

IRSTI 16.21.47

M. Huseynova

Azerbaijan State Pedagogical University, Baku, Azerbaijan
(E-mail: mahire.huseynova@adpu.edu.az)

DOI: <https://doi.org/10.32523/2664-5157-2020-2-3-27>

Integration of equestrian terms into dialects of Turkish languages

Abstract. It is known that the Turkic peoples have been engaged in horse breeding since ancient times. A huge layer of horse-breeding lexemes was passed down from generation to generation, from people to people, and preserved in the language and dialects of the Turkic peoples. This article examines phonetic variation horse tokens, considers the semantic features and transformation of equestrian dialects, reveals the integration of horse-breeding vocabulary in the culture of the turkic peoples. Despite the study of the comparative historical vocabulary of the turkic languages, the research of their dialectological connections, the development of passive and active dialectological dictionaries in the historical and etymological aspect has not yet been sufficiently studied. In the context of the above, the article reveals horse-breeding lexemes in the dialects of the oghuz and kipchak languages as the basic basis for the development of dialectological dictionaries of the oghuz and kipchak languages.

Keywords: horse-breeding vocabulary, dialects, integration, oguz and kipchak languages, dialectological dictionaries.

Introduction

Most of the words related to the economy of relevance are words that are in the use in the lexical layer of all Turkic languages and the most of them are integrated into the literary languages or dialects of the Turks. Equestrian terms or various words are a lexical layer that is less prone to change. Dozens of words expressing different realities related to equestrianism in all-Turkic languages serve to communicate without any changes. This conclusion is further strengthened when we compare the words related to horse names with the related Turkic languages. The equestrian terms of the ancient Turks also used in the Azerbaijani languages either without any changes or with some phonomorphological changes.

It should be noted that lexicon is less prone to change than morphology, the influence of extralinguistic factors is also evident in the lexical layer. Most of the equestrian terms in the ancient Turkic languages are used in modern Turkic languages, including dialects with slight phonetic changes and the study of the similarities and differences of all these is one of the most important issues in modern times.

Materials and methods

In the study of the history of related language in determining the economic history of the Turks, it is very important to study the important role of the horse in the life of the Turkic peoples. Taking all this into account the comparison method is preferred in the article.

Thus, for the first time in the history of mankind, the Turks who tame the horse used it for one or another purpose in ancient times, conducted deep observations on it and, as a result of observations, gave the horses colorful names according to their age, signs, sex, running, running pace, strength. Therefore, in the dialects of the Oguz group of Turkic languages, as well as in the dialects of the Kipchak group of Turkic languages, the words related to equestrian constitute a special lay. This lay is a very interesting part of the lexical-semantic system of dialectology of common Turkic languages. The historical development of the lexicon layer of equestrian shows that the dialectal layer, formed as a result of a certain period, historical development and a certain necessary need, both Oghuz and Kipchaks were used jointly in most aspects. This is in a wide

circle first of all, it is related to integration with the use, and in modern times it is very actuality to investigate these issues in a broad way in the background of dialects of Turkic languages.

Analysys

Both historically and in modern times, there were various farm areas in the Turkic peoples, one of which is considered equestrian. The horse also played an important role in the daily life, life and occupation of the Turks. At different times, different names were given to the horse by the Turkic peoples, and most of these names have been integrated into the languages of the Turkic peoples in a very strong and intensive way with their common Turkic origin. In our opinion, the study of this integration from a dialectological point of view is one of the most important issues. Note that in Azerbaijani folklore a lot of idioms about the horse have been formed: «*The horse is wish, the woman is the darling*»; «*the horse is the wing of the brave*»; «*the horse is the backing of the brave, the support*»; «*the horse is the wing of the Turk*»; «*the man grows to the wish with horse, the bird grows to the goal with the wing*», etc. In the philology and folklore of Turkic peoples a large number of scientific works were written about horse cult, articles and monographs were published. Nevertheless, in dialects and dialects of the Azerbaijani language, the terms equestrian and their integration into Turkic languages, dialects or areal issues remain the object of fundamental investigation. Taking this into account, we consider it necessary to talk about the dialectal integration of the equestrian lexicon in Turkish.

In many sources devoted to the dialects of the Azerbaijani language, good words and terms related to equestrian were also recorded. For example, M.Sh.Shiraliyev presented in his 1949 work “Baku dialect” by dividing the words related to equestrian in this dialect into lexical-thematic groups:

1. *Horse breeds: baytal (female horse); gulan (two-year-old female horse); gulanča (1-year-old female horse); day (2-year-old male horse); dayča (1-year-old male horse); kele day (3-year-old male horse); madyan (female horse)*

2. *Horse names for signs: ala; ala qashga, ala pacha, qashga (forehead white), brunette white mane, brunette qashga, sakil (foot white), samand -open yellow.*

3. *Horse names by color: white, al amber (light red), light gray, gray, black, black amber, black root, black brunette, golden gray, iron root, chestnut mor, amber, amber (body red, leg white), brunette (close to yellow), red brunette, yellow brunette, mor horse (burgundy), yellow, yellow brunette, yellow samand, samand (light yellow), mouse color horse, play horse.*

4. *Horse rides: step, wolf gait, ibeyi // irbeyi (better than a blanket), quilt, , gallop, four legs, [1, p. 223-224].*

In Quba dialect Rustamov grouped words and terms related to equestrian in lexical-thematic direction as follows

1. *Horse names by gender-mail : dayča (up to one year), day (after one year), masculine horse (from three years), stallion // stallion; females: gulanča, slave // gulan (two-year), female horse / madyan (over three years), baytal.*

2. *Horse names by color and sign: white, ala, light brown // Gar, gray // gray, black, eyebrow, iron color; Gar // Amber; brunette, power, yellow, straw, mouse colour, bald, , play, freckles,*

3. *Names of horse races: horse, bark, trot, Wolf trot, four legged , obeki // small trot, iris, yorğa, lurt -lurt, gallop [2, p. 205].*

These terms and phrases related to equestrian work in most dialects and dialects of the Azerbaijani language, including Turkic languages. A small part of these local words is an exception. For example, if the word Stallion/aygir is used in the same form in the Karabakh dialect, it is used in the Quba dialect as eygir/stallion, that is, with the substitution of *A – e* vowels. This word is in the Turkish version of beygir in the Turkish language, beygir in Gagauz, aygir in the Turkmen language. In the Republic of Moldova, the horse - meat industry is widespread.

The area was called the Gagauz beykirdji [3, p. 37]. M.Gobuklu notes that the Gagauz people's farm today includes such expressions as cart stallion/araba beygiri, top beygiri, khammal beygiri, dermen beygiri, ulag beygiri [4, p. 217].

The *xayqir* variant of the word ayqir, where the x is added is a coincidence in Altay, Bashkirt, Kyrgyz, Karakalpak, Kumuk, Nogay, Tatar, Turkmen, Uzbek, Uygur languages. This word is used in Tuva and Khakassia as asgir / axsir, Kazakh as aygir [3, p. 37].

Through a comparative study, we will try to investigate how other equestrian terms are also reflected in the dialects and dialects of Turkish languages in the following way:

Qulan is a two-year-old female horse in the dialects and dialects of the Azerbaijani language. Some of the Turkic peoples call it a wild horse.

It is noted in the sources that this word is derived from the word slave of Mongolian origin. In some Turkic languages, the *qula // slave* is also used in the meaning of «Samand at». It is in the meaning of qula – Samand in the Nogai and Kyrgyz languages [3, p. 207]. According to Kononov qula-qulan meaningis the *slave // slave* name consists of the *qula // slave*, and - (n) n, -n diminishing suffix [5, p. 133].

In our opinion, A.N.Y.Kononov's explanation is true. Because the word Gulan is used in the Azerbaijani language in Baku, Guba, Gazakh, Shamakhi, Tovuz, Balakan, Jabrayil dialects and dialects in the meaning of “*horse-cub, two-year-old (three-four-year-old) female horse*»: - *Our horse-cub is growing (Balakan); - see, this Gulan will become good horse. (Jabrayil)* [6, p. 153].

As mentioned above, if the Azerbaijani language is used in Baku and Guba dialects in the sense of “*two-year-old female horse*”, then in those dialects the *slave // qula* means “*one-year-old female horse*”, including in others. The name of this horse is in the form of a Golan in the Nogai language, a Qulan in the Kazakh language, a Golan in the Uzbek language. In the comparative lexicon studies of Turkic languages, the word Golan is also used in Mongolian language and it is assumed that it is of Mongolian or origin. This word is used in the form of *horse // qulan* in the modern Azerbaijani language and is observed in the form of a kuli in Bashkir, Karakalpak, kuli in Kumic languages, kolun in Turkmen languages.

The word Gulan is in Turkish languages Mugla, Denizli, Isparta, Afyon, Balikesir, Manisa, Konya, Izmir, etc. is processed in the form of a kulun . The word *Qulan // qulan* is also used in the epics of “Kitabi Dede Gorgud” in the same sense: «Hey Mom, where there are Arab horses, is there a slave?» This word is also used in ancient monuments of the same meaning: Taghlur iqulun irrir jondi [2, p. 238].

Daycha-the word daycha and day are used in the dialects and dialects of the Azerbaijani language. The word Day is also based on the word day. In our opinion, the cha- suffix at the end of the word daycha means diminution. So, in dialects and dialects, daycha means “one-year-old male horse“, and day means “two-year-old male horse». It seems that daycha got such a name because she was a year younger than day. The word daycha is used in most dialects and dialects of the Azerbaijani language without any phonetic changes. But this word is observed in the Bashkir language and in the dialects of this language in the pictures of tay, dayra. This word manifests itself in the Turkmen language as Thai, Thai, Uzbek and Uighur languages as the Thai, taizik, tuxa in Chuvash , in Nogai and tatar languages Thai, in yakut in the variant of tiy.

Baytal-means “female horse” in Baku and Quba dialects of the Azerbaijani language. In the Karabakh dialect and in the Western group dialects and dialects of the Azerbaijani language this word is not coincided. The word baytal is more used in equestrian farms of Turkmen, Karakalpak, Nogai, Uzbek, Uighurs. At the same time, these kinds of horses are used to raise offspring in equestrian farms of these peoples.

Kele Day is the name of the horse species formed by the syntactic method . The first type of noun phrase / combination model. Although the name of this horse means “three-year-old male horse” in the Baku dialect, it is not found in other dialects and dialects of the Azerbaijani language. The word slave in the first component of the combination, in our opinion, means “large,

large”. So, this type of horse is named because it is older than day and day and at the same time it is larger in terms of body structure. In dialects and dialects of the Turkmen language, this noun is processed in the form of “kele at”/big horse.

Amlık at/Amlık horse-M.Falmer notes that this horse name is of Mongolian origin. The name of this horse means “wild horse” [7, p. 129]. I.Kazimov writes that this word, which passed into the Altai language from the Mongolian language, is in the form of sucking. The word «emlik» is used by Azerbaijanis as part of the combination of emlik quzu / sucking lamb and sucking calf/emlik dana. The Lamb, whose meat is very soft and young, is called emlik. Emmik, emilik, eminik words are also processed in the dialects of the Turkish language. The etymology of the word is taken from the verb “suck» (suck) and the suffix-lik is attached [3, p. 205-206]. I.Q.Dobrodomov shows that the word emlik is often used in equestrian, meaning a young horse [8, p. 253] in the modern Azerbaijani language, the term “emlik quzu/sucking / lamb” is used, but the combination of “emlik at/ horse” doesn’t work . Because Azerbaijanis do not use different types of horse not only as food products in general, but also as meat products. In Gazakh, various kinds of dishes made from the meat of the emlik at/horse are placed in front of the most respected and respected guest.

Qara qul-The name of this horse, which has the first kind of name combination model, comes across in the Garabagh dialect of the Azerbaijani language. In the Karabakh dialect, the black Samand /horses also called a black qulun/slave. It received such a name due to the color of the horse type. In Kazakh and Kyrgyz languages, this combination is also used in the form of a black horse/qara qulun and in the meaning of a” black Samand horse». This horse passed into the Russian language in the form of kara kulin . In our opinion, the word «slave» is also based on the names of such horse species as «slave»/qul, «slave» /qulun and «Golan»/qulanča, which are found in dialects of the Azerbaijani language.

In addition, the black word in Gazakh, which is used in the first component of the name of this horse, acts in Turkish, Bashkir, Kyrgyz, Uzbek, Tatar, Turkmen, Uighur languages in the form of kara, in the sense of color determiner in the meaning of black [9, p. 436-437].

Qonur at-works in most dialects and dialects of the Azerbaijani language. The name of this type of horse is the first kind of noun combination model. The first side of the combination expresses the meaning of color. In the northern Turkmen dialect, the word Brown is used in the form of qovur. This word is used in the Kazakh language in the form of qongur, in the Nogai and Kyrgyz languages as qonur.

Qatir at - Although the word qatir/mule is used in some dialects and dialects of the Azerbaijani language, the word qatir at id never used. It is considered to be the most profitable means of transport for carrying cargo on mountain roads. This animal does not have the ability to increase offspring. Sometimes this word is used as a nickname in the Azerbaijani language.: Mule/Qatir Mammad, Mule/Qatir Fasi, etc. The word mule is processed in the Kazakh and Kyrgyz languages in the forms of Katir, kachir.This word is also found in Turkish Katir, Bashkir, Kasir, Uzbek, Tatar- kachir, Turkmen-kattir, Uighur [9, p. 452-453]. As it seems, the word mule/qatir is suitable for Turkic, Azerbaijani, Kazakh and Turkmen languages, and it is fully integrated, not taking into account the phonetic substitution of q//k.

Chaparaq at / riding horse. In the Baku dialect of the horse – Azerbaijani language, this horse is called four legs and four sides. The verb “gallop” stands on the basis of the word processed in the first component of the gallop-horse combination. At the end of the word – morpheme”araq” is a suffix that corrects the adjective from the verb. «In the Kyrgyz language, as well as in other kipchaq languages, the words ergi, irgi are now used, which means to go cross-country, ride hard, participate in horse racing, etc. it corresponds to the meanings in Azerbaijani, the word Yurga is pronounced: Yurga at. «Horse on the quilt» is a kind of horse. In the Quba dialect of the Azerbaijani language this horse is called chaparaq, Yurga in the Karabakh dialect.

Badey horse.The name of the first type of horse, which is in the combination model, is found

in the Garabagh dialect of the Azerbaijani language and in the Western group dialects. The basis of the first component of this combination is the word Bad (Bad), which is derived from Persian. In our opinion, the name of this type of horse is either not integrated into other Turkic languages, or archaic, although it was once integrated, and it remained in Turkish. In the Quba dialect, this word is used in the form of Badu: (water and place name Badu in Ismayilli district) – we used to say Dark Horse as badoy. RRustamov shows that Badu is one of the oldest and archaic words. (In the dialect of Nakhcivan this word they say to the man who gives very bad news) this word is in the form of Badey In the Epos “Kitabi-Dede Korkut” as long neck / Badey horse is brave, badey horse’s neck embraced, fell to the ground. The word Badu // Badey is also used in dialects and dialects of the Eastern group [2, p. 232]. Uzbek researcher S.Tursunov also recorded the name bedov in his dissertation work “Лексические особенности дастана” “Алпамыш” among the horse names reflected in Uzbek epics [10, p. 13] in the Kazakh dialect, the word “Baday” is also used in the sense of «healthy, runaway, steed horse» [6, p. 68]. In the Tovuz dialect of the Azerbaijani language, the word Baday is used in a completely different meaning: – which means juggling [6, p. 68].

Kuren ag yal/ white mane – in most regions of Azerbaijan some of the horse species are named according to the color of their mane. Samand white mane, Sakil white mane horse species names are such. Samand and Sakil are currently active in dialects of some Turkic languages. The word “Mane” in the last component of the union means «feathers on the neck of a horse» in most dialects and dialects of the Azerbaijani language. The word «Yal « in Turkmen means yal, in Uzbek means YAL, in Kazakh means Jal, in Tatar means yal, in Bashkir means yal, in Tuva chel because of some phonetic changes [2, p. 245]. We must note that the word yal is omonym with the word yal, which expresses other meanings in most dialects and dialects. So, in some dialects, the word yal means” special food given to the dog“, and in some it means” mountain stone, flat place».

Dunan ati/Dunan horse, a kind of horse which its names formed syntactically. The word “Donan”, which is processed in the first component of the combination, is of Mongolian origin. Sources indicate that the Kyrgyz call this horse «three-year-old Kyrgyz sheep». The Turks say that this horse is «bouncing”, they mean» four-year-old horse». Altai tonon /donon - returning when saying four-year-old daycha, day, daylag, qulan, Kazakhs donansha understand the concept of «four-year-old camel». Thus, there are don/four in , and an in the animal sense, and in Turkish there is a phonetic composition as the name of the horse [3, p. 205]. Although this word is apparently integrated from one language to another, it has not been translated into Azerbaijani and its dialects

Qulun – this word is used in Qazax, Tovuz, Goranboy, Jabrayil, Bilasuvar dialects of the Azerbaijani language in the meaning of “one month; four-five - month – old horse cub; one-year-old horse cub”: - my horse has one qulun/cub (Goranboy); horse gave birth to calf, one good qulun/cub (Tovuz) [6, p. 155]. This word in Mongol, Nugay and Kirgiz is qula, in Kazach qulun, in Ozbak qulon.

Sakil-In the dialects of Agdash, Shamakhi, Ganja, Sheki, Baku the word sakil meant “the horse with white foot” Ex. These horse foot is white/The horse is sakil. Dogs are sakil/white [6, p. 357] as can be seen from the last example, in our dialects and dialects it is not only the word related to the horse. Thus, in the dialects and dialects mentioned above, the word Sakil belongs to the horse, as well as to the dog, and to the white color of various animals. The word Sakil is also not very widely spoken in Oguz and Kipchak languages. The word in the Ganja dialect has another meaning in the meaning of” the best, precious» and is omonimized by the name of the horse: - I did not eat it(sakil tike/the best piece) myself, I gave it to him [6, p. 357].

Result

Historically, there have been various farm areas of the Turkic peoples. Horse breeding occupies a special place in these farm areas. The horse cult, which occupies an important place in

the life of the Turks, was considered sacred from time to time. The names given to the horses were both very diverse and more integrated into the dialects of the Turkic languages.

At the same time, in many sources devoted to dialects and dialects of the Azerbaijani language, a large number of words and terms related to equestrian have been recorded in Azerbaijani literature.

For the first time in the history of mankind, the Turks who domesticated the horse used it for one or another purpose in ancient times, conducted deep observations on them and, as a result of the observations, gave the horses colorful names according to their age, signs, sex, run, gait, strength, markings. Therefore, in the dialects of the Oguz group of Turkic languages, as well as in the dialects of the Kipchak group of Turkic languages, the words related to equestrian constitute a special layer. This layer is a very interesting part of the lexical-semantic system of dialectology of common Turkic languages. The historical development of the lexicon layer of equestrian shows that the dialectal layer, formed as a result of a certain period, historical development and a certain necessary need, both Oghuz and Kipchaks were used jointly in most aspects. This is primarily due to integration with the use of a wide range of languages, and the extensive investigation of these issues in dialects of the Turkic languages is quite actualistic in modern times.

Reference

1. Shiraliyev M. Baku dialect. - Baku, 1949. – 250 p.
2. Rustamov R. Quba dialect. Academy of Sciences of the AzSSR, Institute of Literature and Language named after Nizami.- B.: Academy of Sciences of the Azerbaijan SSR, 1961. – 281 p
3. Kazimov I. Comparative lexicon of modern Turkic languages. Volume II. – Baku: «Taknur» publishing house, 2010. – 400 p.
4. Guboglo M. Gagauz terminology for cattle breeding // Turkic lexicology and lexicography. – M., 1970. – P. 217-236.
5. Kononov A.N. Historical development of the vocabulary of the Turkic languages. – M., 1961. – 468 p.
6. Dialectological Dictionary of the Azerbaijani language. – Baku, 1964. – 480 p.
7. Fasmer M. Etymological dictionary of the Russian language. P.T: I-I. – M.: Progress, 1973. – 850 p.
8. Dobrodomov I.G. On the etymology of the Mari name of the horse // “Soviet Finno-Ugric Studies”. – Tallinn, 1970. – 147 p.
9. “Karşılaştırmalı Türk Lehçeleri Sözlüğü” Cilt 1-2 (co-authored). – Ankara: Kültür Bakanlığı Basılımı, 1st volume: reference book, 1991. – XIV + 1183 p.; Ankara: 2nd volume: «Dizin», 1992. – 502 p.
10. Tursunov S. Lexical features of the dastan «Alpamysh» AKD. – Tashkent, 1990. – 20 p.
11. Shcherbak A.M. The names of domestic and wild animals in the Turkic languages / historical vocabulary of the Turkic languages. – M.: Institute of Linguistics, 1961. – 172 p.

Reference

1. Shiraliyev M. Baku dialect. (Baku, 1949, 250 p.) [in English].
2. Rustamov R. Quba dialect. Academy of Sciences of the AzSSR, Institute of Literature and Language named after Nizami. (B., Academy of Sciences of the Azerbaijan SSR, 1961, 281 p.) [in English].
3. Kazimov I. Comparative lexicon of modern Turkic languages. (Baku, «Taknur» publishing house, II (2010), 400 p.) [in English].
4. Guboglo M. Gagauzskaya terminologiya po skotovedstvu // Tyurkskaya leksikologiya i leksikografiya. Group in dialects of Turkish languages [Gagauz terminology on cattle breeding // Turkic lexicology and lexicography]. (Moscow, 1970, P. 217-236.) [in Russian].

5. Kononov A.N. Istoricheskoe razvitie leksika tyurkskih yazykov [Historical development of the vocabulary of the turkic languages]. (Moscow, 1961, 468 p.) [in Russian].
6. Dialectological Dictionary of the Azerbaijani language. (Baku, 1964, 480 p.) [in English].
7. Fasmer M. Etimologicheskij slovar russkogo yazyka [Etymological dictionary of the Russian language]. P.T: I-I. (Moscow, Progress, 1973, 850 p.) [in Russian].
8. Dobrodomov I.G. K etimologii marijskogo nazvaniya lotadi / “Sovetskoe finno-ugrovedenie” [On the etymology of the Mari name for a horse/ “Soviet Phippo Ugric Studies”]. (Tallin, 1970, 147 p.) [in Russian].
9. “Karşılaştırmalı Türk Lehçeleri Sözlüğü” [Dictionary of comparative Turkish dialects]. (Ankara, 1992, 502 p.) [in Turkish].
10. Tursunov S. Leksicheskie osobennosti dastana “Alpamysh” AKD [Lexical features of the dastan «Alpamysh» AKD]. (Tashkent, 1990, 20 p.) [in Russian].
11. Sherbak A.M. Nazvaniya domashnih i dikij zhivotnyh v tyurkskih yazykah / istoricheskaya leksika tyurkskih yazykov [Names of domestic and wild animals in the turkic languages / historical vocabulary of the turkic languages]. (Moscow, Institute of Linguistics, 1961, 172 p.) [in Russian].

Махира Гусейнова

Әзербайжан мемлекеттік педагогикалық университети, Баку, Әзербайжан
(E-mail: mahire.huseynova@adpu.edu.az)

Түркі тілдерінің диалектілеріндегі жылқы шаруашылығы терминдерінің интеграциясы

Аннотация. Түркі халықтары ежелден бері жылқы өсірумен айналысқаны белгілі. Жылқы лексемаларының үлкен қабаты ұрпақтан ұрпаққа, халықтан халыққа беріліп, түркі халықтарының тілі мен диалектілерінде сақталған. Бұл мақалада жылқы лексемаларының фонетикалық вариациялары зерттеледі, жылқы диалектілерінің семантикалық ерекшеліктері мен трансформациялары қарастырылады, түркі халықтарының мәдениетінде жылқы лексикасының интеграциясы мәселелері ашылады. Түркі тілдерінің салыстырмалы-тарихи лексикасы зерттелгеніне қарамастан, олардың диалектологиялық байланыстарын қарастыру, тарихи-этимологиялық аспектіде пассивті және белсенді диалектологиялық сөздіктердің дамуын зерделеу әлі күнге дейін жеткілікті дәрежеде қолға алынбаған. Мақалада мазмұндалған контексте оғыз және қыпшақ тілдерінің диалектілеріндегі жылқы лексемалары оғыз және қыпшақ тілдерінің диалектологиялық сөздіктерін әзірлеудің негізі ретінде сараланды.

Кілт сөздер: жылқы лексикасы, диалектілер, интеграция, оғыз және қыпшақ тілдері, диалектологиялық сөздіктер.

Махира Гусейнова

Азербайджанский государственный педагогический университет, Баку, Азербайджан
(E-mail: mahire.huseynova@adpu.edu.az)

Интеграция коневодческих терминов в диалектах тюркских языков

Аннотация. Известно, что тюркские народы с древних времен занимались коневодством. Огромный пласт коневодческих лексем передавался из поколения в поколение, от народа к народу и сохранился в языке и диалектах тюркских народов. В данной статье исследуются фонетические вариации коневодческих лексем, рассматриваются семантические особенности и трансформации коневодческих диалектов, раскрываются вопросы интеграции коневодческой лексики в культуре

тюркских народов. Несмотря на изученность сравнительно-исторической лексики тюркских языков, исследования их диалектологических связей разработка пассивных и активных диалектологических словарей в историко-этимологическом аспекте до сих пор изучены недостаточно. В контексте изложенного в статье раскрываются коневодческие лексемы в диалектах огузских и кыпчакских языков, как базовая основа для разработки диалектологических словарей огузских и кыпчакских языков.

Ключевые слова: коневодческая лексика, диалекты, интеграция, огузские и кыпчакские языки, диалектологические словари.

Information about author:

Mahira Huseynova, doctor of philology, professor, Dean of the Philology faculty, Azerbaijan State Pedagogical University, Baku, Azerbaijan.

Автор туралы мәлімет:

Махира Гусейнова, филология ғылымдарының докторы, профессор, филология факультеті деканы, Әзербайжан мемлекеттік педагогикалық университеті, Баку, Әзербайжан.

Сведения об авторе:

Махира Гусейнова, доктор филологических наук, профессор, декан филологического факультета, Азербайджанский государственный педагогический университет, Баку, Азербайджан.