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ARCHAISMS AND DIALECTAL ELEMENTS IN THE LANGUAGE OF ASHUG POETRY (BASED ON THE MATERIAL OF AZERBAIJANI AND TURKISH LANGUAGES)

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Abstract. The article is devoted to the study of linguistic characteristics of the Ashug poetry of the Turkic peoples, with an emphasis on archaisms and dialectal elements in the languages of the Azerbaijani and Turkish traditions. Ashug poetry is an oral folk art form in which the content, style and language are closely related to the historical development of Turkic societies. Based on examples from the oral and fixed traditions of Ashug works, the functions of archaic lexemes and dialectisms, their role in reflecting cultural memory, regional identity and stylistic originality are analyzed. The mechanisms of preservation of archaisms in the oral tradition, the influence of dialects on the poetic language, as well as the comparative perspective between Azerbaijani and Turkish Ashug poetry are considered. The main conclusions show that archaisms and dialectal elements are not only a linguistic phenomenon, but also a bridge between history, ethnography and art form.

Key words: Ashug poetry, archaisms, dialectisms, Azerbaijani language, Turkish language, oral tradition, Turkic poetry.

Introduction. Ashug poetry is an ancient oral form of folk artistic speech of the Turkic peoples (Azerbaijanis, Turks, etc.), combining melodic performance, narration and poetic word. The Ashug tradition is an important cultural phenomenon that has survived to the present day in both Azerbaijan and Turkey. Ashug creates not only artistic content, but also forms a special linguistic style rich in dialectisms, archaisms and regional linguistic features. Archaisms are obsolete words and expressions that have lost their relevance in the modern literary language, but remain in special styles or regional varieties of the language. Archaism serves as a stylistic marker, enhancing the historical flavor and cultural depth of the text.

Ashug poetry is one of the most striking and significant elements of the traditional oral culture of the Turkic peoples, which is especially flourishing among Azerbaijanis, Turks, as well as other Turkic and Caucasian peoples. It embodies the rich heritage of folklore, musical traditions, as well as the specific philosophy and worldview of the people. An important part of the Ashug tradition is the interaction of language, music and poetry, thus creating a complex and multi-layered cultural form.

Ashug poetry has deep historical and cultural roots in Azerbaijan. In its classical form, it appeared at the turn of the XI–XII centuries in rural areas, but reached its heyday in the XVI–XVII centuries, becoming an integral part of folk culture. The Ashugs in Azerbaijan, like the wandering poets and musicians of other nations, played an important role in spreading folk legends, historical stories, and even political satire.

Famous Azerbaijani ashugs, such as Hasen-Zade (mid-16th century) or Mahsum-Guli (17th century), created not only poems, but also epics describing the most important historical events, battles and love. It was an important means of propaganda and education among the people.

On the other hand, at that time, archaisms and dialectisms were of particular importance for poetry, which were used to enhance the emotional coloring of works and the connection with folk traditions. Unlike the official literary languages, the Ashug language was imbued with folk speech, which made

it possible to preserve the specifics of local dialects and vocabulary. This has also made Ashug poetry an important tool for cultural identification.

The study of archaisms and dialectisms in the language of Ashug poetry requires a broader understanding of these lexical categories and their role in language development. Archaisms and dialectal elements are two key aspects that largely determine the stylistic uniqueness and cultural significance of the Ashug language. Understanding these terms and their functions helps to reveal more deeply the poetic language of the Ashugs and to understand the mechanisms of preservation of traditional oral literature (Jafarova, 2018).

Archaisms are obsolete language elements that have fallen out of active use in modern language, but persist in certain styles or genres. In the language of folk poetry, including Ashug, archaisms play an important role, allowing them to preserve historical depth and reflect the features of the ancient language and culture.

Archaisms can be lexical, phonetic, morphological, and syntactic.

Lexical archaisms are obsolete words and expressions that have fallen out of use, but remain in a poetic context (for example, words denoting ancient professions, elements of culture or everyday life). Phonetic archaisms are changes in the sound of words that were characteristic of old forms of language (for example, the preservation of old vowels or consonants).

Morphological archaisms are ancient forms of word formation and declension that are not used in the modern language. Syntactic archaisms are old sentence structures that were common in the classical language, but have lost popularity in everyday speech. In the context of Ashug poetry, archaisms play several key roles:

It plays a stylistic role, giving the work an antique touch and creating an atmosphere of the past. The function of cultural memory, preserving ancient words and expressions that become a kind of “memory” of peoples. Semantic load, introducing additional meanings into poetry, which are perceived in the context of the historical or mythological past.

An example of lexical archaism in Azerbaijani Ashug poetry:

“Alçah” (descendant, descendants) is a word that is no longer found in the modern language, but in Ashug poetry it is often used to express an idealized attitude towards the native land, ancestors and historical memory.

Dialectisms are linguistic elements characteristic of certain dialects or regional variants of a language, which may include lexical, phonetic, morphological, and syntactic features inherent in local language variants.

Dialectisms occupy a special place in the language of Ashug poetry, as they not only help to enhance the expressiveness and imagery of the text, but also serve as an important cultural indicator, reflecting the local identity, geographical affiliation and social status of the speaker.

Dialectisms can be lexical, i.e. words specific only to certain regions or groups; phonetic, i.e. differences in pronunciation of words in different parts of the country; morphological, reflecting the peculiarities of declension, conjugation, and word formation; syntactic, which includes specific constructions of sentences and phrases. An example of dialecticism in Azerbaijani Ashug poetry:

“Xəndəx” (big pit) – this word was used in certain regions of Azerbaijan and could be perceived as a dialectal expression.

In Ashug poetry, dialectisms are often used to:

Creating a regional flavor by emphasizing the features of a particular region or area. Emphasizing the folk nature of poetry, since Ashug poetry expressed the folk spirit to a greater extent than official literary traditions.

The functions of enhancing emotional coloring – dialecticisms give the work a more lively and organic sound, reflecting the folk speech. Although archaisms and dialectisms are different phenomena, they are closely intertwined in the language of Ashug poetry. Archaisms, as ancient elements

of language, preserve the mythological, historical and philosophical depth in the works, while dialectisms reflect folk and regional peculiarities, giving the works a lively sound. The combination of archaisms and dialectisms makes it possible to preserve and transmit cultural heritage through language and poetry, ensuring continuity between generations. Enrich the imagery and emotional richness of the works, creating a unique style and atmosphere. To reflect the folk spirit in the language, which allows listeners or readers to feel not only the poetic beauty, but also the connection with tradition, history and nature.

As a result, the combination of these two linguistic elements allows Ashug poetry to be deeply national and universal at the same time. This combination contributes to the fact that Ashug poetry not only conveys important social and cultural values, but also serves as an important link between the past and the present.

The purpose of the study. The purpose of the article is to show the role and significance of archaisms and dialectisms in Turkic linguistics.

Analysis of the latest relevant research and publications. Modern research, such as the work of F. Jafarova (Jafarova, 2018), M. Gasimli (Gasimli, 2008), Z. Korkmaz (Korkmaz, 2009), as well as the works of famous researchers of Turkish folk poetry A. Dundes (Dundes, 2008), emphasize the importance of studying archaisms and dialectisms in the context of folk poetry. These studies help to identify the lexical features of various geographical and cultural groups, as well as to show how the language system changes in the context of oral tradition.

Azerbaijan and Turkey are actively exploring not only the lexical and phonetic features of Ashug poetry, but also the influence of dialects on the forms and meters used in poetry. Archaisms and dialectisms in such works provide an opportunity to understand how language serves as a living reflection of the cultural, social and historical realities of each period.

Dialectisms are lexical and grammatical elements characteristic of certain regional dialects or dialects. In oral poetry, dialectisms serve as markers of locality, strengthen the connection with the vernacular and enhance the expressiveness of artistic expression. In the traditions of open folk art, it is through dialectal features that the regional spirit of poetry is transmitted.

Azerbaijani Ashug poetry is an integral part of the folklore heritage, combining the genres of *gereyli*, *goshma*, *tajnis* and other meters characteristic of folk art.

The language of Ashug poetry is traditionally based on folk speech, enriched with regional elements, which often preserve archaic words and expressions that have fallen out of active use in the literary language, but live in oral creativity.

Presenting main material. In the Turkish popular poetic tradition, *ashug/ashık* occupies an important place as a performer of poetry and music. Poetic forms include *hikâye*, a combination of prose narrative and song poetry.

Turkish Ashug poetry also retains elements of folk speech, including dialectisms and archaisms, especially in regional variants of the language. This reflects the diversity of modern Turkish dialects and the historical influence of the medieval linguistic tradition.

Lexical archaisms in the language of Ashug poetry play an important role, because they not only serve as a stylistic tool, but are also an important component of the cultural and linguistic identity of the Turkic peoples. These words and expressions, which have been ousted from active use in the modern language, are preserved in the folklore tradition, especially in such a genre as Ashug poetry. They allow you to create a special atmosphere reflecting the historical and cultural specifics of different eras, and also function as “living monuments” of bygone times.

In Ashug poetry, lexical archaisms are often found, i.e. words that have lost their popularity in the literary language, but remain in the stable repertoire of traditional poetry.

Examples of such words are recorded in a study on the archaisms of Nakhchivan dialects reflecting the ancient forms of the Turkic lexicon (typical archaisms: *alchakh*, *yey*, *eppek*, etc.). (Gunay, 1999)

Archaisms are used by Ashugs purposefully to create a historical and emotional effect, enhance the musicality of the verse and connect with tradition. They also serve as markers of the oral origin of the work. Archaisms are language elements that have become obsolete as a result of natural language development, but continue to be preserved in specialized styles such as literature, folklore, and poetry. In the context of Ashug poetry, archaisms perform several functions:

Stylistic function – they create a special poetic style, enhancing the emotional perception of the text.

Cultural and historical function – archaisms in the Ashug language are often traces of ancient forms of the language, preserving traditions and cultural features of past eras. Aesthetic function – in combination with the melody and rhythm of poetry, archaisms enhance its sound and imagery, giving the work a special flavor and depth (Reinhard, Reinhard, 1984).

In Ashug poetry, archaisms not only serve as a link between the past and the present, but also perform an important figurative function. Unlike ordinary colloquial speech, where archaisms can be incomprehensible or cause a feeling of obsolescence, in the context of poetry they act as elements bearing deep symbolic and metaphorical meanings.

In the Azerbaijani tradition, Ashug poetry makes extensive use of archaisms, which are often associated with everyday life, nature, mythology, and social structures characteristic of the past (Akhundov, 2007; Aliyev, 2019). Examples of archaisms found in the Azerbaijani Ashug language:

“Qaraçöp” (black piece of land, an obsolete word for poor land) – was used in poetry to describe the condition of poor peasants or rural poverty.

“Yelkan” (sail) – this word is not used in modern language, but in Ashug poetry it symbolizes the desire for freedom, the flight of thought.

“Eşk” (passion, love) is an old word for expressing a deep, often tragic feeling of love, which is often found in works about idealized love.

“Baz” (square, market) – in the old days, the word was used to refer to the main square or trading place in the village.

These archaisms create a special space where the language of poetry intersects with the historical reality of the past, through which the folk memory of former times is transmitted.

Archaisms also occupy an important place in Turkish Ashug poetry, often reflecting Anatolian or Ottoman forms of language that have now virtually disappeared from everyday communication. Examples of archaisms in Turkish:

“Meğerse” (if) is an old Turkish conjunctive that is rarely used in modern colloquial language, but in poetry adds poetry and a touch of sublimity.

“Süregör” (keep going) is an ancient form for addressing or ordering, which is no longer used in Turkish colloquial speech.

“Görkem” (greatness) is an ancient word for power, grandeur, which is often found in poetry in the context of images of idealized heroes.

“Yazgi” (fate) was used in the Ottoman language to denote fate, but in modern Turkish the word “kader” is more commonly used.

The use of these archaisms in Ashug poetry makes it more metaphorical and symbolic, and also strengthens the sense of connection with the past, with the great tradition. There are several reasons why archaisms continue to be used in the Ashug language:

Oral and traditional – Ashug poetry has always been transmitted orally, and it was through the oral tradition that the preservation of archaisms and dialectisms proved possible. In this context, archaisms serve as cultural heritage, preserving words that otherwise might have been forgotten.

Emotional saturation – archaisms are usually more expressive and meaningful than their modern counterparts. Inserting old words into the text allows you to achieve the desired emotional coloring, which is an important element of poetic speech. Romanticization and mythologization of the past –

archaisms are often used to create images related to myths, legends and the history of the people. For example, love in the works of the Ashugs is often depicted as tragic, sublime, which also requires an appropriate lexical apparatus.

Stylistic purpose – the use of archaisms helps to distinguish the poet's speech from ordinary language, giving the work a certain poetic distance and authenticity.

Archaisms in Ashug poetry are not random elements, their choice is always determined by a specific poetic task. These words, as a rule, have a symbolic meaning that enhances the images used in the work. For example, archaic words related to nature, such as “bulbül” (nightingale) or “gül” (rose), are often used in poetry to create images of beautiful and tragic love.

In addition, the use of archaisms contributes to the preservation and transmission of the cultural code of the people. This allows each generation to feel their unity with their ancestors, as well as to maintain a living connection with the traditions and origins of their culture.

Dialectisms are phonetic, morphological, or lexical elements typical of regional dialects. In the Ashug tradition, phonetic features of pronunciation of regional words and stable local expressions are often recorded.

A study comparing dialect words in the Ashug poetry of Goych shows how the linguistic environment of a particular region affects the formation of a poetic language (Kılıç, 2009).

Both traditions preserve the Turkic basis of the language of Ashug poetry, which contains ancient Turkic roots, dialectisms and archaisms due to the oral established poetic tradition (Başgöz, 1973).

In the Azerbaijani tradition, archaisms and dialectisms often reflect the influence of the regional dialects of the Caucasus, preserved in oral speech.

In Turkish poetry, dialectal elements more often reflect Anatolian dialects, as well as the historical development of the Turkic language in Anatolia, which is manifested in the selective use of ancient forms and local words.

An example of an analysis of a poem where archaism enhances the emotional mood, and regional words emphasize the local coloring of the traditional narrative.

The study of archaisms and dialectisms in Ashug poetry allows:

Reconstruct the historical layers of the Turkic language.

To understand the mechanisms of preservation of traditional speech in oral genres.

To analyze the influence of folk speech on the literary tradition as a whole.

Conclusion. Archaisms and dialectal elements in the language of Ashug poetry play a key role both in expressing artistic content and in conveying the cultural memory of the people. They emphasize the historical depth, regional identity and aesthetic value of folk art in both Azerbaijani and Turkish traditions. Such research strengthens the understanding not only of the language, but also of the mechanisms of the oral literary tradition of the Turkic peoples.

Lexical archaisms in Ashug poetry are not only lexical elements, but also the most important cultural markers. They serve as a link between different eras, reflecting the historical and cultural development of the people. Through these archaisms, Ashug poetry retains depth and authenticity, while creating a unique style that draws attention not only to the beauty of the language, but also to the importance of preserving cultural heritage.

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