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**LEXICAL AND GRAMMATICAL FEATURES OF KINSHIP TERMS IN AZERBAIJANI DIALECTS****ЛЕКСИЧЕСКИЕ И ГРАММАТИЧЕСКИЕ ОСОБЕННОСТИ ТЕРМИНОВ РОДСТВА В АЗЕРБАЙДЖАНСКИХ ДИАЛЕКТАХ****OZARBAYJON DIALEKTLARIDA QARINDOSHLIK ATAMALARINING LEKSIK VA GRAMMATIK XUSUSIYATLARI****Roya Kahramanova** 

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**Annotatsiya**

Maqolada ozaybayjon tilining turli lahjalaridagi dialektologik materiallar asosida qarindoshlik atamalarining fonetik tuzilishidagi farqlar, morfologik shakllari va semantik nozikliklari tahlil qilinadi. Turli hududlarda bir xil ma'noni ifoda etuvchi so'zlarning fonetik variantlari hamda faqat o'sha mintaqaga xos bo'lgan noyob qarindoshlik atamaları qiyosiy tarzda keltiriladi. Bu yondashuv o'zbek tilining lahjalari boyligi va tarixiy-madaniy kontekst bilan bog'liqligi nuqtai nazaridan muhim ilmiy xulosalarni beradi. Shuningdek, qarindoshlik munosabatlarini ifoda etuvchi turkcha ildizli so'zlarning qadimgi til qatlamlari bilan bog'liqligi ham ko'rib chiqiladi. Tadqiqot natijasida aniqlanishicha, bu atamalar nafaqat oila va jamiyat ichidagi munosabatlarni aks ettiradi, balki xalqning ma'naviy qadriyatlar tizimini, tarixiy xotirasini va ijtimoiy tuzilmasini ham ifoda etadi.

**Аннотация**

В статье на основе диалектологического материала, собранного из различных говоров азербайджанского языка, анализируются фонетические различия, морфологические формы и семантические оттенки терминов родства. Представлены сравнительные данные о фонетических вариантах слов с одинаковым значением, употребляемых в разных регионах, а также уникальные термины родства, характерные только для отдельных местностей. Такой подход позволяет получить важные научные результаты в контексте богатства азербайджанских диалектов и их связи с историко-культурной средой. Кроме того, рассматривается связь терминов родства тюркского происхождения с древними слоями языка. Результаты исследования показывают, что данные термины отражают не только внутрисемейные и общественные отношения, но и духовные ценности народа, историческую память и социальную структуру.

**Abstract**

Based on dialectological material collected from various dialects of the Azerbaijani language, this article analyzes the phonetic differences, morphological forms, and semantic nuances of kinship terms. Comparative data are presented on phonetic variants of words with identical meanings used in different regions, as well as unique kinship terms specific to certain localities. This approach provides valuable scientific insights into the richness of Azerbaijani dialects and their connection to the historical and cultural environment. Furthermore, the study explores the relationship between Turkic-origin kinship terms and the ancient layers of the language. The findings demonstrate that these terms reflect not only intra-family and societal relationships but also the spiritual values of the people, historical memory, and social structure.

**Kalit so'zlar:** ozaybayjon lahjalari, qarindoshlik atamaları, turkcha ildizli so'zlar, morfologik xususiyatlar, fonetik variantlar.

**Ключевые слова:** азербайджанские говоры, термины родства, слова тюркского происхождения, морфологические особенности, фонетические варианты.

**Key words:** Azerbaijani dialects, kinship terms, Turkic-origin words, morphological features, phonetic variants.

**INTRODUCTION**

Lexical units of Turkic origin which express kinship relations, are widely found among the dialect words used in the dialect regions of the Azerbaijani language. When these words are analyzed from the phonetic, lexical and semantic points of view and examined in connection with the ethnic past of the people, it becomes clear that they are of special importance. Terms related to kinship are abundantly represented in the lexical system of Azerbaijani dialects and have

characteristic features from an ethnolinguistic point of view. For example, the term “uruk” belonging to the ancient Turkic language is used in the Megri dialect as “urukh” and in the Bilasuvar, Goychay, Gakh and Sabirabad dialects as “uruğ”, meaning “generation” (1, 391; 2, 519). These phonetic differences (k-x-ğ) not only indicate the adaptation of the word in different dialects but also indicate the path of its historical development.

### LITERATURE REVIEWS AND METHODOLOGY

Although lexical units of Turkic origin expressing kinship relations among dialect words used in the dialect regions of the Azerbaijani language are widely encountered, and although the characteristics of such dialects have been studied in general and in various fields of linguistic research, the meaning of their use in written historical monuments and modern dialects belonging to the Azerbaijani and Turkic languages has not been subjected to a systematic and extensive comparative analysis, and large-scale research works on this topic have practically not been written. The article mainly uses the descriptive method, the comparative method in comparing linguistic facts related to related Turkic languages, and the structural analysis method in discussing the phonetic composition of lexical units.

### CONCLUSION AND DISCUSSION

After the differentiation of modern Turkic languages, more attention is paid to the similarity of phonetic and stylistic features, rather than the meaning and usage of dialects and dialects in ancient written literature. The words that express a kinship relationship in our language, which have been used from ancient times to the present day, and the words that have the same meaning in Uyghur Turkish and exist as synonyms in some other dialects of the Azerbaijani language, have been studied from the etymological and linguistic point of view.

#### 1. Lexical and grammatical features of kinship terms in Azerbaijani dialects

The mentioned lexical unit occupies a special place not only within the language system, but also in the historical and cultural context. Thus, this word was formed on the basis of the Altai Turkic languages and went down in the history as the name of the city “Uruk” in the Sumerian language about 5000 years ago. That city located on the territory of the ancient state of Arratta meant “the place where the descendants of Arratta settled” (3, 36). Linguist B. Khalilov presented examples of the use of the word “uruğ” in the meaning of “generation-relative” in Ahmad Yasevi’s “Divani-hikmet”, ancient Turkic written monuments, Mahmud Kashgari’s “Divan” and “Manzum Oghuzname” and gave etymological analyses of the meaning and origin of this word (4, 125-126).

In our opinion the researcher's assumption that the word "urugh" is of the same origin as the word "urı" based on the ideas of Mahmud Kashgari is not based on sufficient scientific grounds. We believe that the root "urugh" is the original basis of the word "urugh" and the suffix "-ugh" added to this root acts as a morpheme that gives the meaning of belonging from ancient times. As one of the evidences supporting this idea, information contained in Sumerian clay inscriptions dating back to the times before our era - approximately 5000 years ago - can be cited. The city of "Ur" mentioned in those sources and located in the Ilichayarasi region once again proves the antiquity and historical depth of this word. The name "Uruk", formed as a result of the addition of the ancient suffix "uk" to the root "ur" here, means "the place where those belonging to the Ur descendants live" (5, 59).

Language is not only a means of communication but also a carrier of historical, ethnic and cultural identity. Etymological and semantic analysis of words, especially those denoting kinship relations, allows us to understand more deeply the stages of the formation and development of the language as well as the socio-cultural structures of its speakers. For example, the term “uruğ” found in Turkic languages does not only mean “generation”, “lineage” but also has a broad meaning expressing tribal and ethnic affiliations. The analysis of such words in a historical context demonstrates how closely the language is connected to the past (3, 145).

Ethnolinguistics is an important field of study in this regard. It examines how language reflects the worldview, customs and social structures of ethnic groups. How and in what contexts terms such as “Urüğ” were used in various Turkic tribes reveals the importance of these words not only as lexical units but also as expressions of collective memory and identity. The use of these or similar words in Turkic runic inscriptions and Orkhon-Yenisei monuments confirms the role they played in ancient Turkic society.

## TILSHUNOSLIK

From the perspective of historicity such words not only carry traces of the past but also played an important role in establishing relations between different cultures. The concept of "Urugh" is observed not only in the Turkic world but also in other Altaic languages and ancient Asian civilizations with parallel forms. This also shows that the evolution of language units is an integral part of universal cultural processes. Thus, the study of kinship terms is important not only from the point of view of linguistics but also for the fields of anthropology, history and cultural studies.

In the long period of time before the formation of the Azerbaijani colloquial language, a large number of compound words also existed in the Turkic languages and their dialects, and one of these compound words is the lexical unit with a complex structure "urukh – turugh". In Mahmud Kashgari's "Divan", he showed that the word "urugh" means "grain, seed, pill" and the word "turugh", created by adapting it, means "relative" (6, 608; 7, 133). The historical dialectologist E. Azizov showed that the pair word "urukh – turugh" is used in the Aghdam, Shusha, Shamakhi, Baku dialects and dialects of the Azerbaijani language in the meaning of "generation", in the Aghjabedi village dialects in the meaning of "much-born" and in the words "urughlu" (Baku), "urughcul" (Gedebe) which are formed from the word "urugh", in the meaning of "relative", "born not barren" (8, 735). In the Aghjabedi village dialects, the pair word "urugh" is used in the form "urugh – urugh". In our opinion this form is older and existed in the same form until the formation of the Azerbaijani vernacular (5th century) and until the Kashgari period, the addition of the element "t" to the beginning of the second component of the pair word "urugh" occurred as a result of the influence of dialects, probably Oghuz dialects.

As one of the Turkic words characteristic of the dialect and dialect lexicon of the Azerbaijani language and indicating kinship, the lexical unit "aba" is used in the phonetic composition "ata" in the Tabriz and Gakh dialects of our language, "abay" in the Chambarek dialect means "elder sister" and in the same form in the Sheki dialect in the meanings of "Lezgi woman" and "aunt" (12, 13). It is known from Mahmud Kashgari's dictionary that in the Middle Ages the meaning of the word "aba" was typical for the Tibetan language, and the meaning of "ana" for the Oghuz languages, and even in the language of the Karlig Turkmens the word "aba" was used in the phonetic variant "apa" to express the meaning of "ana" (7, 113). Kashgari also recorded the homonym variant of the word "aba" and showed that it meant "bear" in the Kipchak language (6, 14). The phonetics of the word "aba" (b-p consonant transition) shown by Kashgari has been preserved in modern Kazakh and Uzbek Turkic languages in the meaning of "elder sister" (10, 2-3). In other Turkic languages, the word "aba" is used as "abla" and expresses the same meaning (10, 2-3). Bashir Ahmadov assumes that the word "aba" is a modified form of the ancient personal name "Hevva" reflecting the meaning of "ara" and in our opinion this assumption seems reasonable. Without falling into formalism, it can be assumed that in ancient Turkic languages and dialects the word "aba" may also be an inverted form of the word "baba" used in the meaning of "father" because when the word "baba" is inverted, the consonant "b" at the beginning of the word is dropped and the form "aba" is simply obtained.

The lexical unit "baba" of ancient Turkic origin, used in the Bashkechid and Fuzuli dialects of the Azerbaijani language, means "father" in these regions (17, 75). Historically from very ancient times to the present day, the term "baba" has mainly encompassed the concept of "father of a child's parents. "This word along with other family and kinship terms such as "bibi", "nene", "baba", "lale", "gaga // gagha // cici // cidji // ana" and so on, is included in the range of lexical units formed as a result of repeating one syllable twice. The use of the word "baba" in the sense of "father" which is specific to the Bashkir and Fuzuli regions also forms a phonetic and semantic parallel with other Turkic languages. The forms "baba", "dede" in Turkish Turkish and Uyghur Turkish; "ata // atay" in Bashkir, "ake // ata" in Kazakh, "ata" in Kyrgyz, "ata" in Uzbek, "äti // ata" in Tatar, "kâka" in Turkmen and "ata" in Uyghur demonstrate this parallelism (10, 42–43).

The variants "dede" and "ata" that have the same meaning in Uyghur Turkish also exist as synonyms in some other dialects of the Azerbaijani language. Thus, the form "dede" is used in the meaning of "father" in the Chambarek, Deralayaz and Kalinino dialects while the word "baba" also gives the same meaning in the Chambarek and Kalinino dialects. In the Iraqi-Turkman dialect, it is used in the meaning of "father" (1, 121; 9, 356). The lexical unit "dede" which means "father" in

Turkish is used with the phonetic forms “baba” in Azerbaijani Turkish, “Olatay // babay // kartiy // babakay” in Bashkir Turkish, “ata // ata – baba” in Kazakh, “chokh ata” in Kyrgyz, “baba // buva” in Uzbek, “babay // devüti, kart // uti” in Tatar, “ata // baba” in Turkmen, and “buva // chokh ata” in Uyghur Turkish (10, 152–153).

These facts show that words denoting kinship such as “baba” and “dede” have a parallel development line with deep roots among Turkic languages not only in phonetic terms but also at the semantic and ethnographic levels. Their preservation in different forms in different regions allows us to trace the historical and linguistic unity of Turkic languages and also reveals the role of cultural factors in the development of the language.

The Turkish words “kayınana” and “kayınata” that indicate kinship in our language have been used from ancient times to the present day. The meaning of both words which have a complex structure is “relatives of the bride”. The word “kayın” used in modern Azerbaijani language was used in Turkic languages in the form of “kayın” during the Kashgari period, meaning “relative-brother” and the word “ata” means “to give a name, to give a nickname” (7, 106). The word “kayın // gayın” which appears in the first component of the word “gaynana // gaynene” in the Middle Ages in Turkic languages along with the meaning of “kadin // gadin” also meant “wife”, that is, “wife's mother”. In our opinion, the word “gaynata” means “stepfather” and the word “gaynana” means “stepmother”. In the dialects and shive areals of the modern Azerbaijani language, the word “grandmother” is used in the sense of “mother” (4, 58). V.V. Radlov noted that the word “kain ata” (father-in-law) means “mother of the wife” in the Altai, Kyrgyz and Ottoman languages (11, 35).

### CONCLUSION

Although the Turkic words included in the dialect layer of the Azerbaijani language and expressing kinship relations have undergone certain changes in grammatical and phonomorphological aspects, in most cases they have preserved their original meaning and sound composition. Such phenomena in dialect phonetics may be related, on the one hand, to the preservation of the features of the ancient Turkic language, and on the other hand, to the parallel development of the language units of various ethnoses that participated in the formation of the nation.

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