dos dialetos, diferenças e semelhanças. Um dos problemas mais prementes da linguística é o estudo do desenvolvimento da língua do Azerbaijão, as raízes ancestrais do povo nos anos da independência, a linguística do Azerbaijão e como parte dela, o dialeto do Azerbaijão ao nível dos requisitos modernos. Como dialetos refletem a evolução e a história do povo, muitas palavras, termos e unidades de frases antigas relacionadas à vida e etnografia do povo foram preservadas no dicionário de dialetos. Como uma das tribos turcas, o desenvolvimento de elementos da língua turca na língua do povo azerbaijano também é usado como uma palavra antiga.

**PALAVRAS-CHAVE:** Língua no Azerbaijão. Elementos de ensino. Linguística da educação.

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**RESUMEN:** *Como sabemos, la enseñanza de los dialectos azerbaiyanos se realiza desde hace muchos años en las facultades de lingüística de las universidades. Pero en este entrenamiento, tratamos de prestar atención a las características generales de los dialectos y dialectos, diferencias y similitudes. Uno de los problemas más apremiantes de la lingüística es el estudio del desarrollo del idioma azerbaiyano, las raíces ancestrales del pueblo en los años de la independencia, la lingüística azerbaiyana y, como parte de ella, el dialecto azerbaiyano al nivel de los requisitos modernos. Debido a que los dialectos y los dialectos reflejan la evolución y la historia de la gente, muchas palabras, términos y unidades de frases antiguas relacionadas con la vida, la etnografía y la etnografía de la gente se han conservado en el diccionario de dialectos. Como una de las tribus turcas, el desarrollo de elementos del idioma turco en el idioma del pueblo azerbaiyano también se usa como una palabra antigua.*

**PALABRAS CLAVE:** *Idioma en Azerbaiyano. Elementos didácticos. Lingüística educativa.*

## Introduction

“The Caucasian area of Turkic languages is very rich in historical linguistic elements, but it has not been studied enough at the general Turkic level” (GULENSOY, 2007, p. 1204) (Our translation).

It is impossible to comment on the historical roots of the language to which it belongs without studying the dialects. In order to say that the Azerbaijani language also belongs to the family of Turkic languages, we must conduct dialectological research and identify common language units in the Turkic languages. Only then we can obtain accurate scientific conclusions about the roots of our language. Dialects are the most reliable sources in these studies.

It is known that there are Turkic-Tatar ethnoses mentioned in the Orkhon-Yenisei inscriptions, and even other ethnoses that did not play an important role in the socio-political events of the time. “... based on this we can say that the dialects of the Turkic-Tatar language were formed in the seventh century, even earlier” (JAFAROGLU, 2018, p. 161, our translation).

Azizov: “The formation of the Azerbaijani language mainly took place in the IV - IX centuries. If we consider that the formation of the national language lasted for several centuries, it is possible to say that there were different Turkic dialects in Azerbaijan until the XI century” (AZIZOV, 1999, p. 20, our translation).

It is known that in the lexicon of dialects of the language many ancient elements are preserved. From this point of view, the dialects of our language are also rich in elements of the ancient Turkic language. We can show this by the example of numerous lexical units. It is known that Azerbaijan is one of the settlements with an ancient history. The lexical layer of

Turkmen origin is preserved in the dialect lexicon and is still being developed. Let's look at examples:

Aygakh - This word was used in the past to mean a person who was around kings, lords, and khans and entertained them (GULIYEVA, 2010, p. 7). Nowadays, this word can be found in the Southern dialect of our language, in the Nakhchivan dialect. In Nakhchivan dialects, the word is used in the sense of “clown”. For example: The boy saw the king's shoes and went to the shore (Ordubad).

## Methodology

Proof of the antiquity of the word aygax is its area. That is, the same word is used in other dialects of our language. For example, in the Northern dialects in the Gakh dialect the word “ayqax” is used as a guide. So, although the word retains its phonetic structure, it has changed semantically (AKHUNDOV, KAZIMOV, BEHBUDOV, 2007, p. 30).

If we look at the structure of the word, the “moon” component of the root is an ancient element inherent in the Turkic languages and is used in the sense of “speak, say”, and the suffix (-qax) is archaic in our modern language.

The word “aydak” used in modern Kyrgyz means “guide, guide, informer” (AWARDSOFTS, 1985, p. 29).

In the “Dictionary” of the great Turkologist M. Kashgari, the word ay // ayit is explained in the sense of saying, saying, asking (KASHGARI, 2006, p. 58).

VV Rodlov explained the word “aydak” as “witness, informant” (BAKHMUTOVA, 1955, p. 66). We also find the word “ayzan” in ancient dictionaries, the meaning of which is explained in the form of “say, say” (ANCIENT TURKIC DICTIONARY, 1969, p. 24).

The element “Moon” also took part in the formation of various words in the dialects of our language.

For example, it is used in Nakhchivan dialect from the Southern dialects in the sense of giving ayama-name. We find the same word in classical literary examples (J. Mammadguluzadeh). In addition, we find the word “ayalga” in the same sense, ie in the sense of a nickname, in the dialects of Barda, Shamkir, Imishli (AKHUNDOV, KAZIMOV, BEHBUDOV, 2007, p. 21).

The versions of the word “footer” derived from the same root, is also used in our dialects. There are several variants of this word: a) a traveling carpenter, a carpenter; b) a servant serving the assembly (SHIRALIYEV, 1999, p.21).

The root of the word “Ayagchi // ayagchi” is derived from the root “ay” and the suffix “ay” was added to it, as a result of which the word “ayagchi” with professional and artistic content was formed. The semantics of the word has become narrower and archaic. Nowadays, this word is used in our language to mean a management courier, a person who fulfills orders (BAYRAMOV, 2006, p. 333). In our national dance “Yalli” the word “footman” is used in the sense of a person standing at the end of the line. In classical literature, the word *sagi* is used in the sense of “distributor of wine, carrying a glass.” The word *goblet* is expressed in our ancient language by the word “foot”.

In the “Dictionary of ancient Turkic word” the word “footman” in the sense of a potter is used (ANCIENT TURKIC DICTIONARY, 1969, p. 27).

In the Elazig and surrounding dialects of the Turkish language, the word “footman” is used in the phonetic variant “aylakchi” to mean an assistant carrying hunters' weapons (BURAN, 2008, p. 11).

It follows from the above that, as a linguistic unit of the ancient Turkic language, words with the “moon” component, although archaic for modern Azerbaijani, are intensively used in dialects of our language and even play an active role in the formation of new words.

Another language unit we want to use as an example is the lexeme “pervert.” The word “adultery” is used both in some Turkic languages and in some dialects of our language.

This word is explained in the “Explanatory dictionary of the Azerbaijani language” in the sense of “misguidance” (AKHUNDOV, KAZIMOV, BEHBUDOV, 2007, p. 32). It is intensively used in the Southern dialects of our language, especially in the Babek, Julfa, Shahbuz, Sharur dialects of Nakhchivan in the sense of “unknown origin”. For example: Where did this perversion come from?

This ancient Turkic word has been used in the Western dialects of our language, as well as in the Western Azerbaijani dialects, in the phonetic variant “rogue” meaning “rootless, vagrant”. In the Sheki dialect of the Northern dialects of our language, the word “azışmax” derived from this root is used in the sense of “to be confused, to lose one's way, to go astray” (ISLAMOV, 1968, p. 234). This phonetic variant of the word is recorded in the “Explanatory dictionary of the Azerbaijani language” (AKHUNDOV, 2006, p.190) in the sense of “perverted” - lost. We see that in all dialects of our language, this ancient Turkish word is reflected in many of our dialects in the same and similar meanings. At the same time, in Turkish, the word is used in the sense of “lost”.

In the book “Kutadgu-bilik” the word *azgir // azgun // azgurush* in the sense of misleading each other is found (GULENSYO, 2007, p. 97). In the Bashkir dialects, the word

“perverted” is used to describe a deceiver (ISHBIRZIN, MAKSUTOVA, NAZERGOLOV, 2002, p. 13), and in the Kazakh language, the word “perverted” is used as an immoral person (BEKTAYEV, 2001, p. 29). Kashgari mentioned several meanings of the word: azytgan “misleader”, azitti “misled, misled” (KASHGARI, 2007, p. 209-252), azak “an unknown arrow from where and who fired”.

Together with the suffixes, it is a root that forms words meaning “separation, disrespect, immeasurability, shamelessness”. “In general, this root is lacking in the final sense, but it is not easy to determine how it gained this meaning” (EYUBOGLU, 1986, p. 42) (Our translation).

If we pay attention to the structure of the word, we can see that it is formed from the root and the suffix -ti. It is one of the oldest Turkic words, and in modern times it has preserved its existence in many Turkic languages in similar meanings: 1) missing, less than usual; 2) to lose one's way, be confused, etc.

This word is found in our classical written texts in the sense that it is not on the right path in the monuments of the XI century. Later, from time to time, the word expanded to include “wild grass, wild flower.” The word azgan, derived from the root “az”, is found in the dialects of our language” (EROL, 2008, p. 44).

*In the third year of the year, unity provided the field,  
I was a little cheerful on the way, he set me on the road* (YUNGNEGI, 2008, p. 22).

Another ancient word that preserves the features of the ancient Turkic language is the word “chinchavat”. “Chinchavat” is used in our dialects in a very clean, sophisticated, disgusting sense. The root of the word is “Chinese”. In our root morpheme dialects, the meanings of “straight, true, row, row” are recorded.

The root word “chin”, means “straight, true” and has preserved itself in the phrase “dream came from China”, which is also used in our modern language.

According to Ahmadova, “the word Chinese has passed from Chinese to our language in this sense, and it means ‘truth’” (AHMADOV, 2015, p. 70). Kirzioglu also connects the word Chinchavat with China and explains it as “Chavlar from China”. However, in our opinion, this word has nothing to do with China. (CHAGHATAY, 2019, p. 151). In Nakhchivan dialects, the word “chinchavat” is used in the sense of “everything is in order”. For example: in the Agdarashivas of the Azerbaijani language, the word is used in the form of chinchovat meaning “informant” (SHIRALIYEV, 1999, p. 104).

We think that the word “Chinese” is an ancient Turkic word and there are many onomastic units in our language created with its participation. Chinchavat village is mentioned in the shadow of Vedi in the “Review book of Iravan province”. There was a Turkic tribe called Chinchavat, they are known to be a branch of the Gagauz and settled in Kars. According to A.Jafaroglu, “Turks who did not have a karapapak or tarakama in Childir were called chinchavat” (JAFAROGLU, 2018, p. 25).

Until 1992, the name of Korpobashi village of Igdır was Chinchavat. It is known that ancient Turkic words retain their existence in the composition of onomastic units, especially toponyms. “... Archaic ancient Turkic words that continue to live in our modern language as dialectics - yanshak, agna, chinchavat, dingil and other words have historically been used in many toponyms” (HAJIYEVA, 2018, p. 86).

## Results

It should be noted that the ancient Turkic words used in our dialects can belong to different parts of speech. As an example, let's look at the verb “let's go”.

In the forms giralamakh // girramakh // giralammax, this word is grouped around the same semantic nucleus and is used as a verb expressing close meanings. Meaning; 1) turn your head to get something; 2) to have fun, to pass by, etc. It is found in Nakhchivan dialects.

For example: 1) At the end of the round, he strangled the animal (Julfa); 2) For many years, a man came in and said that he would definitely give a job to the people (Nakhchivan).

In addition, in the dialects of the Western group of Azerbaijan - in the Vedi, Zangibasara, the word “enter” means a) opportunity, b) power, force; In the Iraqi-Turkmen dialects in the form of “girgi” in the sense of a) pledge, opportunity, b) patience; In Zangilan dialects, 'to enter' 'to turn around'; In the Ismayilli dialects, “girvajil” - who does not miss the opportunity (CHOBANZADE, 2007, p. 200); In the Baku dialect, it is used in the sense of “girremeg” (SHIRALIYEV, 1949, p. 199).

In the Nakhchivan dialects of our language, the verb girelamakh // girramakh // giralammax is used as part of some verb phraseological combinations: head girramakh, head girilmakh and so on. Nowadays, everyone just enters his head (Shahbuz).

The meaning of the first component in the phraseological combination “to enter” also means “to seize, to seize”. It is used in many dialects of our language.

The meaning of the word “dirt” is given in the sources as “to turn quickly around oneself”. The literal meaning of the word rotation is related to the word rotation (AHMADOV, 2015, p. 113).

## Discussion

In the dialects of our language, this word has been fixed in the sense of “distracting” and has been used in our classical literary examples. For example; “The word *giryamak* used in the language of Mohammad Fuzuli has become archaic in our modern literary language (ALIYEVA, 2008, p. 211).

The equivalent words for *enter* are derived from the ancient Turkic root “gir”. “This word is a Turkish word, it means” to descend, to approach, to move away” (EYUBOGLU, 1986, p. 82). This suffix is a non-productive suffix in our modern language, but it remains in the verbs such as “scatter, sparrow. Semantically, it has moved away from its previous meaning (SOLDIER, 2015, p. 109).

Words derived from the root *girava* can be found in the Baku and Guba dialects of our language, and also in the dialects of Kalbajar, Kurdamir, Ganja, Barda, etc. (Western d.). In Shamakhi dialects, we find this word in the phonetic version of “*girava*” (AKHUNDOV, 2006, p. 182).

One of the ancient Turkic verbs preserved in dialects is the verb “*sinditmakh*”.

This verb can be found in classical, literary texts and ancient dictionaries in the Southern, Western and other dialects of our language.

In the Nakhchivan dialect, it means “to intimidate, not to allow to do something, to hurt, to offend, to disgust. For example; “I said, 'If you're going to give me a month, why are you upset with your child tonight?’” (Culfa).

The root of this word, “*sin*”, was used as a title in the ancient Turks, and in ancient Sumer, the name of one of the Sin gods.

## Conclusion

There are thousands of words in the dialects of the Azerbaijani language, such as the lexical units we have mentioned, the study of which opens wide opportunities for more specific views on the historical past of our language, the ethnogenesis of our people.

We can also note that the reintroduction of these elements into our modern literary language may be an expedient linguistic issue. In this way we can enrich our literary language

with these units. At the same time, they can contribute to the creation of new lexical and phraseological units in our language.

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#### How to reference this article

HUSEYNOVA, H. Teaching elements of ancient Turkish language in Azerbaijani dialects in universities. **Rev. EntreLinguas**, Araraquara, v. 18, n. 00, e022038, Jan./Dec. 2022. e-ISSN: 2447-3529. DOI: <https://doi.org/10.29051/el.v8i00.16885>.

**Submitted:** 06/12/2021

**Required revisions:** 22/01/2022

**Approved:** 26/02/2022

**Published:** 30/03/2022