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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

FUNCTIONAL-SEMANTIC FEATURES OF AUXILIARY SPEECHES IN AZERBAIJANI FOLKLORE TEXTS

Specialty: 5706.01 – Azerbaijani language

Field of science: Philology

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INTRODUCTION

The actuality of the subject. The functional-semantic features of auxiliary parts of speech in folklore texts are diverse and multifaceted. So far, this topic has not been studied in depth and thoroughly. Revealing the functional-semantic features of auxiliary parts of speech used in literary texts, functional sentence types, abstract semantics, as well as semantic shades of conjunctions, the role of connectors in the text structure, semantic reinforcing aspects of customs and their communicative, pragmatic qualities, etc. brings to mind the urgency of the issue. In other words, one of the main tasks of modern Azerbaijani textual studies is to obtain the necessary scientific results by conducting research in these areas. Auxiliary parts of speech used in folklore texts serve the realization of a certain category as a whole or individually. It is known that the role of auxiliary parts of speech in the connection of words, phrases, sentences, the structure of the text, the expression of various grammatical meanings is irreplaceable, and it is difficult to imagine the text without these means. In fact, a comprehensive study of the intensity, communicative, pragmatic, emotional, expressive, homonymous and synonymous, grammatical semantics of quantitative categories, structural-semantic sentence types created through auxiliary parts of speech in folklore texts once again determines the relevance of this topic. the role of auxiliary parts of speech in the expression of various grammatical meanings is irreplaceable, and it is difficult to imagine the text without these means. In fact, a comprehensive study of the intensity, communicative, pragmatic, emotional, expressive, homonymous and synonymous, grammatical semantics of quantitative categories, structural-semantic sentence types created through auxiliary parts of speech in folklore texts once again determines the relevance of this topic. the role of auxiliary parts of speech in the expression of various grammatical meanings is irreplaceable, and it is difficult to imagine the text without these means. In fact, a comprehensive study of the intensity, communicative, pragmatic, emotional, expressive, homonymous and synonymous, grammatical semantics of quantitative categories, structural-semantic sentence types created through auxiliary parts of speech in folklore texts once again determines the relevance of

this topic.

Object and subject of research.The object of research is the study of the semantic postulates of auxiliary parts of speech in folklore texts, the subject is a branch of research and analysis conducted to fulfill the tasks set in the dissertation.

Goals and objectives of the study.The main purpose of the research is to study the functional-semantic features of auxiliary parts of speech in folklore texts from a semiotic point of view. To achieve this goal, the following tasks have been set:

- to study the text-forming function of auxiliary parts of speech in folklore texts;

- to describe the dialectal transcription of auxiliary parts of speech in folklore texts;

- to determine the functional semantics of auxiliary parts of speech in folklore texts;

- to interpret the synonymy of auxiliary parts of speech and their nominative-stylistic characteristics;

- to study the role of functional homonyms in auxiliary parts of speech;

- to clarify the functional-semantic aspects of auxiliary parts of speech in folklore texts;

- to give a historical-etymological analysis of auxiliary parts of speech;

- to follow certain aspects of quantity as a functional-semantic category;

- to interpret the role of auxiliary parts of speech in the grammatical semantics of folklore texts;

- to determine the shades of meaning of conjunctions;

- to interpret the role of auxiliary parts of speech in the structural-semantics of folklore texts, to form sentence types;

- to reveal the intensity of auxiliary parts of speech in folklore texts;

- to reveal the communicative aspects of auxiliary parts of speech in folklore texts;

- to determine the pragmatic potential of auxiliary parts of speech in texts.

Research methods and sources. The dissertation is based on research on morphology and artistic style, comparative-typological, linguistic descriptive methods, Turkology, Azerbaijani linguistics and, if necessary, materials of Russian linguistics and Internet resources.

The main provisions of the defense: The following main provisions of the dissertation are submitted for defense:

- In Azerbaijani folklore texts, auxiliary parts of speech manifest themselves as a text-creating factor, acting with simple, corrective, complex structures.

- The conjunctions, conjunctions and adverbs used in the examples of folk literature have functional-semantic features with quantitative shades, intensity levels, pragmatic potential, communicative abilities, emotional and expressive qualities.

- Homonymous and synonymous variants of auxiliary parts of speech in folklore texts, with the possibility of grammatical formation can demonstrate functional-semantic features within structural-semantic sentence models.

Scientific novelty of the research. Functional-semantic features of auxiliary parts of speech in folklore texts are thoroughly studied in this dissertation, their structure, synonymy, homonymy, text-creating features, functional types, semantic aspects, communicative, pragmatic potential, etc. investigated.

What is said in the research work about the functional-semantic features of auxiliary parts of speech in folklore texts is not a repetition of the existing scientific thought, but the product of independent analysis and thinking. In the analyzed materials, the superior and weak position of auxiliary parts of speech, structure, dialect features, stages of formation, possibilities in grammatical semantics of texts, intensity, pragmatism, communicativeness, emotionality and expressiveness of these auxiliary words in context context are analyzed comprehensively, comparatively and consistently. that these should also be considered scientific innovations in terms of problem setting and solution.

Theoretical and practical significance of the research. Systematization of functional-semantic features of auxiliary parts of speech in folklore texts, analysis at all levels from the linguistic point of view, functional-semantic aspects and stylistic boundaries, etc. Defining

is very important in solving a number of border issues of Azerbaijani linguistics. Those who are engaged in the history, poetics and morphology of the Azerbaijani folklore language can benefit from the results of the research. In addition, the results of the study may be of interest to those involved in the historical grammar, textual and other areas of our language. Also, "Historical grammar of the Azerbaijani language", "Morphology of the modern Azerbaijani language", "Stylistics of the Azerbaijani language", "Stylistic morphology" and others taught in universities. This work can also be used as a teaching material in the teaching of subjects at the bachelor's and master's levels. This research work can also be referred to in the writing of works on the linguistic analysis of the text.

*Approbation and application.*The topic of the dissertation and supervisor were approved at the meeting of the Scientific Council on Philological Problems of the Coordination Council for Scientific Research of the Republic of Azerbaijan on April 20, 2017 (protocol №4) and at the meeting of the Scientific Council of Azerbaijan State Pedagogical University on May 31, 2017 (protocol №4). has been. 14 scientific articles on the research, including 2 conference materials were published. In 2017, I participated in the XXI Republican Scientific Conference of Doctoral Students and Young Researchers on "Structural and Semantic Functionality of Auxiliary Speech in Folklore Texts" and on "Scientific Research and Recent Trends" organized by Khazar University on December 16-19, 2019. A report on "Structural and semantic features of auxiliary parts of speech in folklore texts" was delivered at the V International Eurasian Congress. Articles on the topic of the dissertation have been published in Ukraine and Russia.

Name of the organization where the dissertation work is carried out. The dissertation was completed at the "Modern Azerbaijani language" department of the Azerbaijan State Pedagogical University.

The volume of the structural units of the dissertation separately and the total volume with a sign. The dissertation consists of "Introduction", three chapters, "Conclusion" and a list of references. "Introduction" 9 pages (1000), Chapter I 34 pages (67430), Chapter II 49 pages (91982), Chapter III 57 pages (108990), "Conclusion" 2 pages (2786). The total volume of the dissertation is 284081 characters.

MAIN CONTENT OF THE DISSERTATION WORK

The "Introduction" part of the dissertation defines the relevance of the topic, object and subject, goals and objectives, research methods, provisions, scientific novelty, theoretical and practical significance of the research, approbation and application of the research work, the name of the organization where the dissertation work is performed. information about the volume and the total volume is provided with a sign.

Chapter I of the research is called "The role of auxiliary parts of speech in the formation of folklore texts, structural models, dialect variants, historical-etymological analysis."

In the first paragraph, "Research of auxiliary parts of speech in Azerbaijani linguistics" is analyzed. Auxiliary parts of speech have rich functional-semantic features among the components of any text, and they act as a semantic factor in such moments. With the exception of some works in Azerbaijani linguistics, a serious problem such as the functional-semantic features of auxiliary parts of speech has been forgotten for many years and has been left out of research. A. Demirchizadeh touched upon this important issue in the book "Stylistics of the Azerbaijani language" and briefly spoke about the performance of auxiliary parts of speech in stylistic functions and their role in text construction.[1] Then K.Aliyev in his work "Stylistics and system of styles" published in 1985 commented that auxiliary parts of speech, like other units of speech, serve to create a number of semantic subtleties between the components of the text, and some of them are combined in separate synonymous lines[2].

Almost all of the scientific works we have reviewed are based on written texts. The study of the functional-semantic features of auxiliary parts of speech in folklore texts still remains one of the tasks to be performed in Azerbaijani linguistics.

Paragraph II of Chapter I is entitled "The role of auxiliary parts of

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[1]Demirchizade, A.M. Stylistics of the Azerbaijani language / A.M.Demirchizade. - Baku: Azertedrisneshr. – 1962. – p. 271.

[2]Aliyev K. Stylistics and system of styles / K.Aliyev. - Baku: Azerb SA Publishing House, - 1985. - p.84.

speech in the formation of folklore texts." Auxiliary parts of speech are irreplaceable units of speech in the presentation of folklore texts at a perfect level in terms of both form and content, and they regulate both internal and external aspects of the text, making the text attractive in terms of structure and semantics.

The study of poetic and expressive morphology, including the language and style of folklore, the study of the role of auxiliary parts of speech in the formation of folklore texts is one of the most relevant areas of modern linguistics. Despite the complexity and multifaceted nature of the problems associated with linguistic poetics and the semantics of artistic speech, these problems have not been systematically studied in Azerbaijani linguistics. In our opinion, the study of text-forming aspects of auxiliary parts of speech, which are actively used in folklore texts and play an important role in the formation of syntactic units, is very important in two ways: 1) in terms of studying the structural-semantic characteristics of folklore texts; 2) many necessary issues of linguistics, poetic style, communicative, in terms of pragmatic, expressive and dynamic syntax, work to solve text problems. It is very necessary and important to study not only the structural-semantic features, but also the text-forming function of auxiliary parts of speech reflected in folklore texts, as well as issues related to abstract semantics and origin.

Folklore texts, which are the product of folk thinking and imagination, appeared, first of all, as a product of free creative thinking, and folklore creators deeply felt the aesthetic quality of our language, knew the principles of how and where to use auxiliary parts of speech. As a result, linguists have considered auxiliary parts of speech in folklore as "an important means of semantic and textual communication" and have always emphasized these qualities. Undoubtedly, auxiliary parts of speech also have a decisive, important role and function in the manifestation and argumentation of the main essence and idea of these texts. Argumentation of texts is a method of logical argument and presentation. This is a factor that creates a special idea in the text. Most importantly, it has an effective effect on the structural semantics of the text.

Paragraph III deals with "Structural models of auxiliary parts of

speech in folklore texts."

For many years, Azerbaijani linguistics has paid more attention to the structural-semantic direction as an important aspect of the study of syntax, and traditionally in the process of such research the structural features of auxiliary parts of speech and their role in the structural-semantics of the text.

As in proverbs, the figurative form of the analogy and conjunction (-nan, -nan) is used as an effective means of conveying the contradictions within the text, in its structural-semantics, by working consistently with the words to which it is added. For example, feed the tree like an enemy, like a friend; In the evening a bucket of water is washed, in the morning a basin is not washed.

Our research shows that in stale texts*whom.* The parable of the parable, the habit of expressing necessity, sometimes plays a major role in the organization of the text by reworking it in misrasonu positions. As a suffix and should be connected with individual words and phrases, it shows flexibility within the text, acts as an important morphological tool in its structural-semantic formation, specifies semantic relations, connects verses in the text organically, characterizes thematic connection in bayats. opens. For example: I will rain like rain, I will grow like reeds. My heart longs for you, like freshly eaten; Arxalikh abi gereh, Yar-yarin babi gereh. The one who is half ugly, the one who is as ugly as the sea.

It should be borne in mind that each syntactic whole auxiliary parts of speech, which manifest themselves in different forms in terms of structure, form sentences in a variety of semantics, and therefore each semantic issue is primarily related to its own structure. Among the separate components of subordinate and subordinate compound sentences are auxiliary parts of speech of different structures, which serve to create colorful structural-semantic sentence types.

Paragraph IV of Chapter I is entitled "Style variants of auxiliary parts of speech in folklore texts."

The provision of auxiliary parts of speech in folklore texts with the dialectal transcription of literary pronunciation is first of all connected with the semantics and structure of the expressed artistic ideas. Our observations show that auxiliary parts of speech, which have

undergone certain phonetic changes in the artistic expression of thought by precise selection, also teach stylistic requirements. Eg: Obeying the devil, the tenth mullah grows old late; I was feeding a flower for the yard; Both hungry, all right, All root malades; He drank and filled the cup, He put the horses in my water and left; If anyone asks you, you will say that you have seen a patient abroad, and so on.

As can be seen, the suffixes for the purpose used in the texts, the conjunctions (both) denoting the conjunction, and the conjunctions (if) denoting the condition are in the dialect variant. Dialectologist A.Valiyev rightly notes that in the transition dialects of the Azerbaijani language, both the conjunction and, if the conjunction is, the suffix is used in the phonetic structure and plays an important role in linking the components between the whole text[3]..

In folklore texts, dialect transcription often takes an active position in the formation of tonic rhythm, expanding the range of aesthetic influence of the word by shifting the sound symmetry to rhythm semantics. Active development of auxiliary parts of speech enriches the source of expression of texts. Folklore texts acquire a specific semantic tone from dialect transcription through auxiliary parts of speech, creating a compositional unity of the structure of the text. In the above-mentioned folklore texts, the ashug or narrator selects words with the notion of selecting them using the dialect transcription of the suffixes "chun" (for, for), "for" (for), "both" (both), and "if" (if). directed to the content. All "... these features are directly related to the specifics of the folklore language, and the unfortunate thing is that In some of the folklore publications we have, not only the features of dialect pronunciation, but also the syntax, stylistic points, lexical units are distorted, and valuable examples of folklore are presented in a dry, lifeless language. It is often difficult to distinguish the language of professional literature from the language of folklore, and misconceptions about the nature, artistic, lexical, and grammatical

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[3] Valiyev, A. H. Azerbaijani dialectology [morphology and syntax of transition dialects] / A.H.Valiyev. – Baku: AUL, - 1975. - p.116.

features of our language are aroused"[4].

In some folklore texts, the dialectal transcription of the conjunction and the conjunction, which serve to connect the components of a compound sentence without the same members and distribution, is also preferred. For example: Sometimes a shah, a beggar, sometimes a calf, sometimes an ignorant person, sometimes he is imprisoned in every neighborhood; Sometimes it rains, sometimes it is foggy, sometimes it regrets what it comes and goes, sometimes it gets angry, sometimes it bleeds unjustly, it does not listen to haram, halal mountains and so on.

Paragraph V of Chapter I is entitled "Historical and etymological analysis of auxiliary parts of speech."

It is noted that auxiliary parts of speech are as important as the special role and function of each element, word, unit used in folklore texts, and auxiliary parts of speech, in addition to the main task, often become a semantic-stylistic burden and have a different structure. Speech units are composed of different language elements, independent words, which are of great scientific importance in the historical-etymological study. The sides of the more complex auxiliary parts of speech consist of different parts of speech, and this aspect simplifies their historical-etymological analysis. In other words, among the components of auxiliary parts of speech with a complex structure, there are words with and without different lexical meanings, which are very important and necessary to give an etymological analysis. For example, it is often used in folklore texts, however, how, where, though, and so on. connectors are two- and three-component. From an etymological point of view, it is clear that the words hal + (noun) + bu (pronoun) + ki (connective) combine to form a connective, and there is a meaning of "contradiction" in the semantics of that word. Or, in the prose passages of folklore texts, there is also a form of the subjunctive form of the conjugation, which is often observed: The king said: - But there is an aspect of this work. In this microtext, the word amma is used to mean "obstacle, obstacle." Given this, it can be assumed that the word once

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[4] Valiyev, K.N. The magic of the word / K.N.Valiyev. - Baku: Yazichi, - 1986. - p. 303.

had a lexical meaning, and after a long process of development has gained the status of a link. In this way it is possible to investigate the etymology of other auxiliary parts of speech. which is often used in folklore texts. connectors are two- and three-component. From an etymological point of view, it is clear that the words hal + (noun) + bu (pronoun) + ki (connective) combine to form a connective, and there is a meaning of "contradiction" in the semantics of that word. Or, in the prose passages of folklore texts, there is also a form of the subjunctive form of the conjugation, which is often observed: The king said: - But there is an aspect of this work. In this microtext, the word amma is used to mean "obstacle, obstacle." Given this, it can be assumed that the word once had a lexical meaning, and after a long process of development has gained the status of a link. In this way it is possible to investigate the etymology of other auxiliary parts of speech. which is often used in folklore texts. connectors are two- and three-component. From an etymological point of view, it is clear that the words hal + (noun) + bu (pronoun) + ki (connective) combine to form a connective, and there is a meaning of "contradiction" in the semantics of that word. Or, in the prose passages of folklore texts, there is also a form of the subjunctive form of the conjugation, which is often observed: The king said: - But there is an aspect of this work. In this microtext, the word amma is used to mean "obstacle, obstacle." Given this, it can be assumed that the word once had a lexical meaning, and after a long process of development has gained the status of a link. In this way it is possible to investigate the etymology of other auxiliary parts of speech. hargah, though, and so on. connectors are two- and three-component. From an etymological point of view, it is clear that the words hal + (noun) + bu (pronoun) + ki (connective) combine to form a connective, and there is a meaning of "contradiction" in the semantics of that word. Or, in the prose passages of folklore texts, there is also a form of the subjunctive form of the conjugation, which is often observed: The king said: - But there is an aspect of this work. In this microtext, the word amma is used to mean "obstacle, obstacle." Given this, it can be assumed that the word once had a lexical meaning, and after a long process of development has gained the status of a link. In this way it is possible to investigate the etymology of other auxiliary parts of speech. hargah, though, and so on.

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A group of researchers in Azerbaijani linguistics claims that it is incorrect to search for semantics and etymological analysis in auxiliary speech. Another group of linguists considers the units included in auxiliary parts of speech as lexical units and assumes that they also have semantics. So, where there is semantics, it is possible to conduct etymological analysis.

Chapter II of the dissertation is entitled "Quantitative, intensity, communicative, pragmatic, emotional and expressive features of

auxiliary parts of speech in folklore texts" and consists of five paragraphs.

I paragraph "**Auxiliary parts of speech in folklore texts as an expression of the concept of quantity "**is called.

One of the functional-semantic indicators specific to auxiliary parts of speech in the Azerbaijani language is the quantitative category. The use of quantity in abstract form has undergone a long process of development, first the repetition of the numbered object several times, and then the concept of quantity was expressed through a more abstract form of expression - the suffix and at the same time auxiliary parts of speech. In Azerbaijani bayats, laylas, tales, epics, riddles, anecdotes, etc. There are also quantitative shades in the auxiliary parts of speech used in the language of idioms, which are also manifested mainly in conjunctions, conjunctions, and customs[5].

Quantity is not only a numerical concept, but also a sign and a criterion of action. Therefore, quantity is a general category and can be expressed in all the main, even some auxiliary parts of speech. For example, comparisons between adjectives and degrees are based on the quantity and quantity of a sign. More or less, a lot, a little, single, double, tens, hundreds and so on. expresses a definite and indefinite quantity. Number words such as number, pair, set, head, person, piece are also related to quantity. From the pronouns I, you, it means the singular, we, you, they represent the sum. Everyone, one, all, many, and so on. Quantities are also reflected in the pronouns. Of the verb types, the grammatical types of reciprocals and conjunctions show both double and plural quantities. The category of person-information is also closely related to quantity. In quantitative and behavioral envelopes, the quantity of action finds its expression. Connection, participation in connectors (and, with, even as well), joint, time, distance, etc. There are quantitative shades in meaningful conjunctions (with, until, as, etc.), in restrictive, strengthening habits (only, only, most, lap, etc.)[6].

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[5] Aslanov, V.I. Notes on internal object verbs and ellipsis // - Baku: Azerb. SSR AS Publishing House, - 1961, - p. 156.

[6] Bashirov, K.K. Comparison of Turkish language; Morphological categories in Oghuz group Turkic languages / K.K.Bashirov. - Baku: Science and education, - 2018. - p. 408.

Chapter II of Chapter II deals with "Intensity of auxiliary parts of speech in folklore texts".

The term "intensity" is often used in grammar books, and researchers who use the term pay more attention to the grammatical and stylistic moments of repetition in any text and emphasize their intensity. The use of shades of intensity, as noted by VI Aslanov, "... to show the continuity, multiplicity of movement of the internal object, the strengthening of the meaning of the movement".

Thus, in a certain folklore text, the continuity, multiplicity, reinforcement, clarity of auxiliary parts of speech are among the factors that determine the degree of intensity, and these factors also serve to change the grammatical and semantic nature of sentences in the text. In syntactic units, the semantic intensity can also be determined by the degree level. Unlike singular conjunctions, repetitive conjunctions create a concretely small degree of semantic intensity in texts. For example: Keep your eyes on me, I'm not religious, you're not charming; No tongue, no lips. The situation is similar in some joints. Adults, especially those from the group of reinforcing meanings (most, most, all, all, etc.) create a large degree of intensity in the texts. In our language, these customs are added to adjectives in a prepositive position,

Auxiliary parts of speech are actively used in the formal organization of folklore texts, in the intensification of their ideological and aesthetic aspects as a whole. The continuity of the use of auxiliary parts of speech in texts emphasizes the potential of literary language, the appropriate word choice acquires a level of stylistic operation and reveals the dynamic qualities of our language, the text takes a very figurative form. For example, Garavel Gara Mammad tied a loaf of bread around his waist, pulled the heel of the chust, broke the vein of the earth, like a wind from the valleys, like a flood from the hills, like an aubergine, did not sleep, went a little, went a lot, the needle went half way, reached the river, He did not look like a human being, he bowed his head like a man and drank a sip of water into the sea, with each sip the water of the sea falls an inch and a half.

As can be seen, as the continuity of the analogy in the text increases, so does the intensity of the text, the text is very poetic,

structurally and semantically attractive, and the great intensity of the syntactic analogy as a whole is very characteristic.

Paragraph III is entitled "Communicative aspects of auxiliary parts of speech in folklore texts".

Communication is one of the main tasks of oral speech and language. The main task of speech is communication, the main task of language is to understand. However, this does not mean that speech is incomprehensible. Here the task is to be communicative in the foreground and a means of understanding in the background.

Most researchers associate the function of speech with communicative thinking, the function of language with cognitive thinking, and note that "in the process of speech and the language system, these functions are combined with expressive function[7]. B. Arakina also relates the communicative function to speech. The charter of the Prague Linguistic Association speaks extensively of the functions of both language and speech, and states that speech also has a communicative function"[8]

Thus, suffixes, customs, and conjunctions that do not have a separate auto-semantic meaning, cannot function as an independent part of a sentence, serve to create a certain syntactic-semantic connection between key words in a sentence, and reflect the appropriate syntactic connection between them are the most important means of communicating and clarifying folklore texts. . For example, in folklore texts, all groups of verb conjunctions are used to some extent depending on the dependent side. In our language, those that consist of words and conjunctions with adjuncts are also considered to be one of a group of verb conjunctions, and such conjunctions are innumerable in the language of the folklore samples we have analyzed. For example: to gather together like a ring eyebrow, to run like a horse, to raise my bird, to sit to rest, to open like a flower bud, to climb like a tiger, etc .; Forty blackbirds come together like this beautiful ring eyebrow, and the propeller turns on its own; He wanted to get out of the battle and run

[7] Arakin, V.D. Comparative typology of the English and Russian language / V.D.Arakin. L., Enlightenment, - 1979. - p.127.

[8] Zvegintsev, V.A. Expressive-emotional elements meaning of the word // "Bulletin of Moscow State University", No. 1, - 1955.- p.141-149

like a horse; When he left Karabakh, he bled and wanted to look yellow, and so on.

Paragraph IV is entitled "Pragmatic possibilities of auxiliary parts of speech in folklore texts." The pragmatic potential of auxiliary parts of speech in folklore texts is multifaceted, and it is formed in connection with the morphological regularities and semantic possibilities of our language. When studying the pragmatic aspects of auxiliary speech, it should, of course, be based on the scientific and theoretical results of both semantics and stylistics. We must not forget that auxiliary parts of speech, which have semantic functions and implement pragmatism in folklore texts, are, above all, semantic units. It should be noted that when considering the functional-semantic aspects of auxiliary parts of speech in folklore texts, first of all, their paradigmatic forms come to mind. Because in paradigmatic relations, each part of speech has specific features and attributes. It is these features and attributes that distinguish the pragmatism of the parts of speech. Pragmatic potential means that in any text there is a certain set of opposing word forms, that is, word forms are interrelated within a whole, and these forms have a whole new meaning. A paradigmatic arrangement is a substitute set of verbal forms of a certain lexical unit in the vertical position. "The field of science that studies the relationship between natural language expressions derived from different linguistic, philosophical and social scientific traditions and their specific points of application is called pragmatics. The concept of pragmatics is derived from semiotics. Semiotics is a model that explains the relationship between a pragmatic sign and its user (human). In linguistics, pragmatics is theoretically limited to semantics on the one hand, and sociolinguistic issues in the broadest sense on the other. It is difficult to define it at the phonological level. In American linguistics, it is mainly covered in the sociolinguistic aspect. It is especially difficult to separate it from semantics. Semantics studies the conformity of propositions and sentences to the conditions of reality"[9]. For example, the semantics of the word must have both verb and adjective features, and it can be assumed that this custom is derived

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[9] Linguistic encyclopedia / edited by F.Veysalli. Volume II. - Baku: Mutarjim, - 2008. - p.528.

from the verb must. When used both individually and in context, habit usually means importance, necessity, and acts as a synthetic form of the imperative form of the verb. For example: Prince Nureddunya promised himself that I have to travel all over the world, to find something so beautiful that it is not more beautiful among the creatures; On the way he said to himself that I should go and meet Shamsi khanum and so on.

Paragraph V is entitled "Emotional and expressive qualities of auxiliary parts of speech in folklore texts." One of the main semantic functions of language is emotionality and expressiveness, and in folklore texts, the expressive power, fraction, and activity of auxiliary parts of speech are highly dependent on emotionality and expressiveness.

In many linguistic works, when talking about the semantic possibilities of any text, the concepts of emotionality and expressiveness are confused, they are usually used together without distinction, the main reason for distinguishing these categories, according to M. Adilov, is a manifestation of the habitual style of writing[10]. In a large number of writings devoted to the linguistic analysis of folklore texts, the concepts of emotionality and expressiveness are used together without distinction and without criteria between these categories.

Both emotionality and expressiveness are more characteristic of folklore language separately. Folklore creators have always tended to make the most of the emotional quality of language. For example, in the following folklore text, auxiliary parts of speech are especially distinguished among the language units that serve to express emotionality: "- The crow jumps when walking. It is said that at one time the crow asked the partridge who was walking, he worked hard, but when he saw that it was not his job, he came back to walk, he saw that he had forgotten. Since then, he has been in a state of shock. There was a proverb that said, "The crow came to walk the partridge, and he forgot his own walk."

In this microtext, the repeated use of the conjunction in several sentences does not mean that the auxiliary word creates expressiveness

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[10] Adilov, M.I. Syntactic repetitions in the Azerbaijani language / M.I.Adilov. - Baku: - 1974. - p. 230.

in the text, in fact, the conjunction serves to express emotionality as well as connecting the branch sentence to the main sentence. They also acted as the most suitable units of speech for the emotional expression of logical concepts.

A.Abdullayev emphasized the role of customs in the formation of the qualities of emotionality and expressiveness in language and wrote: "... Along with shades of meaning, a group of customs has the quality of emotionality and expressiveness. We see this better in the customs of command and desire, in the customs of clarification and restriction, in the customs of questioning, in the customs of affirmation and denial"[11].

"In some expressions and customs in our language, emotionality comes from their nature, and they strongly affect a person's feelings and emotions. As an example, we can show the suffixes singular, singular, yellow, and, after all, even, even, so, more, more, more, more, more, more, more, more. B.Khalilov rightly points out that "reinforcing habits strengthen the meaning of either the words within a sentence, or word combinations, or the sentence as a whole. This means that when these habits apply to a word, phrase, or whole sentence, they increase the effect of that word, phrase, or sentence relative to the word or sentence to which it does not belong, and help it to be noticed more quickly. increases the emotional impact of thought "[12].

Chapter III of the dissertation is entitled "Functional-semantic aspects of auxiliary parts of speech in folklore texts and their role in grammatical formation, the formation of structural-semantic sentence types." This chapter consists of five paragraphs.

The first paragraph is called "Semantic nuances of auxiliary parts of speech in folklore texts."

Research shows that in the examples of folklore, all semantic groups of customs have been used more or less due to the shades of meaning they bring to speech. It should also be noted that customs also have a special significance for "... semantic contextual conditions for the actualization of different shades of meaning". For example: Yes, the

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[11] Abdullayev, A.Z. Subordinate compound sentences in modern Azerbaijani language / A.Z.Abdullayev. - Baku: Maarif, –1974. - p. 418.
[12] Khalilov, B.A. Morphology of modern Azerbaijani language. Part II / B.A.Khalilov. - Baku: Nurlan, - 2007. - p. 354.

box has arrived; Yes, after playing and singing for a while, as if the night had come, the assembly broke up; - No, Asli, he will not run away from this promise; - No, Lela, the shepherds had a lot of blood, let me ask; Yes, I promised, I have to go; - No, you don't have to, don't say anything !; Yes, they called Mrs. Gun; -No, if there was no work here, this giant would not say that word, and so on[13].

In these examples from Azerbaijani sagas and fairy tales, yes, no, no, there are shades of consent and protest in the ideas expressed through the customs of good.

Paragraph II is entitled "Homonymy of auxiliary parts of speech in folklore texts." Some of the auxiliary parts of speech, in addition to playing a key role in the structural-semantics of the text, are homonymous and act as an important element in the semantic completion of the text. "Therefore, enough attention is paid to this role of homonymous words in the texts, its participation in the process of form creation is consciously ensured. In addition, he finds a way to participate in the enrichment of the vocabulary of the language of poetry in terms of expression and content plan. Taking the literary criterion seriously, word artists have given priority to homonyms, expressions of concepts that have no semantic connection with each other or have long lost their semantic connection"[14].

The true semantic nature of auxiliary parts of speech is clarified within the sentence, in the text, and in this regard there is a need to study the homonymy of some auxiliary parts of speech used in folklore texts. It is true that in the development and enrichment of a language, homonyms cannot be equated with synonyms. However, as a semantic category, homonyms are also one of the factors that express language[15]. In this regard, Vinogradov notes that homonyms are a natural and completely natural phenomenon of language.2 In practice, language usually does not suffer from the existence of homonyms. Of course, we

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[13] Huseynzade, M.H. Modern Azerbaijani language. Morphology / M.H.Huseynzade. Part III. - Baku: Maarif, - 1973. - p. 357.

[14] Mirzazade, H.I. Historical grammar of the Azerbaijani language / H.I.Mirzazade. – Baku: Publication of AUL, - 1990. - p. 376

[15] Vinogradov, V.V. The problem of authorship and the theory of styles / V.V.Vinogradov. - Moscow: Fiction, -1961. - p.616.

must not forget that in the language of folklore, as in the written literary language, not all auxiliary parts of speech are homonymous, but some of them participate in this semantic process. For example, Let's take the suffix "yellow" and this suffix is used in Ashig Alasgar's "Narin uz" technique in 3 senses to create a stylistic effect in the poetic text, to have a strong emotional impact on the reader and listener. One of the units is compared to the other: If you're sweaty, hunting yellow, let's go, This broken heart is yellow, let's go! Alasgar, let's go to the yellow, You have made me a pain, Narin, face!. Let us go yellow, You have made me a pain, Fine, face!. Let us go yellow, You have made me a pain, Fine, face!.

As can be seen, in the first stanza the word "yellow" is used as a noun (bird's name), in the second stanza as a verb (sarymaq - "heartbreaking"), in the third stanza as a conjunction (in the "side" stanza). and made it possible to express it in an original way. In this regard, V.Vinogradov's thesis "... the place of words in poetry should be narrow, and the place of thought should be wide" – is fully justified.

Paragraph III provides an analysis of "Synonymy of auxiliary parts of speech in folklore texts." Speaking about the position of auxiliary parts of speech in the general grammatical-semantic system of the language and their stylistic possibilities, YVRaducheva writes[16].

When talking about synonyms in auxiliary parts of speech, it is necessary to emphasize the suffixes. "In the language of the people, there is speech material that corresponds to the content, demand and size of all thoughts, characters, tendencies and desires. The artist's job is to find and use the material that fits the content and style of his thought. " From this point of view, the creators of folklore skillfully used the synonymous layer of suffixes and maximized the semantic qualities of the samples.

Paragraph IV is entitled "The role of auxiliary parts of speech in the grammatical semantics of folklore texts."

Auxiliary parts of speech, being a member of the grammatical

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[16] Raducheva, E.V. On the semantics of syntax [materials for the transformational grammar of the Russian language] / E.V.Raducheva. - Moscow: Science, - 1974. - p. 292.

system, create certain grammatical connections within the text, which are actively observed in Azerbaijani folklore texts. In order to analyze the semantic connection on the basis of auxiliary parts of speech, it is necessary to determine the linguistic features of speech acts and folklore characters.

One of the most important qualities inherent in the nature of folklore texts is grammatical formation, and the possibilities that provide this formation in our language are very wide. M.Ismayilova also rightly writes that "to say a lot in a few words, to make parables when necessary, to make comparisons, to apply wise words, sweet phrases, to express thoughts and ideas in a figurative and concise way is an inherent merit of the Azerbaijani language. Examples of oral folklore - bayats, proverbs, phraseological expressions, riddles, riddles, anecdotes, misconceptions, lipsticks, conjunctions, etc. It is enough to remember, and in each of these texts a number of means are used"[17].

Apparently, in this author's bayat of Sari Ashig, five words have been used to express feelings such as loneliness, loneliness, loneliness, loneliness: it is come (mek), who (sa), no, what. These words are managed in the bayat in such a way that grammatical, logical and rhythmic connections are established between them in such a way that a completely exhausted "work" or folklore text is obtained. Among the means that make this example of folklore perfect and exhaustive, what connector stands out and gives a shade of negation to the grammatical-semantics of the folklore text. The fact that the denial conjunction is used twice in the bayat is more related to rhythm, music and grammatical-semantics, and therefore the semantic connections between the verses are strong, stable, unchanging, and B. Ognev rightly notes that "... Whichever word (form) clearly conveys its intention, adapts to the text environment,

The last paragraph of Chapter III of the dissertation is entitled "The role of auxiliary parts of speech in the formation of structural-semantic sentence types in folklore texts"[18].

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[17] Ismayilova, M.A. Azerbaijani language and culture of speech. Volume I / M.A.Ismayilova. - Baku: - 2016. - p.308.

[18] Ognev, V. Horizons of poetry. Volume II / V.Ognev. - Moscow: Fiction, - 1982. - p.535.

In folklore texts, the connection types of the individual parts of a complex sentence also show themselves on the basis of connecting words. M.Shiraliyev also notes that "connective and connecting words in the Azerbaijani language are the main means of connecting head and branch sentences"[19].

Adjectives play an important role in the formation of different structural-semantic types of simple sentences. Yes, no, no, yes customs have been actively used in both monologue and dialogic speech acts of folklore texts. These customs, which have shades of affirmation and denial in folklore texts, replace different types of sentences without adopting explanatory words.

Simple customs consisting only of word roots increase the meaning of expressions and sentences in folklore texts, create additional shades of meaning in them, and our observations show that customs with this structure (after all, more, but only, only, etc.) in the language of the materials we analyzed they are at a very busy level. For example, they said that a bald person does not go to the water; The next day, the bald man gets up early and goes out with his uncle; The bald man says, "It was a crow;" "I'm old, I can't stand it anymore," said the coachman and others.

Corrective customs are corrected by adding -ca, -ja customs, which are formed into some simple customs, and in folklore texts the word used with these customs is emphasized, which distinguishes them from envelopes. Corrective customs, along with words in folklore texts, play an important role in clarifying the general meaning of an expression or sentence. For example, let this be a lesson to you, said the governor; - Only your place was lacking and so on.

When talking about the role of auxiliary parts of speech in structural texts and semantics in folklore texts, it is necessary to talk about the types of sentences according to the purpose of expression and intonation. When defining functional types of sentences in texts, such as narration, question, command, exclamation, it is necessary to pay attention to both the content of the text and the features of the

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[19] Shiraliyev, M.Sh. Basics of Azerbaijani dialectology / M.Sh.Shiraliyev. - Baku: - 1962. - p. 421.

development of auxiliary parts of speech.

The following conclusions were made in the dissertation:

1. Auxiliary parts of speech, such as conjunctions, conjunctions, and adjectives, are active in the language of folklore examples, conjunctions are a text-generating factor, and adjectives and adverbs play a more active role in the formation of functional-semantic aspects of the text.

2. Conjunctions, suffixes, customs, which are active morphological means, have more semantic shades in folklore texts, have a wide range of possibilities in linking the components of syntactic units, in the grammatical formation of the text.

3. The role of auxiliary parts of speech in the formation of structural-semantic connection in folklore texts is irreplaceable, some of them are active, some are weak, and in both cases serve the formation of different structural-semantic sentence types.

4. The use of comparisons and parables in folklore texts is based on a rich colloquial language, based on a number of historically existing expressions, these comparisons are breathed new life, high mastery is demonstrated, auxiliary parts of speech reflected in contextual conditions allow to maximize semantic shades.

5. Quantity, as a functional-semantic category, also manifests itself in the auxiliary parts of speech used in folklore texts, and such units occupy an important place among the concept of plurality and the means of expressing it.

6. The homonymy of auxiliary parts of speech also plays a decisive role in the artistic presentation of speech acts in the text, in the regulation of the sphere of poetic speech, and all this fully meets the poetic requirements of the lyrical genre, especially the regularities of activation.

7. Like other units of speech, the synonymy of auxiliary parts of speech has created rich, subtle, strong, expressive and emotional shades of meaning in folklore texts, clarified the poetic environment, gained a certain artistic and aesthetic range.

8. The role of auxiliary parts of speech in the semantic structure of syntactic units, the mechanism of meaning and the grammatical formation of connections, cause-and-effect, clarification, comparison,

division, connection between the sentences that make them up is irreplaceable, and without these grammatical connections it is impossible.

9. Intensity stems from the nature of folklore texts, and the repetitive use of auxiliary parts of speech in different positions is one of the aspects that increase the semantic degrees of intensity and artistic merit. Intensity levels are observed when the text and motifs enter into various combinations, which creates the basis for a vivid presentation of the artistic image.

10. The pragmatic potential of auxiliary parts of speech in folklore texts is multifaceted, and they are forms of substitution of different units of speech, helping to clarify the functions of sentences and the thus expressed propositions, their specific features.

11. Communicativeness in texts is one of the semantic aspects of auxiliary parts of speech, occurs on the basis of grammatical membership, and serves to create semantic connections in both micro and macrotexts.

The main provisions of the dissertation are reflected in the following articles published in scientific journals:

1. Stylistic possibilities and poetic functionality of the compound "Like" in the texts of the saga // – Baku: Philological issues, – 2017. №20, – p. 411-418.
2. Structural-semantic functionality of auxiliary parts of speech in folklore texts // "XXI Republican Scientific Conference of Doctoral Students and Young Researchers" materials, – Baku, – 2017, – p. 152-154.
3. Semantic shades of customs in folklore texts // – Baku: Philological issues, – 2018. № 6, – p. 122-130.
4. Dialect transcription of literary language in folklore texts (on auxiliary parts of speech) // – Baku: Philological issues, – 2019. №6, – p.104-109.
5. Structural and semantic features of auxiliary parts of speech in folklore texts // V International Eurasian Congress on "Scientific

Research and Recent Trends", – Baku, – December 16-19, 2019. – p. 3-9.

6. The structure of auxiliary parts of speech in folklore texts // – Baku: Eurasia Journal, – 2020. №4, – p. 69-75.

7. The role of connectors in the grammatical semantics of folklore texts // – Baku: Linguistic problems, – 2020. № 2, – p. 174-181.

8. Historical-etymological analysis of auxiliary parts of speech in folklore texts // – Baku: Linguistic problems, – 2020. № 3, – p. 143-152.

9. Brief notes on the study of structural-semantic features of auxiliary parts of speech // – Baku: Actual problems of studying the humanities, – 2020. № 2, – p. 39-44.

10. Auxiliary parts of speech in folklore texts as a communicative unit // – Baku: Linguistic problems, – 2021. № 1, – p. 206-213.

11. Pragmatic possibilities of auxiliary parts of speech in folklore texts // – Baku: Linguistic problems, – 2021. № 3, – p. 206-217.

12. Alliterational features of auxiliary parts of speech in folklore texts // – Ukraine: International conference materials, Collection of articles of the third international scientific conference "Education and Science in a Changing World: Problems and Prospects - Development 20". – p. 251-254.

13. The role of auxiliary parts of speech in the formation of folklore texts // - Ukraine: Bulletin of the National Technical University of Ukraine "Kiev Polytechnic Institute", Bulletin of NT.UU "KPI", - 2021. – p. 167-176.

14. Quantitative as a functional-semantic category in Azerbaijani folklore texts // – Moscow, Russia: Scientific magazine "Globus", – 2021. – p. 237-244.

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