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MILLENNIUMS AROUND THE BLACK SEA (TURKISMS IN ISLAND DIALECTS AND ETHNIC TAMGAS)

Summary. *In this article the author investigates the Turkisms functioning in the Russian dialects of Odessa region and identifies the source languages and intermediate languages, with which there was a diffusion and dispersion in the recipient language.*

Key words: *acculturation, denotative and connotative meaning, intermediate language, source language, recipient language, tamga, diffusion, dispersion.*

In October 2011, at the Second International Karpenkovsky readings at the Odessa National University after I.I. Mechnikov, I received a gift from Y.N. Stepanov a fundamental work of the scientists authoring team of the Russian language Department – a two-volume “Dictionary of Russian dialects of Odessa region”, published in 2000 – 2001, in “Astroprint” publishing house edited by Corresponding Member of the National Academy of Sciences of Ukraine Y.A. Karpenko at the expense of a Japanese professor Susumu Uemura [10].

Analysis of vocabulary entries of both volumes showed that there are many Turkisms in the dictionary, most of which are not included in other explanatory dictionaries of Russian dialects, despite an adequate development of these words in everyday speech of Russian village residents of Odessa region.

Modern science knows that even at the turn of two eras the northern Black Sea region was under the power of Scythian tribal alliances. It is believed that the word “Scythian” (Σκυθης) was “invented by the Greeks to designate all nomads, regardless of their ethnic origin (Scythian=barbarian)” [16, p. 122]. Z. Gasanov believes that this understanding is based on the writings of Herodotus [17]. However, in the Assyrian sources and the Genesis there is mentioned an ethnonym “guz”, so the word “Scythian” is not a false word, introduced by the ancient Greeks, but the name of a certain union of tribes. In addition, Herodotus refers to the works of his predecessors, such as the writings of Aristeeas. Aristeeas says that the Scythians had to retreat in the fight against Issedonians and, ended up within the lands of the Cimmerians, seized their possessions [17, IV, 16]. Z. Gasanov believes that the best option to read the word “skiff” as “skuzes”. He also believes that there is another option: by the Assyrian and Babylonian sources “ashguz” [16, p. 124]. I.M.Diyakonov identifies the word “skiff” and the Assyrian word “ishkuzay”. He offers a version: in Oriental sources the Scythians were called “ash-guzai, as-guzan” [18]. It is known that in the ancient Turkic language a lexeme “ash” has the following meanings: “to cross, to move, to overcome, to shift” [2, p. 62]. Indeed, “The monument in honor of Kül-Tegin” provides information on “ash-kyrgyz” people. Then it turns out that the Ashguz are the Guz people, who managed to cross the mountains, that is, overcame any hills and ended up in the Northern Black Sea region and within Transcaucasia, and then some part of the Guz were within the Crimea, and even moved to Asia Minor.






I.M. Dyakonov’s and Z.Gasanov’s reasoning can be confirmed by the analysis of tamga signs of Bosphorus Kingdom. Here is a complicated tamga of one of the Bosphorus kings, Sauromates II [14].



This tamga consists of 3 simple ones 1.

There is met a close talass runa –


2. There is an identical ancient Turkic (according to E. Triyarsky), Ossetic, Mongolian (according to H.Pearl), Crimean from Yevpatoriya, Kazakh and Nogai (according to V.I. Philonen-

ko) tamga [19]. 3. In addition, the following tamga  can be marked out; it designates “Chomich” (“spoon”). Another complicated tamga  also consists of three parts. But the tamga of Sauromates II is identical to the following “sarmat” signs:  (14);  (15) (according to Y. Solomonik). So, the simple tamgas  show us what ethnical groups and tribes inhabited within the Northern Black Sea region. By the way, this tamga is called “khalka” (“circle”). It was found in Asanchi and Omurchi in Romania. It is met almost throughout the all Great Steppe: the Nogais, the Kazakh zhuzes, the Karakalpaks, the Kyrgyz, the Turkmen, the Bashkirs, the Magyars, the Mongols, and the Crimean Tatars. So, the tamga of Sauromates II shows that the population of Bosphorus was very colorful in its ethnic composition.


Here is historical information. Sauromates II ruled Bosphorus in 174/157–210/211 AD. During his reign, he was able to win over the Scythian kingdom (about 193 AD), and conquered the Scythians of the Crimea, and joined mountainous Crimea to his state, that is populated by the Tatars. In addition, the Bosphorus fleet managed to neutralize the pirates into the Black Sea, which contributed to the development of trade with the cities of the South Black Sea [21]. In order to unite all ethnic groups into a powerful integrity to resist the aggression of the Great Roman Empire, an analyzed complex tamga was created at Sauromates’s II dictation, which served as a symbol of unity of Bosphorus peoples. I.S. Svetsitskaya indicates that “Ethnic differences in Bosphorus kingdom were very strong. Along with the Greeks there were the Scythians (the tribes speaking in the language of Iranian branch of Indo-European family (...), as well as the Tatars in the Crimea), the Meotians, the Cinds at the Azov Sea and the Kuban area, probably related to later Abkhazian-Circassian peoples” [22, p. 349]. That was the position of the official Soviet historical science in the recent past that with all the forces was fighting with Pan-Turkism. According to them, there were not any Turkic-speaking tribes in the northern Black Sea region, but there were small disparate ethnic groups of non-Turkic origin. However, a complex tamga of Sauromates II indicates completely different evidence, that the northern Black Sea region was anyway inhabited by numerous Turkic tribal unions.

At the beginning of 3 century AD this region becomes dependent to the Hun confederation that incorporated both the Ostrogoths, and the Antes. In the VI–VIII centuries AD these lands were included in the Great Turkic khanate. In the XI century, this vast territory became part of the Western Dasht-i-Kipchak. The Eastern Slavs called the dwellers of steppes as the Polovtsians, and the Europeans – as the Kumans. In the XIII century, these lands were conquered by Batu and Munch, and became part of the Golden Horde. It is this land that the northern branch of the Silk Road passed through. Along this trade route there appeared settlements, where radhanite-merchants brought their goods, moving to the east coast of the Crimea, to the capital of West Dasht-i-Kipchak city Sugdag (modern Sudak) [1]. There were carried out foreign-Slavic language relations, including the Slavic-Turkic. The materials of analyzed vocabulary reflect the rudiments of those relations that characterize the old investigation and consequences of ancient acculturation. This process was a long and constant, permanently lasting for 14 centuries. This is also indicated by the authors of modern “Idiographical dictionary of Turkisms in Russian language” [8]. Turkic words penetrated not only into Slavonic, but also in other languages (e.g. the languages of Romano-Germanic super-ethnos), though it occurred in different historical periods.

Numerous Turkic tribes were living within the territory of the Northern Black Sea region in ancient times, in the early and late Middle Ages. This is evidenced by a tamga of a peculiar Turkic clan, found in ancient tombs in the Crimea, Romania and the Northern Black Sea region. Let us note that these are simple tamgas (base), which are considered to be the most ancient in origin. It is them that symbolized a totem animal, which was a mythical ancestor of a clan or tribe.

So, tamga  is met almost throughout the territory of the forest-steppe zone of the Great Steppe, from the big bend Yashil Ugyuz and to the eastern spurs of the Carpathians. This tamga belonged to Kazakh tribes: Dulats, Baiuly (Thana, Kyzylkurt), and Kozha. It was discovered, for example, in kabristane (cemetery) from Omurchi (Romania) and in the tombs of Yevpatoria (Gezlev) [14]. In addition, this tamga was widespread among Oguz tribes (bayati) in the Crimea, and in Kosho-Tsaidam among the ancient Turks of the VI–VIII centuries.

The tamga  belonged to the Magyars, the ancient inhabitants of Omurchi, in Yevpatoriya and in the south of modern Kazakhstan.

The tamga  belonged to the Yenisei Kyrgyz, as well as to tribal alliances of the Northern Black Sea region.

Two tamgas  belonged to the tribes of the Talas valley, Orkhon, Yenisei and the Northern Black Sea region.

The tamga ✕ belonged to the residents of Talas, Yenisei, Orkhon, Yevpatoriya. In addition, they are found in Hungary lands and within the territory of the Northern Black Sea region. And this number could be continued, but a rigid framework of the article does not allow us to go beyond our presentation [15].

Lexical Turkisms of an analyzed dictionary reflect ancient period of acculturation of Slavic-Turkic language relations. As far back as in Chinese chronicles we find the first mention of a powerful tribal alliance of the Antes, settled in the western spurs of the Tian Shan [1]. Turkic tribal unions inhabited nearby the Antes. We, subjecting the works of ancient authors - Aristophanes, Pliny, Ptolemy and Mila to examination, determined that Turkic-speaking tribal alliances included the Koms (Cumans, Comans, Khoamans) [5]. Apparently, in this terra interium there was laid the beginning of acculturation between the speakers of Proto-Slavic language and the language of the ancient Oguz-Kipchak tribal alliances. So, G.K. Rakhimzhanova, analyzing the works of Y. Kurilovich and M.K. Kokobayev, writes that the Slavic word *tyn* was borrowed by the Ostrogoths until 2 century AD [9, p. 34–35]. Compare, in the “Dictionary of Russian dialects of Odessa region” [hereinafter - DRDOR]. *tyn* – “fence of reeds, branches” (Vasilievka village, Trotskoye village, Mirnoye village, Nikolaevka village, Russkaya Ivanovka village) [10, Vol. 2, p. 232]. Apparently, the word *tyn* was borrowed from the ancient Turkic language, as later it underwent a semantic shift in the language and acquired a metaphorical meaning – “to calm down, to take a rest” [2, p. 567]. It is also common in Arkhangelsk, Olonetskih, Vyatskih dialects, in Cossacks dialects of Gorkaya liniya.

The word *kut* of the carriers of Odessa Russian dialects has two meanings: “1) Corner, angle. 2) An honorable place at home, a red corner” [10, Vol. 1, p. 276]. In the Cossack hut in Gorkaya Liniya at the entrance, usually on the left, there is a big stove, the mouth of which to the front wall. The space between the mouth of a stove and the front wall is called *kut*. *Kut* is usually lightened by two windows: the side, from the street, and the front window. The word *kut* is widespread in modern Vologda, Yaroslavl, Perm, Arkhangelsk (*kut*) and Siberian dialects; in Cherepovets, Don (*kutok*) and Russian dialects in Lithuania (*kut*). This lexeme represents a corner at all; in Tula – a holy corner in the house, and in Odessa - a red corner [6, p. 147–148]. This lexeme and its concept were borrowed from the Turkic not only Slavic. Semantic tracing of the word is found in some middle Greek words, for example, *kantos* (“angle of an eye”). Apparently, this is a consequence of acculturation in the times of the Turkic khanate (VI–VIII centuries AD) or in an earlier era of the Hun confederation, when in the IV century AD Turkic-speaking peoples (the Huns and the Dinlins-Kipchaks) together with the Antes and the Ostrogoths were on the borders and within the Eastern and Western Roman Empire. During this period, the whole forest-steppe of Eurasia was ruled by the Nomads: from the great bend Yashil-ugyuz (Great Yellow River) in the East to Bosphorus and Catalaunian fields of Western Europe [1].

The proto-Turkic language had several homonyms of *qut*. The first set of the word – “soul; life force; spirit” [2, p. 471]. For example, a text extraction from “The Legends of Oguz-Kagan” (the monument of the XIII century, stored in the National Library in Paris, the collection of Paul Pelliot): “мен сенге башумны *кутумны* бере мен – ‘I give you my head, [and] my soul’”. *Kut* is found in a pair combination - *qut-vaxšik*, meaning “spirit; mythical creature”. Compare this combination in the text from the “Big hymn in honor of Mani”, kept in the Berlin collection by A.Lekok “устунки алтынкы тенгриларнин онги, онги *кум* вахиикларнын усталзун тенгридем *кучляри* – ‘let divine forces raise over and under the gods and all *spirits*’.” In ancient Kipchak, Kyrgyz and Kazakh languages the word *kut* has a denotative meaning – ‘to guard, protect’, fixed in “Codex comanicus” [13]. Apparently, during the proto-Turkic era a substantive *kut* meant any ritual object, performing the function of a talisman.

Now let us consider the second set of meanings of a lexeme *kut* – “happiness, blessing, grace, wellbeing; fortune, success; happy lot” [2, p. 471]. In the ancient “Book of revelation and reasoning” of the X century [7], we find the following: “коркма темии *кум* берзей мен темии – He said: Do not be afraid! I will give [you] grace”. In addition, in the sutra of “Golden brilliance” we find a combination of lexemes: *qut qolunč* (“prayer”) and *qut qolunmaq* (relig. “striving for bliss”). Probably, in the ancient Turkic language we have a semantic tracing from Sanskrit – *pranidhāna* (“aspiration to sacral bliss”).

Thus, linguistic comparisons enable us to make the following generalizations. In the times of Turkic khanate (VI–VIII c.) a lexeme – *kut* was borrowed by the Antes. They used it in a sacral practice to appease, soothe the souls of dead ancestors, and to do that they did not only prepare a special room in the house *kut* (*kut*, *kutok*), but also made a special ritual dish – *kutya* – from rice or other cereals, mixing with raisins, honey, and then had it at funeral repast. By the way, we do not agree with Charles du Cange’s opinion and those of his ilk, that a lexeme *kut* was borrowed by the Slavs from the Byzantine language – κοκκία (“beans”) or κόκκος (“grain”). It is difficult to explain the laws of phonetic transition of the sound [k] into [t]. In fact, the sound [k] would be [ch],

but this did not happen, because this lexeme represents the oldest relations of proto-Slavs with Turkic peoples (Komans) at the turn of two eras, when, for example, the Antes were on their “first” ancestral home in western spurs of the Tian Shan. In the pre-Christian period in Slavic dwellings *kut* is a holy (red) corner, which stores the life-force, isomorphically associated with pagan deities, and a place in the house where the whole multigenerational family come together to gain grace. Heavenly grace, happiness, wellbeing penetrate into *kut* through lighting from the street and farmstead. After 988 the concept of opposition “Tengri-Umai – Bielbogh – Ak Kudai (Svarog, Dazhbog) – Mother-earth (Chernobog – Kara Kudai)” was exposed to the ruthless annihilation, and the resulting gap was gradually filled with categorical world religions – Islam and Christianity.

Thus, in the proto-Turkic mythology *kut* is a supernatural life force. This force had to be begged for from the upper tier of Tengri deities (Svarog and Dazhbog) and the deities of middle world (animistic and pantheistic spirits - Ydyk Yer-Sub). *Kut* is a place in Cossacks’s dwelling and a talisman of family wellbeing (a holy corner) as well, and with the help of *kutya* they wanted to protect themselves from disease, and from death, which could send the souls of dead ancestors.

Turkisms-locatives *лан* and *майдан* are used frequently in the northern Black Sea region. In DRDOR the word *лан* (“field”) has a widespread use in the villages of Odessa region [10, Vol. 1, p. 281]. In Kazakh language there are homonyms: *алай* - 1) “area; small area”; 2) doubt in the heart, anxiety, concern” [4, p. 46]. The residents of Russian and Ukrainian villages in Odessa region use the word *майдан* to designate a “square”. This Turkism entered the Ukrainian literary language [10, Vol. 1, p. 294]. Vasmer M. and Radloff W. indicate that this lexeme is taken from Kipchak language and has the meaning – “a smooth, empty place” (*mādan; maidan*) [11, Vol. 2, p. 559; 13].

There were developed three different opinions with regard to an origin of the word *магазин*. Some scientists believe that it came through German mediation (*Magasin*) from the French language (*magasin*). The others point to a Dutch origin: *magazijn (magazeya)* [11, Vol. 2, p. 554–555]. F. Mikloshich believes that this word was initially understood by the Romanic and Germanic languages from the ancient Turkic language (*мағаз*) [12]. Thus, into the Slavic languages it gets from Turkish by French and German mediation. It is possible that the process of adoption took place in parallel; because today it is difficult to overcome the phenomenon of range aberration in this matter. In Russian dialectal speech of the inhabitants of the Odessa region villages a word *магазин* means: 1) “storage, grain storage room”; 2) “honeycomb” [10, Vol. 1, p. 293].

The word *баўшка* with a stress on the first syllable is used, apparently, only by the Russians of Northern Black Sea region in the meanings: 1) “cellar add-on”; 2) “vault”; 3) “summer kitchen” [10, Vol. 1, p. 33-34]. In Russian dialects a word *баўшка* appeared from Kipchak *baş* – “head”. This was due to frequent commercial transactions when buying cattle (*Баўшка канча беріпчән? How much do you ask for head?*) [11, Vol. 1, p. 139].

Turkisms, naming objects that were used by the Slavs during trade relationships indicate primarily on existing economic relations between the Slavs and Turks. Borrowing the words of superconcept “man”, denoting qualities, condition and human behavior, social relationships, show, above all, the acculturation process that occurred between the Slavic and Turkic peoples in a close proximity or cohabitation.

In DRDOR there are given Turkisms: *байбак, байлык, бастрюк, бельбек, кабаниха* and others. Let us compare. In the Odessa region Russian dialects there are homonyms *байбák*: 1. “A lazy man”. 2. “a paddle” [10, Vol. 1, p. 23]. In Karaite language *baidbax* – “a steppe marmot, sloth (bad)”; in Kipchak *bajbak* – “a marmot”. M. Vasmer believes that the meaning of “lazy” is earlier than “a marmot”, a zoonym is secondary and formed on the basis of a metaphor [11, Vol. 1, p. 107]. *Байлык* – 1) “forced labor, duty”; 2) “obligation” [10, Vol. 1, p. 24]. In Kazakh the word *байлык* has polysemantic. Its figurative meanings – “wealth; state”; “property” [4, p. 114]. Denotative meaning underwent annihilation; there were saved meanings formed due to semantic shift. Apparently, the carriers of Odessa Russian dialect managed to keep its meaning lost in modern Turkic languages. *Байстриук (байстриук, бастрюк)* – “Ukrainian, degenerate; illegitimate child” [10, Vol. 1, p. 24]. A related word occurs in Polish – *bastard* – where it was borrowed from the Middle High Germanic dialect – *Bastard* [11, Vol. 1, p. 132]. In Odessa Russian dialectal speech under the influence of metaphorization, the word *байстриук (байстриук, бастрюк)* acquired an additional terminological meaning – “maize’s stepson”. So, the villagers of Demidovo of Berezovsky district say: “У кукурузы три раза на лето байстриуки обламывают” [10, Vol. 1, p. 24]. Compare, in Kazakh language the meaning of a lexeme *бастыру* – “nipping smb., smth.” [4, p. 128]. It is “nipping” that is a “grain of first meaning” (concept) of Ukrainian and Russian dialect word *байстриук (байстриук, бастрюк)*. *Бельбék* – “a fool, blockhead” [10, Vol. 1, p. 36]. Perhaps this word is derived from Kipchak *bilmäs* “he will not know” (< *bilmäk*) [11, Vol. 2, p. 149]. *Кабаниха* “a fat woman” [10, Vol. 1, p. 246]. Derived from the word *кабан*, which in turn came from Kipchak, where *кабан* – “a wild boar, (wild) pig, hog”, as well as “stack, rick” [11, Vol. 2, p. 149].

The Turkisms discussed in the previous paragraph are used in live speech of the Russians of Black Sea region, showing bygone traces of ancient acculturation. These words are entered into the flesh and blood of the Slavs and used for pejorative assessment of human behavior within the opposition “good – bad”.

Now let us look at the Turkisms in the analyzed dictionary designating everyday objects. Some of these words are missing in the “Dictionary of Russian folk dialects”, as used locally only by the Russians of Odessa region. **Баба́й** – “a wooden peg on a boat board for fastening a rope” [10, Vol. 1, p. 20]. There is no a word with such a meaning in Turkic languages. **Бара́н** – “shaft; drum” [10, Vol. 1, p. 28]. This word is used with this meaning throughout the Russian villages of Odessa region. It is interesting, that M.Sh. Musatayeva and L.Y. Shelyakhovskaya [8, p. 136] noted two meanings of a word *баран* – 1) “a male sheep”; 2) “an ancient battering tool, ram”. **Баи́тарма́к** – “thick wooden pitchforks” [10, Vol. 1, p. 34]. This word is in use only in the rural areas of Odessa region. In the “Dictionary of Russian folk dialects” it is not fixed. It is a compound word, formed by combining Kipchak words *baş / баи* (“head”) and *tarmaq / тармак* (“offshoot”). This original tool is designed for gathering ears during threshing. **Саман** – “clay mortar with an admixture of cut straw” [10, Vol. 2, p. 152]. The word is spread outside the Northern Black Sea region and designates dried bricks made of clay mortar with straw addition. Borrowed from Kipchak language in which *saman* – “straw” [11, Vol 3, p. 552]. **Чуми́чка** – “ladle, skimmer” [10, Vol. 2, p. 279]. Formed from *чум* “scoop, dipper”, first fixed in ancient literacy in 1328. In Kipchak language *čömič* – “skimmer” [11, Vol 4, p. 381] used for kneading and pouring koumiss. Let us note that *чумичка* is also used today by the sailors of the Black Sea Fleet as a ladle, skimmer for pouring food into aluminum bowls. Let us note that “чочич” (“spoon”) was indicated with a special sign-tamga:



These tamgas are found in Omurchi (Romania). There is a high frequency of use in the area. Imre Baski shows in his study that this mark is fixed at a cemetery in Omurchi 7 times. The same sign is found in Yevpatoriya, in the Crimea, as well as Hungary lands and Mongolia [15].

Кили́м – “carpet” [10, Vol. 1, p. 258]. Compare: *килем* in Kazakh language – “a fleecy carpet” [11, p. 423]. **Баи́маки** – “slippers” [10, Vol. 1, p. 34]. Borrowed from Turkish, Chagatai languages: *başmak* – “shoe, sole”. The frequency of the lexeme in Russian language has been increasing since the XVI century. This word is found in the inventory of the property of Ivan the Terrible (1582) [11, Vol. 1, p. 139]. **Казан** – “a large copper for cooking” [10, Vol. 1, p. 248]. It is found everywhere in Odessa region. Borrowed into Russian from Kipchak: *kazan* – “cauldron” [11, Vol. 2, p. 159]. **Казан** – “utensils for cooking” [10, Vol. 1, p. 247]. This word with this meaning is found only in Voznesenka Pervaya village of Artsyzsky region. In Turkic languages, the word is used for calling ancient Turkic title of supreme power – *Каган*. The word was borrowed into Old Russian language during the era of Kievan Rus (*каганъ*), Khazaria and Byzantine Empire, into middle Greek (*χαγάνος*). A related word is preserved in Avar language – *chacanus*. However, in Turkic language the title name was borrowed from Chinese language: *Ke* (great) + *kuan* (ruler) [11, Vol. 2, p. 155]. **Бакы́р** – “three-liter can” [10, Vol. 1, p. 25]. In one of Kipchak dialects *baqyr* – “a bucket” [4, p. 117]. Apparently, here the topic is about a copper bucket or a can.

These and other Turkisms of the “Dictionary of Russian dialects of Odessa region”, denoting household goods, actively function in Russian dialect speech of Odessa region.

Apart from the analyzed groups of Turkisms, in the lexicon of Russian dialects of Odessa region there are Turkisms – phytonyms, used only in the region of North-Western Black Sea Region. **Арнау́тка** – “spring wheat cultivar” [10, Vol. 1, p. 18], and light wheat cereal from its grains. M. Vasmer fixes the word meaning *арнаут* with a meaning “an Albanian”, pointing to Turkish mediation in borrowing: *arnaut*. On the basis of borrowed from Turkish *арнаут* there is formed a word *арнаутка* meaning “wheat grade with firm seeds” [11, Vol. 1, p. 88]. Vasmer also points out that in the XVI century Ivan Peresvetov used a toponym *Ornyautskaya land*. **Кабáк** – “pumpkin” [10, Vol. 1, p. 246]. M. Vasmer used another meaning, borrowed from Kipchak (*kabak*) – “type of grass” [11, Vol. 2, p. 148]. **Каву́н, кау́н** – “watermelon” [10, Vol. 1, p. 247]. It is believed that it is borrowed from Kipchak and Turkish languages: *Каун, Каун* (“melon”). In Kipchak language it means “watermelon, cantaloupe” [11, Vol. 2, p. 154]. **Курáй** – “weeds” [10, Vol. 1, p. 274] from Kipchak *Kurai* – “a plant *Salsola cali*” [11, Vol. 2, p. 422], prickly weeds that can grow in arid zone. These and other phytonyms-Turkisms fixed in DRDOR, have a high frequency of use in Russian dialectal speech of Northern Black Sea region.

Unfortunately, it is impossible to describe all thematic groups of Turkisms represented in the “Dictionary of Russian dialects of Odessa region”. It seems necessary to extirpate the following thematic groups of Turkisms out of this dictionary by continuous sampling: pragmatonyms (**раки́я** – “plum vodka”, **булгу́р** –

“wheat porridge”, *бастр* – “low-grade sugar”, *каларма* – “mutton, stewed with hot spices” and etc.); zoonyms (*товар* - 1) “a herd of cows”, 2) “leather for shoes”; *табун* – “a group of horses”; *бузай* – 1) “bull-sire”, 2) figurative, “thundercloud”, 4) “locomotive”; *баба́* – “pelican”, etc.); clymatonyms (*абазá* – “south-east wind”) and some other thematic groups.

In the present work we are focusing on: drawing the attention of researchers to the problem of linguistic acculturation that took place in ancient times and the Middle Ages in the Northern Black Sea region. The Slavs were between Turkish and Crimean-Tatar language elements in the south and Kipchak language in the north-east. It is here that there was a specific Slavic-Turkic isogloss, operating in the conditions of active development of mastering foreign words as a result of diffusion, and then dispersion in the recipient language. Many Turkisms mastered by the Slavic languages in ancient and medieval times, today are perceived by native Russian speakers, in particular, its island dialects, as age-old.

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А. Каиржанов, А. Болдрикова. Тысячелетия вокруг Черного моря (тюркизмы в островных говорах и этнических тамгах). – Статья.

Аннотация. В статье исследуются тюркизмы в островных говорах Северного Причерноморья и определяются языки-источники (на материале этнических тамг) и языки-посредники, при помощи которых произошла диффузия и дисперсия в язык-реципиент.

Ключевые слова: аккультурация, денотативное и коннотативное значения, язык-посредник, язык-источник, тамга, диффузия, дисперсия.

А. Каіржанов, А. Болдрікова. Тисячоліття навколо Чорного моря (тюркізми в острівних говорах і етнічних тамга). – Стаття.

Анотація. У статті досліджуються тюркізми в острівних говорах Північного Причорномор'я й визначаються мови-джерела (на матеріалі етнічних тамг) і мови-посередники, за допомогою яких відбулися дифузія та дисперсія в мову-реципієнт.

Ключові слова: акультурація, денотативне й конотативне значення, мова-посередник, мова-джерело, тамга, дифузія, дисперсія.

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ФОРМУВАННЯ ПРОФЕСІЙНО-КОМУНІКАТИВНОЇ КОМПЕТЕНТНОСТІ МАЙБУТНЬОГО ВЧИТЕЛЯ АНГЛІЙСЬКОЇ МОВИ ПОЧАТКОВОЇ ШКОЛИ НА ОСНОВІ КОНТЕКСТНОГО ПІДХОДУ

Анотація. У статті визначено напрями й технології застосування контекстного підходу до процесу формування професійно-комунікативної компетентності майбутнього вчителя англійської мови початкової школи й обґрунтовано доцільність проведення контекстного навчання на основі кейс-технології.

Ключові слова: англійська професійно-комунікативна компетентність, учитель англійської мови початкової школи, контекстний підхід, технологія "Case study".

Одним із актуальних завдань вищої педагогічної школи є підготовка компетентного, гнучкого, конкурентоспроможного фахівця для роботи в умовах школи, що динамічно змінюється, підготовка спеціаліста, здатного ефективно і творчо здійснювати професійну діяльність. У контексті сучасних потреб у педагогічних кадрах, які забезпечують на високому рівні іншомовну освіту школярів, проблема формування професійної, зокрема професійно-комунікативної, компетентності вчителів англійської мови початкової школи набуває особливої важливості. Проте наявність об'єктивних і суб'єктивних причин, що зумовлюють недостатню ефективність традиційного навчання майбутніх педагогів, спонукає до пошуку більш дієвих технологій формування професійно-комунікативної компетентності названих фахівців. Одним із важливих шляхів вирішення зазначеної проблеми є посилення практичної спрямованості навчання, поєднання теоретичної та практичної підготовки майбутніх учителів англійської мови початкової школи. Це завдання може бути вирішене за допомогою контекстного підходу до навчання, який забезпечує природний зв'язок набутих знань із майбутньою професійною діяльністю.

Наукове обґрунтування основних концептуальних положень контекстного навчання здійснено А.А. Вербицьким. Їх апробація в навчальному процесі вищої школи дала вченому змогу переконливо довести, що стратегічним напрямом інтенсифікації або активізації навчання є не збільшення обсягу наданої інформації, прискорення процесів її засвоєння, а створення дидактичних і психологічних умов осмисленості учіння, включення до нього студента на рівні не лише інтелектуальної, а й особистісної й соціальної активності.

За визначенням автора концепції, контекстне навчання – це форма активного навчання, призначена для застосування у вищій школі, зорієнтована на професійну підготовку студентів і реалізована за допомогою системного використання професійного контексту, поступового насичення навчального процесу елементами професійної діяльності [1, с. 25]. Контекстне навчання спирається на теорію діяльності Л.С. Виготського [2], відповідно до якої засвоєння соціального досвіду здійснюється в результаті активної діяльності суб'єкта, що ґрунтується на таких принципах: