A VIEW TO THE LEXSICA OF NAKHCHIVAN DIALECT IN THE CONTEXT OF TURKISH LANGUAGES

Abstract. The article has been devoted to the linguistics investigation of some words belong to lexical Nakhchivan dialect of Azerbaijan language. Those lexical units has been comparative investigated with the ancient written monuments and different dialects and accents of our language. Result of the investigation it is proved that Nakhchivan accent attracts attention for its rich lexical. There many interesting lexical units exist here which are connected with the life of the region’s people. Learning of those lexical units by linguistics aspect gives opportunity to get some interesting results.

Keywords: Nakhchivan, accent, lexical units, aji, research

Introduction

Nakhchivan dialects and accents have a special place among the dialects and accents of the Azerbaijani language with the richness of the lexical fund of our language. From this point of view, Nakhchivan dialect, which is included in Nakhchivan dialects and accents, also attracts attention with its richness, comprehensiveness and characteristic features of its lexicon. The lexical units used in these dialects are closely connected with the occupation, economic life and life of the population of the region. The article will analyze a number of lexical units collected from the Nakhchivan dialect.

Research

The analysis of the word egi // aji, which is used in the Nakhchivan dialect to mean "uncle's wife" and is characteristic of this dialect, is interesting. For example: Yesterday I had a bow. It should be noted that in different dialects and accents of the Azerbaijani language there are words with different phonetic content that express
this meaning. In the modern Ordubad dialect and Julfa dialects, the synonyms amjani // amidostu are used to mean "uncle's wife". The word agi is structurally simple, and the words amjani // amidostu are compound nouns, consisting of the words ami with the possessive case on the first side and cani / dostu with the suffix on the second side. There is a belief among the Turks since ancient times that a married woman is the man's back, support, confidant and companion. In other words, the use of the term "spouse" in the Turkic peoples is not accidental. In the "Kitabi-Dada Gorgud" epos, the woman that Beyray wants to marry in the "Gam Bora's son Beyrak declares his height, madam, hey" is just such a brave, intelligent and agile confidant (12, p.55). The word exists in the Derbent dialect of the Azerbaijani language in the form of amdusti // imdusti // amixatunu // imkhatuni (2, p.243) and has the same lexical meaning.

In modern Nakhchivan dialect, grain, cotton, etc. the word kuval // sack is used to mean "large, large bag" used to store. According to informants, the sack was usually woven from goat or camel hair and was very large. The word is the name of a household item in most dialects and accents of the Azerbaijani language, meaning "large, large bag" used for economic purposes. In Turkish, the word has the same lexical meaning. For example: "You ruined a sack of figs." However, in the epos "Kitabi-Dada Gorgud" the word sack is used in the sense of clothing. "...Beyrek said. "You gave me an old bandage, you took my head and brain." He found an old camel's sack, pierced it, and carried it around his neck. He drove the village crazy, drove to the wedding " (12, p. 63).

In the Nakhchivan dialect, the word shila is used to mean "food served on the second day of the wedding at the girl's house." For example, on the second day of a girl's wedding, we used to cook shila. The word shila has two meanings in most of the Nakhchivan dialects and accents: 1. A dish made from a mixture of shila and meat 2. Shila is used as a red fence cloth. The word is used in the Azerbaijani language in Agdam, Jabrayil, Goranboy and others. is used in the dialects to mean "food" (4, p. 530). In the Guba dialect in this sense there is a syllable (13, p.209), and in the dialects and accents of the western group of the Azerbaijani language there is a syllable (5, p.252). In the Erzurum dialects and accents of Turkish, the
The word *şila* (8, p. 294) “pilaf without water” has the same lexical meaning in the mentioned Nehram dialect.

The word *nurse* used in the Nakhchivan dialect to mean "a man sitting on a yoke" is also interesting. For example: I was a child when I was a child. It is known that in most dialects and accents of our language, a kotana is a person who controls two or three pairs of bulls, especially a person who rides on the yoke of the second pair of bulls and regulates the pulling of a pair of bulls in front and on the branch. The word is found in the form of hodakh (3, p.287) in Daralayaz dialects, hodakhchi in western dialects and accents (5, p.247), hodakh // hodakhchi (4, p.226) in Barda, Gadabay, Goranboy, Tovuz dialects. It should be noted that the word something is typical for this region.

The linguistic analysis of the word *sirikhli*, which is a type of clothing made of thick fabric to be worn at work in Nakhchivan dialect, is also interesting. For example, a thick layer protects well from the cold. Informants note that a relatively hard and thick fabric is chosen for sewing. Wool and in some cases cotton are collected between them. Then the quilt is sewn with a handle and needle. Because it is thick and warm, it protects the body from cold or damage during work. The word *sırıklı*, which is a structural correction, is derived from the verb *sırımaq*. Lexical suffixes -q and noun -li are added to the root word morpheme. The word is used in the same sense in the Sheki dialect of the Azerbaijani language in the form of *enter* (9, p.174).

In the modern Nakhchivan dialect, the word *charqad* is used to mean "clothing used by women to cover their faces and bodies." For example, a wife should not leave the house without a wheel. In the dialects of Sirab and Gahab villages of Babek region, the words marfaj and sheets are used in this sense. The word marfash (2, p. 389), found in the Baku and Ordubad dialects of the Azerbaijani language, is used in a different lexical sense in the form of "a specially woven item to put a blanket inside."

The linguistic analysis of the word *agzisuyukh* used in the Nakhchivan dialect to mean "a person who does not keep secrets" is also very interesting. For example: Abi Gafar was a bad-mouthed man. Mouthwash is structurally complex and is
composed of affiliated mouth and mouthwash components. Let's focus on one fact.
In our modern dialects and accents, expressions such as "liquid, liquid man, liquid" are used in the sense of "quick-witted, easily deceived, naive man." In our opinion, the word "dilute" is a phonetic variant of the word "dilute". In various dialects and accents of our language, the expression "a man who does not keep secrets" is also used, which is a bit unethical. It is no coincidence that there is a figurative aphorism among the people that "a man should have a character".

The word *yuyrakh* used in the modern Nakhchivan dialect to mean "nanni, beshik" also attracts attention. According to the information we received from the informants, the heart was made of sicim and palaz. For example: Yuyrakh, if he didn't have a cradle, we would fix it, put the children to bed, yelliyakh'. This lexical unit is found in the Gabriel dialects in the sense of "cradle, nanni". It should be noted that the word "walk" is derived from the verb "to run - to run, to move", which is a phonetic variant of the verb to walk. The verb to walk (in our opinion, it is a phonetic variant of the verb to walk) is also found in the Aza village dialect of the Ordubad dialect. This word in the sense of "to move" (2, p.249) is also used in Zangilan, Alibayramli dialects and accents.

In the Nakhchivan dialect, the expression *erjil ushag* "naughty, whimsical, affectionate child" is used. For example, our grandson does not stand still. In Nakhchivan dialects and accents, the expression "jabal usakh" is also found in this sense. It is interesting that this lexical unit "Kitabi-Dada Gorgud" was developed in the same sense in the form of erjal in the epics. “.... Your son has lost his temper. He took forty young men. He marched over the thick Oguz. He took it wherever it was beautiful ...” (12, p. 37).

The words *hubru* and *khumru* used in the Nakhchivan dialect to mean "village, hut" are also interesting. For example, when we were children, we used to go to Hubru. Hubru was a seldom-heard word, meaning "village, alachikh." In the dialects and accents of the Azerbaijani language, words such as oba, obachilik, alachikh are used in this sense. In this sense, ova, ovet in Erzurum dialects and accent of Turkish (8, p.250), oba-chadir in Kastamonu dialect (7, p.244), alachu in Mahmud Kashgari's "Divanulugat it turk" (10, p.18) and oba (10, p.421), avul in the Turkmen dialect (1, p. 12), the
word aul is used in most Central Asian Turkic dialects. It should be noted that the word alachiq is expressed in the epos "Kitabi-Dada Gorgud" with the words "arrogance": If the arrow landed on the ground, he would immediately sew it up. Beyrak khan shot an arrow inside and planted a necklace at the bottom ..... "(12, p. 57).

The word hera, which means "empty, uncultivated raw land" used in agriculture in the Nakhchivani dialect, also attracts attention. For example: B yer yer ha: b gelesi: l shumnanacax. The word is used in other dialects and accents belonging to the Nakhchivani group in the form of khora // khiza // khara // harabash (6, p. 228) in the sense of “empty space between the plowed field”. The word is found in the Chambarak dialect of the Azerbaijani language in the form of khishdakh (11, p. 249), in the dialects of Jabrayil, Borchali, Gazakh, Tovuz (3, p. 242), in the same sense. The word Hara has a homonymous character in the Julfa, Kurdamir, Jalilabad dialects of our language and also means a niche, a shelf, a row, a row, a large saw (3, p.221).

One of the lexical units of interest in modern Nakhchivani dialect is the word acra. For example, when making carrots, we add flour to the flour instead of fermenting it. This meaning is expressed by the words balata // bilata in the dialects of Boyahmed, Teyvaz of Julfa region, Tivi village of Ordubad region. In other dialects and accents of the Azerbaijani language the word khamra // khamira, ajikhamra // ajikhamra, ajikhamra, haxxamra, khamir maya, in the Turkmen language maya // khamir maya, in the Turkish dialect of Van achihamur // hamurmayasi fell in love with the language; in the Kazakh language it is expressed by the words ashykty (2, p.28). The use of expressions in modern Julfa dialects such as "the dough is ripe, the dough is bitter, the dough is sour, the dough is sour" is interesting in terms of substantiating the above explanations.

Conclusion:

In conclusion, it should be noted that in the modern Nehram dialect, words related to various areas of dialect lexicon attract attention with their richness. It is difficult to talk about all of them in one article. The vast majority of lexical units existing in the studied dialect and involved in the study in the article are of national origin and form one of the important layers of the rich all-Turkic lexicon. An ethnolinguistic analysis of such words from the point of view of modern linguistics...
allows us to reveal a number of interesting facts. The study of these words from the national point of view, in the context of all-Turkic culture and linguistics, proving their connection with our people and this land, shows that today it is an important source that can adequately respond to baseless Armenian claims against our territories. Research and analysis prove that the words learned are undoubtedly related to the region and are an important part of the national-spiritual culture and dialect lexicon of our people.

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