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THE PROCESS OF THE FORMATION OF LEXICAL-SEMANTIC AND MORPHOLOGICAL FEATURES OF ARCHAIC WORDS IN TURKISH

Summary. Archaisms are of great importance not only from a linguistic perspective but also in terms of understanding a nation's history and culture. Accurate study of archaisms plays a significant role in the analysis of historical texts and classical literature. Archaisms contain valuable information related to the past lifestyle, customs, and traditions of a people. As expressive tools of literary style, they hold a special influence in literary works. The use of archaisms enhances the artistic strength of a piece and helps create the atmosphere of ancient times. They are valuable examples preserving the historical layers of the language. Studying them means properly understanding the history of the language. In addition to showcasing the richness of the Turkish vocabulary, they contribute to the comprehension of a nation's spiritual identity.

This article investigates the lexical-semantic and grammatical features of archaisms, analyzing archaic sounds, suffixes, and words. It emphasizes that four main types of archaisms have formed in the Turkish language – lexical, phonetic, morphological, and semantic – and supports this with examples. Although many borrowed words from Arabic, Persian, and European languages still have equivalents today, they have not completely disappeared from active vocabulary. The fact that most of them still retain considerable functional usage is illustrated with concrete examples.

The archaization of words in a language is closely related to the language's internal rules and historical development process. It is not correct to regard archaisms as entirely obsolete. Even though archaic words are old, they do not completely disappear; they maintain their vitality in certain styles of language, particularly in literary and academic texts. Just as some words emerged during specific historical periods due to socio-economic and political processes, over time, they also change according to the needs of the new environment. In these historically-driven changes, many objects and events change or cease to exist. Such outdated words are classified as historicisms. Historicism terms are categorized by fields and can refer to units of measurement, official titles, clothing, tools, or the generalized names of people from various social classes.

Words like “yeniçeri” (janissary), “tekfur” (Byzantine ruler), “otag” (tent), “devşirme” (child levy), “timar” (land grant), “Divani-tuğra”, “Divani Risalet”, “Divan-ı İşraf”, “candar” (bodyguard), “alemdar” (standard-bearer), “çaşnigir” (taster), “abdar” (water bearer), “cülus” (ascension), “emiri-şikar” (chief hunter) in Turkish have undergone such changes, were used during specific periods, and are now considered historicisms as they have fallen out of active usage.

The article also analyzes archaic words found in reduplications and dialects in Turkey Turkish, thereby reinforcing the notion that the process of word archaization in language is a natural and valid one.

Key words: lexicology, archaisms, lexical-semantic meaning, grammatical meaning, historicisms.

Introduction. Since language is a social phenomenon, all historical events and changes in society are reflected in language. New words constantly emerge, while some words become obsolete and gradually fall out of use. The term “archaism” derives from the Greek word *archaios*, meaning “ancient.” The word *archaic* comes from *arkhaios* (first, ancient) with the suffix *-ikos*. In linguistics, archaisms can be considered the antonym of neologisms. A language's vocabulary is always dynamic and evolving. Generally, the number of new words entering the active vocabulary is always higher than the number of words leaving it. In our modern era, where scientific and technological progress is advancing rapidly, the formation and internal activation of neologisms in the language is very relevant. Conversely, the process of word archaization is relatively slow.

Research Method. The research utilizes descriptive, historical-comparative, and illustrative methods.

Relevance of the Study Archaisms are important not only from a linguistic perspective but also in understanding a nation's history and culture. Their proper analysis plays a significant role in the study of historical texts and classical literature. Archaisms contain information related to the past lifestyle and traditions of a people. They have a strong expressive power in literary works and help in recreating the aura of ancient times. They are valuable linguistic artifacts that preserve the historical layers of the language. Studying them means correctly interpreting the history of our language.

In addition to demonstrating the richness of the Turkish lexicon, they also contribute to a deeper understanding of the nation's spiritual identity.

1.1. The Process of Formation of Archaic Words

Some words are actively used during a particular time period, and later their usage narrows; sometimes they regain prominence in the lexicon with a new meaning. For example, in Azerbaijani, the word “*ismaric*” (message) was once commonly used to mean “news” or “instruction.” From the second half of the 20th century, its use declined. However, since the beginning of the 21st century, the word regained popularity with a meaning close to “message.” In recent years, while the word has re-entered the active vocabulary, its frequency of usage appears to be slightly declining.

Generally, a language's vocabulary is divided into two categories: the active vocabulary and the passive vocabulary.

– Active vocabulary consists of commonly used and universally understood words.

– Passive vocabulary includes archaic words and neologisms, which are less frequently used.

Within the group of outdated words, there are two subcategories: archaisms and historicism terms.

1.1. Examples of Archaic Words

Examples such as *arı* – pure, *uçmağ* – paradise, *ırak* – far, *ayıtmak* – to say, *damu* – hell, and *varmak* – to go are considered archaic words. It is worth noting that the word “*uçmağ*”, meaning “paradise”, has regained its vitality and is no longer considered archaic. It has re-entered the active vocabulary of the Turkish language. In modern Turkish, the expression “*Yeri uçmağ olsun*” (“May their place be paradise”) is now widely used.

1.2. Archaic Sounds and Archaic Suffixes

Among the gerund suffixes in Turkish, the archaic *-iban* gerund suffix is frequently cited as an example. This can be confirmed with examples from Heyran Khanum’s works:

*Ahü feganlar çeküben eyledim,
Göz baxuban görmedi dildarını.
(Ahü-feganlar çeküben eyledim, göz baxuban görmedi dildarını.)*
[1, p. 57]

In general, categorizing archaisms under three main groups – archaic sounds, archaic suffixes, and archaic words – provides a more accurate analytical framework.

- Archaic sounds in Turkish include phonetic changes such as:
- b-m alternation
- “nasal n” (deep/nasal N)
- k-g alternation

Examples from Old and Modern Turkish:

Old Turkic	Modern Turkish / Azerbaijani
men, min, bin	ben, mən
gönül	gönül, könül
anrı	anrı
tanrı	Tanrı

These sound changes can also be observed in some reduplicated forms. For example:

- In Turkey Turkish: “*adam madam*”
- In Azerbaijani Turkish: “*adam badam*”, often found in folk tales.

Archaic suffixes include:

- *-iban* / *-üban* → *görüben, kalkuban, deyüben*
- *-alu*² (gerund suffix): Still used in modern Turkish as *-alı/-əli* to indicate time.

o Example: “*Köye taşınalı bir yıl olmuştu.*”

However, this suffix has lost its productivity in Azerbaijani and become archaic.

- *-malu*: An old form of the necessity mood suffix. Modern equivalent: *-malı / -meli*.

- *-sar*² + personal pronouns (conditional mood):

– *okusar ben, okusar sen, okusar o*

– Today: *okusa ben, okusa sen, okusa o*

– Example from modern Turkish:

Dilden gelen elden gelse, her yoksul bey olurdu.

Köpeğin duası kabul olsa, gökten kemik yağardı.

1.3. Lexical Archaisms

The third group, archaic words, covers a broader field compared to archaic sounds and suffixes.

Examples:

1. *içre* (inside), *görset* (to show), *ayıtmak* (to say), *arkalık* (support), *imdi* (now), *pantol*

2. *ayruk* (other), *aşak* (down)

3. *depretmek* (to shake), *dürüşmek* (to strive, make effort)

Haydar Ediskun, in his work “*Dilbilgisi*”, emphasizes that the meanings of words are not fixed but variable and are influenced by societal change and cultural development. Over time, words such as:

- *yüz yazısı* (bridal makeup),
- *soygun kadın* (the woman who welcomes guests at weddings),
- *ince yemek* (wedding feast),
- *düyün saçısı* (wedding gift),
- *paçalık* (dress worn by the bride the day after the wedding) have gradually disappeared from the language.

[2, p. 93]

Other archaic words that have lost their functionality:

- *kalemtıraş* (penknife used for sharpening reed pens)
- *hattat, katib*
- *cam kırığı, izmarit, söğüt yaprağı*
- *palanga* (the courtyard where traditional theatre plays were held)

- *papara* (a type of zurna played in folk theatre)

- *maşlah* (short cloak), *hotoz, Mecidi fes, Azizi fes*

- *pelerinli çarşaf, getr, cübbe* (types of clothing)

- *hanto, talika, koçu, lando, katip odası* (types of carriages)

- *musikar, çenk, şeştar, kudüm, santur* (musical instruments)

These have gradually fallen out of use in Turkish.

[2, p. 93]

T. Afandiyeva, in “*Lexical Stylistics of the Azerbaijani Language*,” notes that archaisms are words that have lost active usage and passed from the active to the passive vocabulary. She rightly emphasizes that the concept of archaism is quite broad. In explaining lexical-semantic archaisms, using the more specific term “*archaic words*” is more appropriate.

The process of archaization is complex and occurs gradually over a long period [3 p. 227].

When a word moves from the active to the passive vocabulary, its meaning may still be understood by the older generation, but it becomes unclear to younger speakers. Sometimes, words take on new meanings over time.

For example, the word “*efendi*” is of Greek origin and once referred to a rank or title in the Ottoman court. In the 19th century, it was used as a form of address for princes, religious leaders, foreign nationals, and non-Muslims, as well as civilians. It was often placed between other official titles such as *Pasha* and *Bey*. However, after the abolition of titles and traditional forms of address in the Turkish Republic in 1934, the word “*efendi*” ceased to be used officially.

[4, p. 80]

Thus, while *efendi* has disappeared as a historical term, it has acquired new uses and has not undergone complete archaization.

This word (“*efendim*”) is used in spoken language as a form of address and acquires different meanings depending on the situation.

[4, p. 81]

1) – *Ali!*

– *Efendim!*

In this example, “*efendim*” means “*I’m here*” or “*Yes?*”

2) – *Which university did you graduate from?*

– *Efendim?*

In this case, “*efendim*” means “*Excuse me, I didn’t hear you. Could you please repeat the question?*”

3) – *He was quite an “efendi” man.*

Here, “*efendi*” carries the meaning “*polite*”, “*courteous*”, or “*well-mannered*.”

As can be seen, the word “*efendim*”, which had once entered the passive lexicon as a historicism, has managed to re-enter the active vocabulary with new meanings.

Historical Changes and Historicisms

Historical developments often lead to changes in objects and events, and some of them cease to exist. Words describing such outdated phenomena are called historical words or historicism. These are categorized by domains such as units of measurement, titles and positions, clothing, or terms used to denote specific social classes.

Examples of historicisms in Turkish (Turkey Turkish):

Outdated Clothing Terms

- *Çepken*: a short, sleeveless vest, mostly worn by women
- *Mintan*: shirt
- *Kuşak*: belt
- *Çakşır*: wide trousers
- *Zıbın*: infant undergarment
- *Şayak*: a thick coat fabric for men
- *Zımpara*: an overcoat made of thick cloth during the Ottoman era

“*When he stood up, he was surprised: he had grown taller and his çepken was torn.*” [1, p. 177]

Outdated Titles and Positions

- *Kapıcıbaşı*: chief gatekeeper in the palace
- *Çırak*: apprentice
- *Kalfa*: journeyman, pre-master level
- *Mübaşir*: court crier
- *Kethüda*: administrative assistant, village representative
- *Sadrazam*: grand vizier
- *Defterdar*: head of finance
- *Serdengeçti*: soldier who risks his life
- *Mülazım*: candidate officer (lieutenant)
- *Katip*: scribe, official writer
- *Şehremini*: mayor
- *Müderris*: teacher in a madrasa
- *Naip*: assistant to a judge
- *Encümeni Daniş*: Academy of Sciences

Once, a journeyman working under a potter set out to start his own business. [5, p. 49]

If you don’t apprentice while you’re young, you’ll regret it later. [6, p. 115]

In 1850, “*Encümeni Daniş*” decided that historical, lexicographic, and grammar books should be written in “plain Turkish,” showing the growing dissatisfaction in scholarly circles with linguistic complexity.

[7, p. 90]

Outdated Units of Measurement

– *Arşın*: approximately 68 cm (widely used in both Turkish and Azerbaijani). Appears in Uzeyir Hajibeyov’s famous operetta “*Arşın Mal Alan*”.

- *Fersah*: ~5.5 km
- *Okka*: ~1282–1300 grams
- *Kıyya*: ~1289 grams, close to an okka
- *Batman*: 6–7.5 kg (regional differences exist)

– *Endaze*: unit for measuring fabric (65–75 cm)

– *Çile*: 40-day period

– *Dönüm*: 919 m² (land measurement)

These measurement units still appear in Turkish literary texts today. Many of them also live on in Azerbaijani proverbs and idioms:

– “*Ağır otur, batman gəl*” – “Sit still and let your weight be felt”

– “*Çillə çıxmamış yaz olmaz*” – “Spring doesn’t come before the end of the 40-day cold”

– “*Söz var okka ilə, söz var dirhəm ilə*” – “Some words weigh an okka, some only a dirham”

– “*Bir batman söz danışmaq*” – “To talk endlessly”

– “*Əndazədən çıxmaq*” – “To go beyond the limit”

– “*Gərək hər işdə əndazəni gözləyəsən*” – “One must observe limits in everything”

E. Demirchizade rightly states that “not all archaic words meet the same fate.” Some are completely forgotten, some continue to live in dialects or regional speech, some are borrowed into other languages and thus become archaic in their original language, and some regain vitality and re-enter the active vocabulary. [8, p. 99]

2. Archaization of Borrowed Words from Eastern and Western Languages

There are different approaches to determining why words become archaic. If the object or concept a word represents loses relevance due to historical developments, the word may fall into disuse. This can include objects, events, or official titles.

Examples:

– *Kama*: dagger

– *Kapıkulu*: servant/soldier of the Ottoman state

– *Yeniçeri*: janissary (Ottoman soldier)

Sometimes, a synonym replaces the original word, gradually narrowing its usage and rendering it archaic. For example:

– *Mektep* → replaced by *okul*

– *Lisan* → replaced by *dil*

– *Serdar* → replaced by *başçı*

– *Cariye* → replaced by *yardımcı* (though “*yardımcı*” can also have other meanings)

“*The old school... It was one-story and unpainted... There was only one punishment at school: beating.*”

[1, p. 164]

With time, new words enter the language as a result of socio-political changes. In the 19th century, many French words were adopted into Turkish. Some of these words have since become archaic, while others are still in active use.

Now archaic examples from French:

– *Randevu* (rendezvous),

– *Abajur* (lampshade),

– *Panjur* (shutter),

– *Sör* (Sister, female teacher)

“*I’ll never forget how the ‘Sörs’ fed up with my mischief and chatter, isolated me in a single desk in the corner.*”

[1, p. 213]

“*During class, with my hands locked under my chin and my eyes lifted toward the real sky seen through the window shutters, the Sörs believed I had started to behave.*”

[1, p. 214]

French words still active in Turkish:

– *Etajer, mersi, asansör, diyet, kuaför, gazoz, ambalaj, ampul, balon, bariyer, bonfile, garson*

Some archaic words have been replaced by modern equivalents:

- *İmdi* → *şimdi* (now)
- *Pantol* → *pantolon* (pants)
- *Çeri* → *asker* (soldier)
- *Tamu* → *cehennem* (hell)
- *Yağu* → *düşman* (enemy)
- *Yad* → *yabancı* (foreigner)

The outdated vocabulary and sentence structures of a language typically persist in literary texts that preserve these elements. Archaisms include old words, expressions, and syntactic patterns used in speech or writing. A language does not easily tolerate either archaisms or neologisms. Abandoning old words and adapting to new ones is a gradual process that takes time.

Some examples and forms, originally borrowed from Arabic and now archaic, remain preserved in the language of literary

works. For instance: I was alone, but I had an “imaginary” friend in front of me. [7, p. 90] “Muhayyel” means imagined. The darkness in his eyes might have created a brightness in his mind, away from the sensations outside. [7, p. 75] The word “tahassüs” is an outdated word and today it is replaced by “feeling” (*duygulanım*). We are not even aware of the geometry of the street. But it might have drawn the curves, rectangles, the map, and details of the street in his mind. [7, p. 75] The word “həndəsə” (geometry) still remains in use in Azerbaijani today. In Turkish, the variant “geometri” is used. The same applies to the word “maışet” (livelihood). “I was listening to the coffeehouse. People beyond discussions about livelihood were not talking about anything.” [9, p. 2] This Arabic-origin word is considered outdated in Turkish. However, in Azerbaijani, the word “məişət” is still frequently used today. In Turkish, the word “maışet” is now replaced by “geçim” or “geçinme” (livelihood, subsistence). The word “münhani” is now replaced by “eğri” (curve), and “müstatil” is replaced by the mathematical term “dikdörtgen” (rectangle). A mirror that makes beautiful people look ugly embellishes their

Examples of Archaic Borrowed Words from Arabic and Persian in the Turkish Language and Their Equivalents	Examples of Archaic Borrowed Words from European Languages in the Turkish Language and Their Equivalents
ab – water abluka – siege, blockade (<i>mühasirə</i>) adabi müaşeret – etiquette, manners (<i>görgü kuralları</i>) ağuş – embrace, arms (<i>kucak</i>) amme – public (<i>kamu</i>) amme hukuku – public law (<i>kamu tüzesi</i>) ananevi – traditional (<i>geleneksel</i>) asri – modern (<i>çağdaş</i>) basiretli – farsighted, prudent (<i>öngörülü</i>) beynelmilel – international (<i>uluslararası</i>) cürüm – crime (<i>suç</i>) darbi mesel – proverb (<i>atasözü</i>) destur – make way! (archaic exclamation like <i>savulun</i>) devasa – gigantic (<i>irice</i>) ebat – dimensions, size (<i>boyut</i>) emare – sign, indication (<i>belirti</i>) esef – sorrow, regret (<i>üzüntü, acı</i>) evsaf – qualities (<i>nitelikler</i>) ezkaza – accidentally (<i>yanlışlıkla</i>) faraziye – assumption (<i>varsayım</i>) fütur – indifference, lack of importance (<i>önemseme</i>) gureba – the poor, the destitute (<i>kimsesizler</i>) haris – greedy (<i>açgözlü</i>) sayru – ill, sick (<i>hasta</i>) hatmetmek – to finish, to complete (<i>bitirmek</i>) havadis – news (<i>salık</i>) peder – father (<i>baba</i>) heyelan – landslide (<i>göçük</i>) hicret etmek – to migrate (<i>göç etmek</i>) küfeyekun – shattered, completely ruined (<i>darmadağın</i>) mancana – barrel (<i>fiçir</i>) mazbata – official report, written record (<i>tutanak</i>) mücavir – adjacent, neighboring (<i>komşu</i>) mucrim – criminal (<i>suçlu</i>)	aforoz – excommunication, exclusion (<i>dışlama</i>) angaşman – engagement, commitment (<i>bağlantı</i>) bijüteri – costume jewelry (<i>takı</i>) dermatolog – dermatologist (<i>deribilim</i>) doktrin – doctrine (<i>öğreti</i>) esans – essence, fragrance (<i>koku</i>) (Note: You wrote <i>konu</i> , but <i>esans</i> typically means fragrance.) fiyonk – ribbon bow (<i>kelebek</i>) garnizon – garrison (<i>alay</i>) hegemoniya – hegemony, dominance (<i>egemenlik, baskı</i>) iskonto – discount (<i>indirim</i>) manifesto – manifesto (<i>bildiri</i>) (Corrected: <i>bildik</i> should be <i>bildiri</i>) pansiyon – boarding house (<i>barınak</i>) trotuar – sidewalk (<i>kaldırım</i>) rejisör – director (<i>yönetmen</i>) bombe – bulge, swelling (<i>şişkinlik</i>) averaj – average (<i>ortalama</i>) bonkör – generous (<i>cömert</i>) kambiyo – foreign exchange (<i>dış ticaret</i>) aforizma – aphorism, saying brülör – collar (part of clothing) sör – nun, a female religious official in the Catholic Church
The following examples borrowed from Arabic-Persian as well as European languages still remain in the active vocabulary today despite having equivalents, and most of these examples are used quite frequently:	
akabininde – at the end alafranga – French, European alenen – openly arıza – malfunction arzuhal – petition asayiş – order beyhude – in vain binaen – based on caiz – permissible cazip – attractive cengâver – knight cüsseli – large-bodied efsun – magic	çiroz – skinny hummalı – intense istirham – request kademe – step mazhar olmak – to attain, to have a state meziyet – advantage esna – moment fani – mortal fazilet – virtue fer – purity, light feza – space fobi – fear fonksiyon – function

interior. [9, p. 7] The word “derun” in the example means “inside, interior,” and “tefriş etmek” means “to furnish, to decorate,” both being old words. Some words, created in a certain historical period due to social, economic, and political processes, change over time according to new environmental demands.

In the shop of milkman Pandeli Efendi, a “piştov” hangs. [7, p.100] The word “piştov” in this example is a type of pistol used in the Ottoman army.

“One of my relatives is detained there; I will go see him, I am waiting for the visiting hour,” he said. [1, p. 251] The word “mekuf” in the example is outdated; today it is replaced by “tutuklu” or “tutuklanmış” (detained, arrested).

3. Types of Archaisms.

Different approaches exist to categorizing archaisms in Turkic languages. In Turkic linguistics, this differentiation is hardly made. In Azerbaijani Turkish, which belongs to the same language family, there are various approaches. H. Həsənov and S. Cəfərov categorized archaisms into three groups: lexical, semantic, and lexico-phonetic archaisms [10, p. 156]; [11, p. 69].

The following classification of archaisms in Turkish, in our opinion, is more accurate: lexical archaisms, phonetic archaisms, morphological archaisms, semantic archaisms, and morphological archaisms.

Lexical archaisms are old words that have lost their currency. These words retained their original meanings but underwent changes in form. For example, the Ottoman Turkish word “hatun” gave way to “kadın” in modern Turkish. Likewise, the words for directions “şimal” and “cenup” have been replaced by “kuzey” and “güney” in modern Turkish.

Phonetic archaisms refer to words that have undergone phonetic changes. For example, “karındaş,” “kaygu,” “içün,” and “içre” are phonetic archaisms. Their modern equivalents are “kardeş,” “kaygı,” “için,” and “içinde.”

Morphological archaisms refer to examples reflected in word structure and suffixes. The ancient suffixes “-garu,” “-gerü” can be cited. They were used to form adverbs of place: dışgaru, içgerü. In modern Turkish, these appear as “dışarı,” “içeri.” Similarly, the suffix “-leyin” helped form words like “bencileyün,” “sencileyün,” commonly found in folk poetry, meaning “like me” and “like you.”

Semantic archaisms are words that have undergone a change in meaning and acquired a completely new sense. Semantic archaisms remain in the language but drift away from their original meanings. The word “dil” in ancient Turkish meant “heart” or “soul,” but today it only means “language” or “tongue” (body organ).

4. Archaic words in reduplications.

In Turkish, reduplications are understood as the repetition of the same or similar meaning words, antonyms, or phonetically similar words to strengthen the meaning of an expression. The vocabulary of the Turkish language and other Turkic languages is rich in reduplications. One of the most widespread types of reduplications consists of one meaningful word and another word formed by phonetic similarity but lacking meaning. We observe that the second part of such reduplications once had lexical meaning but later became archaic and lost its original sense. H. Durgut, in his study “Archaic words remaining in Turkish reduplications,” emphasizes that reduplications are used in sentences to strengthen meaning, plurality, and continuity, and he highlights that the seemingly meaningless parts in expressions like “bet beniz,” “boy bos,” “bortu böcek,” “eğri büğrü” are actually meaningful words [12, pp. 804-806].

5. Archaic Words and Expressions

Expressions belonging to different periods of time can also become archaic. In Turkish, these are often expressions constructed with words borrowed from Arabic and Persian. Over time, simpler expressions tend to replace these older forms.

“For whom am I honored, Sir?” he said [1, p. 251]. The phrase “müşerref olmak” here is used in the sense of “to meet and talk.”

In Azerbaijani Turkish, there are also rich examples of such archaic expressions in literary works. For example: “When will the Shahanshah’s reception take place, sir?”; “The official was even less articulate in speech” [13, p. 155]; “Hədiyyə was among those who came to the reception” [13, p. 309]. The word “pişvaz” means “welcome, to meet,” and the verb “təşrif buyurmaq” means “to come to a place, to visit.” Both words are considered archaic. The word “naşı” has not become fully archaic and is still used in spoken language today.

Ə. Dəmirçizadə notes that in artistic style, the use of archaic expressions to depict the lifestyle and worldview of people from past eras in literary works is the most suitable stylistic means to realistically recreate the historical environment, everyday life, and the colors of the period [8, p.103]. We believe that indeed, the correct use of archaic words in literary works creates an accurate historical picture of the period and, although sometimes difficult for readers to understand, enhances the artistic impact of the work.

Some words have become archaic and are no longer used in modern language but remain in proverbs and idioms. For example: “Camel for an akçe, where is the akçe? – Camel for one akçe, where is the camel?” Here, “akçe” was a currency unit and is now an obsolete word.

Regarding the distinction between historicisms and archaisms, it should be noted that historicisms are words that have become obsolete together with the objects and concepts they denote. In archaisms, this process occurs differently. Archaisms are divided into lexical and phonetic archaisms. If the object or event still exists, but the word becomes outdated and replaced by a new term, lexical archaisms arise. Words like “Darülfünun – university,” “sarf – morphology,” “nahiv – syntax” are lexical archaisms.

“Cenabi Ahunt, every language has its own morphology and syntax” [1, p. 88].

6. Archaic Words Preserved in Dialects

Some words, although not used in the literary language, preserve their existence in dialects. Many archaic words can be found in the dialects of regions in Turkey. This shows that language change, involving the removal of archaic words and replacement by new ones, does not occur simultaneously in every area. For example, the word “karındaş/kardaş/kardeş” (brother) is used as “gardaş” in many parts of Southeastern and Eastern Anatolia. In the “Compilation Dictionary” prepared by the Turkish Language Institution, 350 words from the Çorum region have been classified as archaic. Some words and expressions from Anatolian dialects still exist today and are used in colloquial speech. Examples include “yağrı” (enemy), “çömçe” (ladle), “örü” (wall), “yağlık” (headscarf), “yügen” (saddle set), “cepni” (crooked, bent), “tana” (calf), “goca” (old, elderly).

Conclusion. The archaism of words in a language is a process closely connected to the internal laws of the language and its historical development.

In summary, it should be emphasized that archaisms cannot be considered completely obsolete words. Although archaic words are outdated, they do not completely disappear from the language

and maintain their activity in certain styles, especially in literary and scientific works.

Some words were created as a result of social, economic, and political processes in a certain historical period and change over time according to the requirements of new environments.

With historical processes, many objects and events change or cease to exist. Words related to these obsolete objects and events are called historicisms. Historicisms can be grouped by fields and represent units of measure, job titles, clothing, tools, and generalized names for social groups.

Archaisms in language have developed into four main types: lexical, phonetic, morphological, and semantic archaisms.

Archaicism is a relative historical concept based on time. Some words may date back 6-7 centuries in their archaic phase, while others may become archaic over a very short historical period. Words like "yeniçeri, tekfur, otag, devşirme, timar, Divani-tuğra, Divani Risalet, Divan i-İşraf, candar, alemdar, çaşnigir, abdar, cülus, emiri-şikar" in Turkish are examples of historicisms – they were used during certain periods but have since exited the active vocabulary.

Archaisms are of great importance not only linguistically but also for studying a people's literature, history, and culture. They play a significant role in the study and research of historical texts and classical literature. Archaisms contain information about the past lifestyle, customs, and social relations of the people.

Archaisms should not be considered completely obsolete. Though archaic, they do not entirely disappear from the language and maintain their activity in certain styles, especially in literary and scientific texts.

Archaisms have a special role as stylistic devices in literary works. Their use enhances the artistic power of the work and helps create the atmosphere of an earlier era.

Archaisms are valuable examples that preserve the historical layers of a language. Studying archaisms in any language simultaneously means studying the history of that language correctly.

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Хажісва Б. Процес формування лексико-семантичних та морфологічних особливостей архаїчних слів у турецькій мові

Анотація. Архаїзми мають велике значення не лише з лінгвістичної точки зору, але й для розуміння історії та культури народу. Точне вивчення архаїзмів відіграє важливу роль в аналізі історичних текстів і класичної літератури. Архаїзми містять цінну інформацію про спосіб життя, звичаї та традиції людей у минулому. Як виразні засоби літературного стилю, вони мають особливий вплив у художніх творах. Використання архаїзмів посилює художню силу тексту та допомагає створити атмосферу давнини. Вони є цінними прикладами, що зберігають історичні шари мови. Їх вивчення дозволяє краще зрозуміти історію мови.

Окрім демонстрації багатства турецької лексики, архаїзми сприяють глибшому розумінню духовної ідентичності нації.

У статті досліджуються лексико-семантичні та граматичні особливості архаїзмів, аналізуються архаїчні звуки, суфікси та слова. Підкреслюється, що в турецькій мові сформувалися чотири основні типи архаїзмів – лексичні, фонетичні, морфологічні та семантичні – і наводяться приклади для їх підтвердження. Хоча багато запозичених слів з арабської, перської та європейських мов мають сучасні відповідники, вони не зникли повністю з активного словника. Те, що більшість із них зберегли функціональне використання, підтверджується конкретними прикладами.

Архаїзація слів у мові тісно пов'язана з внутрішніми правилами мови та історичним процесом її розвитку. Вважати архаїзми повністю застарілими – некоректно. Попри давність, архаїчні слова не зникають повністю; вони зберігають свою життєздатність у певних мовних стилях, особливо в художніх і наукових текстах. Так само як деякі слова виникли в певні історичні періоди внаслідок соціально-економічних та політичних процесів, так само з часом вони змінюються відповідно до потреб нового середовища.

У цих історично зумовлених змінах багато об'єктів і явищ змінюються або зникають. Такі застарілі слова класифікуються як історизми. Історизми поділяються за сферами вживання та можуть стосуватися одиниць виміру, офіційних титулів, одягу, знарядь праці або узагальнених назв людей різних соціальних класів.

Такі слова, як: "yeniçeri" (яничар), "tekfur" (візантійський правитель), "otag" (намет), "devşirme" (податок дітьми), "timar" (феодалне володіння), "Divani-tuğra", "Divani Risalet", "Divan-ı İşraf", "candar" (охоронець), "alemdar" (прапороносець), "çaşnigir" (дегустатор), "abdar" (водоноша), "cülus" (вступ на престол), "emiri-şikar" (головний мисливець) – вживалися у визначені історичні періоди, а нині вважаються історизмами, оскільки виійшли з активного вжитку.

У статті також аналізуються архаїчні слова, які трапляються у редулікаціях і діалектах турецької мови, що додатково підтверджує, що процес архаїзації слів у мові є природним і закономірним.

Ключові слова: лексикологія, архаїзми, лексико-семантичне значення, граматичне значення, історизми.

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