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ABSTRACT

of the dissertation for the degree of Doctor of Science

**STUDY OF AZERBAIJANI LANGUAGE MORPHEMES IN
DIACHRONIC-DIALECTOLOGICAL ASPECT**

Specialty: 5706.01 – Azerbaijani language

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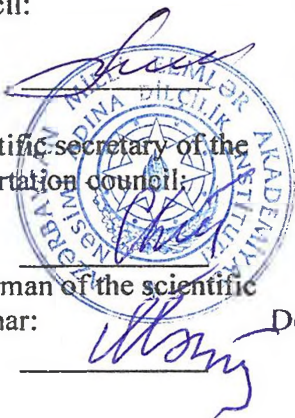
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INTRODUCTION

Relevance of the research topic and degree of its development. It is clear that the lexical meaning of the term morpheme in the world languages is accepted as the smallest meaningful part of the word. Along with this term, the term “morph” is also used in linguistics. Morphs, which are the smallest part of a word-form, to put it simply, they are considered monosyllabic words. For this reason, morphs are understood in the meaning of root and suffix morphs. The vocabulary of the Azerbaijani language is rich in this type of morphs. The vocabulary of our language is dominated by monosyllabic root-forms, that is, word-morphemes. It is even observed that the majority of the lexical fund of some parts of speech consists of morph-monosyllabic words. For example, monosyllabic verbs can be examples of this: *gəl, get, al, ol, öl, at, bax* etc.

The same idea can be applied to some thematic groups of nouns. For example, most parts of body are monosyllabic words: *əl, üz, baş, qaş, göz, saç, tük, diş*, etc. Also, there are many morphs in the geographical nomens and relief lexicon: *çay, dağ, çöl, yer, göy*, etc. It is inevitable that the numeral system of the Azerbaijani language consists of monosyllabic morphs: *bir, üç, dörd, beş, on, yüz, min*.

Typologically, the main feature of the Azerbaijani language as a agglutinative language ensures its formation and development on the basis of suffixal morphs. This aspect is expressed in the variety and richness of suffix-morphs in the Azerbaijani language. Thus, the morphological way is accepted as the main factor in the word creation process in the development of the vocabulary of the Azerbaijani language. It is no coincidence that even the use of borrowed words in our language as suffix-morphs is considered important as a means of increasing the vocabulary of the language: *saatsaz, çayxor, dilşünas, aerodrom, paravoz, vətənpərvər*, etc. The importance of this method, which is accepted under the name of derivational morphemes in linguistics, is very great.

In Azerbaijani linguistics, the term morpheme is used in a narrow and broad sense. The narrow meaning of the term morpheme

includes the root of the word and all suffixed forms. This includes prefixes, infixes and suffixes. And in the notion of morpheme, which is accepted in a broad sense, a morpheme is considered the smallest meaningful unit of the language. This includes segment morphemes, which consist of word parts, and supersegments, which serve to distinguish words related to phonetic phenomena.

Since morph is a meaningful part in the Azerbaijani language, it cannot be imagined outside phono, that is, sounding. In this regard, it is important to study the phonetic structure of morphemes and the systematic sequence of the phonemes that make them up. Thus, a new direction in linguistics - morphonology - appears.

Compared to world languages, the study of morphemes as a unit belongs to the more ancient history of Turkic languages, including Azerbaijani. The fact that language units are regarded as morpheme-roots and considered as lexical units is connected with the name of M.Kashgari.

The study of the Azerbaijani language at the morpheme level has been started with the books sarf and nahw written on the grammar of the Azerbaijani language.

From the 80s of the 20th century, morphonology, a new research method emerged in Azerbaijani linguistics, which is formed a combination of the words morpheme and phoneme. Currently, morphonology as an independent field in linguistics studies the usage principles of different phonemes in the formation of morphological units. The first systematic monograph in this field is the work "Morphonology of the Azerbaijani language" by F.Jalilov. According to the results of the research, the study of morphonological measures and rules reveals regularities that are used as keys in the searches conducted in the fields of diachronic phonology, dialectology and etymology. Morphological "analysis" is used in various branches of linguistics, from orthoepy and orthography to lexicon and word creation.

In the studies conducted on Azerbaijani linguistics, the processing of root-morpheme terms in the form of "monosyllabic and two-syllabic roots" also attracts attention. It should also be noted that the study of language at the morpheme level has not been

studied as a separate topic in Azerbaijani linguistics. It is true that many studies have been conducted on this topic. The first research in this field belongs to Mirza Kazimbey. In his famous work, the author has aimed to systematically investigate the grammatical structure of our language and achieved satisfactory scientific results for his time.

In the field of studying the grammar of modern Azerbaijani literary language J.Afandiyev, M.Shiraliyev, G.Baghirov, J.Jafarov, A.Aslanov, H.Mirzazade, Z.Alizade, A.Khalilov, A.Abdullayev, M.Huseynzade, Y.Seyidov, T.Hajiyev, A.Tanriverdi, G.Kazimov, B.Khalilov, M.Mammadli, R.Madatova, B.Maharramli, A.Shukurov, Z.Tahmazov and other linguists have serious scientific researches.

In the historical grammar of the Azerbaijani language, some research works in the historical-comparative aspect have been conducted by A.Demirchizade, H.Mirzazade, A.Shukurlu, A.Tanriverdi, G.Kazimov, B.Maharramli and others. However, the study of Azerbaijani language morphemes in the diachronic-dialectological aspect has not been studied in a separate, complex monographic manner, and their specific features have been left out of scientific-theoretical-comparative studies. All these facts determine the relevance of the research from the point of view of the diachronic-dialectological examination of the morphemes covering nouns, verbs, auxiliary and special parts of speech in the Azerbaijani language, and the finding of existing dialect and accent variants that confirm their origin and etymology.

The object and subject of the research. The main object of the research is the root and suffix morphemes related to nouns, verbs, auxiliary and special parts of speech in the Azerbaijani language. The subject of the research is the diachronic-dialectological study of morphemes that related to nouns, verbs, auxiliary and special parts of speech used in the Azerbaijani language.

The goal and objectives of the research. The main goal of the research is to study the morphemes relating to nouns, verbs, auxiliary and special parts of speech used in the Azerbaijani language from a diachronic-dialectological aspect. For this, it is aimed to implement the following tasks in the dissertation work:

- To take a look at the history of the study of morphemes in the

Azerbaijani linguistics, to consider the degree of their development, to justify their relevance, to conduct linguistic research in the diachronic-dialectological aspect;

- To involve morphemes with nominal meaning (noun, adjective, numeral, pronoun, adverb morphemes) to the diachronic-dialectological research;

- To study diachronically-dialectologically the verb morphemes in the Azerbaijani language from the structural-semantic point of view by the morphonological method;

- To investigate the mood category of the verb in the Azerbaijani language (indicative, imperative, optative, etc.) at the morpheme level from the diachronic-dialectological aspect;

- To conduct a diachronic-dialectological study of the non-conjugation forms of the verb in the Azerbaijani language by morphonological method;

- To carry out a linguistic study of some postpositions from auxiliary parts of speech in the Azerbaijani language at the morpheme level, in the diachronic-dialectological aspect;

- Approaching some conjunctions in the Azerbaijani language at the morpheme level, achieving their linguistic study in the diachronic-dialectological aspect;

- By studying diachronically-dialectologically some particle morphemes in the Azerbaijani language to find out their old variants and modern accent facts, to reveal their linguistic essence by determining their origin;

- To investigate some interjection morphemes used in the Azerbaijani language grouping them according to their content from a diachronic-dialectological point of view by involving them in linguistic research;

- To study their linguistic diachronic-dialectological aspects such as morphemes by grouping the imitations used in the Azerbaijani language according to the content of sound, appearance and motion.

Research methods. Descriptive and historical-comparative methods have been mainly used in the research work. But in addition to that, the morphonological method has also been applied in the

research process. As appropriate and at important points, the method of structural analysis, typological comparisons, and statistical methods have also been applied. In the research work, special importance has been given to the application of all methods in the form of integration, not separately.

Main provisions put forward for defense:

- The study of the root morphemes that cover the main, auxiliary and special parts of speech in the Azerbaijani language in the diachronic-dialectological aspect, their scientific etymology is clarified, their historical development is followed, their typological similarities are found, and other linguistic issues are resolved.

- The diachronic-dialectological study of noun morphemes in the Azerbaijani language reveals their national origin, etymology, semantic changes in the language, and derivational aspects.

- The diachronic-dialectological investigation of some morphemes with adjectival content in the Azerbaijani language reveal the scientific-etymological analysis, origin, semantic position, onomastic essence, etc. linguistic aspects of adjective morphemes.

- The linguistic study of each number-morpheme of the decimal number system in the Azerbaijani language from the diachronic-dialectological aspect reveals the etymology, national origin, some sacred shades, etc. issues of the mentioned morphemes;

- With the diachronic-dialectological examination of some value, measure and metric morphemes used along with numeral morphemes in the Azerbaijani language, it reveals that covering all social structures in Azerbaijan, they reflect the national ethnic values of the people;

- Following the phonosemantic development of verb morphemes denoting circumstance and action such as V, VC, CV, CVC, etc. which include root morphemes in the Azerbaijani language, and studying their diachronic-dialectological aspects, justify their unequivocally Turkic origin;

- The scientific-etymological explanation of some root-morphemes related to the auxiliary parts of speech - postposition, conjunction, particle and modal words in the Azerbaijani language has been given, their semantic-morphological development has been

followed, and their diachronic-dialectological aspects have been explained.

- A diachronic-dialectological study of interjection morphemes from special parts of speech in the Azerbaijani language under the name of imperative and vocative interjections has been carried out, their scientific etymology and ethnolinguistic essence has been revealed.

- Being grouped imitations in the Azerbaijani language according to the aspect of expressing sound, motion and appearance, have been analyzed linguistically at the morpheme level, and their diachronic-dialectological aspects have been revealed.

Scientific novelty of the research. The following can be mentioned as scientific innovation in the research work: For the first time in the dissertation work, the root morphemes covering the main, auxiliary and special parts of speech are involved in the study in the diachronic-dialectological aspect by the morphonological method.

For the first time, noun morphemes in the Azerbaijani language are investigated in the diachronic-dialectological aspect by the morphonological method, and the existing dialect and accent variants confirming their origin and etymology are revealed. Some adjective morphemes are approached from the morphonological aspect for the first time, their scientific etymology is revealed, their origin is determined, their semantic development at the morpheme level is studied, their derivational possibilities are followed, and their picture in the phraseological and onomological system is interpreted. The scientific etymology of the numerals in the Azerbaijani language, including the decimal number system, is first approached at the morpheme level, its origin is revealed, and its diachronic-dialectological aspects are determined. Also, for the first time, some metrical units, numismatics and numerical word-morphemes that include numerical words are involved in diachronic-dialectological research. For the first time, the structure of verb morphemes, as well as mood categories, are studied in diachronic-dialectological aspect by approaching the morpheme level. For the first time, the sign of the infinitive morpheme as the non-conjugated form of the verb in the Azerbaijani language is approached from the diachronic-

dialectological aspect, and its relation to the imperative interjection *Ma!* used in old Turkic and modern dialects is proven. Postpositions, conjunctions, particles, and modal words, which include auxiliary parts of speech, are approached at the level of morphemes for the first time, their national origin is revealed based on their diachronic-dialectological aspects, and their morphonological development is followed. For the first time, interjections and imitations covering special parts of speech in the Azerbaijani language are involved in linguistic research at the morpheme level, their etymology is solved based on the morphonological method, their typological similarities are found, their semantic development is studied, and their derivational essence is determined.

Theoretical and practical significance of the research. The provisions and results of the dissertation is considered as an important theoretical source for researches in modern literary language, morphonology, dialectology, historical grammar, etymology, etc. fields.

The dissertation work can be used as a textbook or teaching aid for the subjects of historical morphology, historical dialectology and morphonology, written in a new style for students studying philology in higher schools. At the same time, it is possible to benefit from the research in the compilation of ethnographic, etymological, explanatory and dialectological dictionaries of the Azerbaijani language. The dissertation can give the right direction to young researchers in the historical and comparative study of our language in typological, etymological, phonomorphological, ethnolinguistic aspects.

Approbation and applying of the research. The dissertation work has been carried out at the Department of Azerbaijani Dialectology of the Linguistics Institute named after Nasimi ANAS. The articles covering the main content of the dissertation work have been published in various scientific magazines and journals of the republic and foreign countries, as well as reported in international congresses, symposiums, conferences and have been published in collections.

A monograph corresponding to the main content of the

dissertation (in Azerbaijani and English) and a textbook have been published.

Name of the organization where the dissertation work was carried out. The dissertation work has been carried out at the Department of Azerbaijani Dialectology of the Linguistics Institute named after Nasimi ANAS

Total volume of the dissertation with characters, and the volume of the structural sections of the dissertation separately The structure of the research work is: Introduction part 7 pages, Chapter I 75 pages, Chapter II 75 pages, Chapter III 44 pages and Chapter IV 35 pages, conclusion 6 pages, bibliography 12 pages. It consists of 267 pages and 453 336 characters in total.

THE MAIN CONTENT OF THE RESEARCH

Introduction of the dissertation states the relevance of the topic, the degree of usage, identifies the object and subject, the goals and objectives, the methods, the main provisions for the defense of the research, the scientific novelty, theoretical and practical significance, approbation and applying of the research, gives information on the name of the organization where the dissertation work is performed, the volume of the structural units of the dissertation separately and the total volume with characters.

Chapter I of the dissertation is called *“Study of name morphemes in the diachronic-dialectological aspect”* and consists of five sub-chapters. In the first sub-chapter of Chapter I entitled *“Study of noun morphemes in diachronic-dialectological aspect”* the studies in the field of lexicon with noun morpheme are discussed.

The noun morphemes of the Azerbaijani language have been preserved in the oldest oral monuments of our language, such as the epics “Kitabi-Dada Gorgud,” as well as in even older examples of folklore, including proverbs, sayings, phraselogical units, bayatis (folk poems), fairy tales, and epics. These are issues belonging to the pre-writing period.

All the national sources of our written literary language – written monuments, as well as classical written literature, and

scientific written sources have played as the most reliable base of the noun morphemes. It should be noted that covering various fields, they are quite interesting in terms of their richness. In this field, words with different thematic meaning, in particular, anatomically specific words, disease names, and lexicon related to medical-treatment methods stand out for their uniqueness.

Among the noun morphemes, national characteristic word-morphemes are very diverse in terms of their semantics, way of formation, structure and character.

Çiçək/çiçəx' – the lexeme given in the form of “çəçək” in M.Kaşgari’s “Diwan Lughat al-Türk” dictionary is a synonym of the root morpheme “gül” (flower) in the modern Azerbaijani language¹. It should be noted that in “Diwan” the words “çəçəklik” and “çəçəklən” formed by adding the morphemes -lik and -lən to the base “çəçək” are also included: - *Türlük çəçək yarıldı, barçın yadhim sərildi (Əlvən çiçəklər açdı, ipək xalı sərildi)*²; - *Yığac çəçəkləndi (Ağac çiçəkləndi)*³.

According to the morphological structure, sound alternation like CVCVC justifies that the lexeme is of Turkic origin. The main issue of interest here is whether the word is made up of CVC+VC, or CV+CVC, or CV+CV+C morphemes. First of all, about the phonetic difference of the word from Old Turkic, it can be said that the vowel sounds in this lexeme have no serious phonematic significance. Because the reading of vowel sounds in words of Turkic origin written with Arabic script is optional. We think that the writer and the reader based on the law of harmony are based on the harmony of same kind of sounds: çəçək=çiçək. Thus, a slightly different pronunciation of the same meaning has appeared. The morphonological investigating of the lexeme “çiçək” also helps the scientific-etymological explanation of the word. Since “çi” being as the root morpheme, is a variant with cı/çə/ce etc., the word can be thought of as “çiçə/çiçə/çeçə” etc. In our opinion, the root morpheme

¹Kaşgari,M. “Divanü-lügat-it türk”/ M.Kaşgari. [Dörd cildde]. Tərcümə edən və nəşrə hazırlayan: R.Əskər. –Bakı: Ozan, –2006. – IV c., – s.134

² Yənə orada, I c., – s.179

³ Yənə orada, II c., – s.263

of the lexeme “çiçək” is precisely expressed in the phrase “çiçəyi çirtdamaq”: çî=çî. Thus, the same meaning remained in the verb “çixmaq” (to grow), as well as in the meaning of “çirtmaq” (to germinate) (Sharur)⁴, which was later changed, then in the form of “çiləmək” in the Shamakhi dialect, and even in the word “tumurcuqlamaq” (to sprout)⁵.

In the colloquial language and dialects, it is expressed only this homomorpheme’s subtle synonymic tones. “Çiçə” acts in the meaning of fresh, sweaty, beautiful, even uncle’s wife, etc.: - *Neynək, sən çiçə ol, mən xixə* (Yardimli); - *Qıza çiçə paltar tıkdilər* (Kalbajar)⁶.

As mentioned above, the morpheme çî/çî has historically been a homomorph. One of the semantic nuances of the morpheme “çî” in the history of our language has been denoting the meaning “su” (water). The vocabulary fond of accents also confirms this idea: *çırçır* (waterfall) (Kazakh), *çırno:ux* (chirnakh) Chanbarak, Hamamli), *çiləsər* (a small ditch made to drain the used water out of the house, aryk (Gadabay), *çilix* (slipper placed on the chest of a horse) (Dashkasan), etc.⁷

It is worth noting that the words such as *şırnaq* (water leak) and *şırım* (waterway) etc. used in the literary language show their traces as an ancient dialectal difference. The same situation is also observed in the parallelism of ç/ş: *cirat* (branch from the big ditch) (Sheki), *cimcimə* (drizzle) (Oghuz), *cız* 1) small ditch (Kazakh); 2) waterway (Kurdamir, Gakh) etc.⁸

In the literary language of Azerbaijan, *çiçək* as a lexeme is homonymous with the word *çiçək*, which is also a medical term. In his dictionary M.Kaşgari recorded this term in the form of *çəkək* in Chigil in the meaning of “smallpox”⁹. This infectious skin disease,

⁴ Azərbaycan dilinin dialektoloji lüğəti/ – Bakı: Şərq-Qərb, 2007.– s.100

⁵Yenə orada, – s.101

⁶Yenə orada, – s.101

⁷ Azərbaycan dilinin dialektoloji lüğəti/ – Bakı: Şərq-Qərb, 2007.– s.101-102

⁸ ADDL, – s.78-79

⁹Kaşgari, M. “Divanü-lügat-it türk” / M.Kaşgari. [Dörd cilddə]. Tərcümə edən və nəşrə hazırlayan: R.Əskər. –Bakı: Ozan, –2006. – I c., – s.388

named after its appearance, is even called “rose disease” in the Tabriz dialect¹⁰. As a result of the disease, a person’s skin is covered with red spots. In medicine, there are two types of “çiçək”(flower): “natural flower” and “smallpox”. Although *çiçək* as a lexeme consists of *çi-çək* syllables, during the morphological investigating of the word, it is revealed that the root morpheme *çi* is very productive in the language. We think that in this word, either in the meaning of a *flower* or a *disease*, the morpheme *-çi* has the meaning of “ to come out, to grow”. Because in spoken language, the saying *Gözəlağa çox gözəl idi, vurdu çiçək çıxartdı* (referring to the disease’s symptom on the skin) contains the concept of *çiçək çıxartmağ*, as well as *çiçək kəsdirmək* (getting vaccinated against a disease) which are not far from their original meanings in the combinations. As M.Kashgari also noted, in the Chigils who speak two languages, it seems that even the Turkic tribal languages had ç/k parallelism between the languages. The same substitution or parallelism has been observed in the “Villages Nehram of Nakhchivan district and Aylis of Ordubad district of the Azerbaijani language: *kay/çay, komax/çomax, kaynik/çaynik, etc.*”¹¹. The discussed phenomenon of parallelism is recorded in the source only at the beginning of the word. However, in the “Nakhchivan dialectological atlas of the Azerbaijani language” in one word, we observe the ç-k sound shift in the middle of the word (*keki/keçi*)¹².

Qurd/qurt. The origin of this word given as *k'urt* in M.Kashgari’s “Diwan” has been shown in Oghuz: - *Oğuzlar böriyə, yəni canavara k'urt deyirlər*¹³. In the Azerbaijani language, “canavar” (wolf) is more common as the synonym of the word. In this lexeme, which has the same meaning as the structure

¹⁰ Məmmədli, M. Azərbaycan dilinin Təbriz dialekti / M.Məmmədli. – Bakı: – 2007. – s.163

¹¹ Şirəliyev, M. Azərbaycan dialektologiyasının əsasları/M.Şirəliyev. – Bakı: Şərqlər, 2008. – s.80

¹² Azərbaycan dilinin Naxçıvan dialektoloji atlasının proqramı/ – Bakı: Elm və təhsil, – 2015. – s.2

¹³ Kaşğari, M. “Divanü-lügat-it türk” / M.Kaşğari. [Dörd cildde]. Tərcümə edən və nəşrə hazırlayan: R.Əskər. –Bakı: Ozan, –2006. I c., – s.352

cana+varan, it is observed that the old verb “varmak” remains. However, *qurd/qurt* as an old word remained in some ethnographic lexical units, phraseological combinations and onomastic units. For example, the disease *qurdağzı* (wolf-hirschhorn syndrome) is named so, because in appearance it looks like a wolf’s mouth. Such a disease is considered to be a congenital palate problem and can be repaired surgically. The first of this word, *qurd* formed by two independent lexemes, has the CVCC structure, which is rarely found in monosyllabic words of old Turkic origin. This word, which is used as *qurd* in all cases related to the faith and life of the people - in such combinations as “*boz qurd*”, “*qurdağzı bağlamaq*”, “*qurdəli yazdırmaq*”, “*qurduyağı sürtmək*”, as well as, in phraseological combinations *qurd dağda balalayıb*, *qurdu ulayıb*, *qurd quzu ilə otlayır* is more common than other synonyms.

Qurd is also an old ethnonym in the territory of Azerbaijan, and this ethnonym cannot be limited only to the territory of Azerbaijan. It is not accidental that the use of the word *qurd* in the form of *kürd* in Azerbaijani toponymy today came from not knowing the old meaning of the word. Toponyms such as Kurdakhani village, Kurdamir district, Bakhchakurd settlement, Safikurd village, Kurdmashi village, etc. refer to the ancient tribe of *qurdlar* in the territory of Azerbaijan. This word, which is still preserved today in the name of a neighborhood in the city of Nakhchivan, has no connection with the other variant. The word *qurd* in the modern literary language has the semantic shade of *going towards development, being in development*. In the biological sense, *qurd* (worm) is considered a stage in the development of some insects. *Barama qurdu* (cocoon worm), *arının qurdu* (bee worm), etc. also understood as *larva*. It is possible to assume that in modern Russian words such as *qorod/qrad*, *oqorod*, the semantics of “development, progress” in the old Turkic language have been preserved. Otherwise, the famous name “Qurd qapısı” (Wolf Gate) would not have been given to one of the city gates in Baku.

From the diachronic-dialectological study of the morphemes “çiçək” (flower, blossom) and “qurd” (wolf), which are considered as homonyms in the modern Azerbaijani literary language, it is evident

that those lexemes existed in Turkic tribal languages in old Turkic. At the same time, without becoming archaic, was able to preserve itself in various terms, phraseological units and onomastic system in the Azerbaijani literary language and dialects.

In the second paragraph of Chapter I called *“Study of adjective morphemes in the diachronic-dialectological aspect”*, the adjective has been studied in a morpheme level in a lexical system of the Azerbaijani language in the diachronic-dialectological aspect.

Words that denote various degrees of qualities like color, taste, etc., and come before nouns to define them semantically differ from other parts of speech. Adjectives, in terms of structure, have simple monosyllabic (VC, CVC) and disyllabic (VCV, CVCV, CVCVC, etc.) morphonological structures, similar to other parts of speech.

Adjectives are not lexically rich like nouns. Perhaps for this reason, some nouns become attributive and vice versa. For example, the morpheme *al* (red) has the meaning of color in the language, but also denotes a noun in the meaning of *hiylə, yalan* (trick, lie), a verb as a root-morpheme of the verb *almaq* (to buy), and exclamation *Al!* (Take!). There are many such homomorphemes in our language. Their differentiation according to the part of speech depends on the meaning in the sentence. Since specific lexical suffix morphemes exist for the formation of derivative adjectives in the Azerbaijani language, it is not difficult to define them. *-l⁴, -sız⁴, -qan, -kən* etc. affixes, as well as degree-forming infixes (m, r, s, p) play a key role in this matter. Z. Aliyeva writes in her book *“Adjective in Turkic languages”*: *“Thus, it can be said that the morphemes of simple adjectives in Turkic languages are old and real language units. These simple adjective roots retain their core meaning despite the phonomorphosemantic variations caused by the agglutinative evolutionary processes of Turkic languages. During this evolution, the root of the word can remain in a state of inertia, or it can receive additional affixes and change”¹⁴.*

Although adjectives in the Azerbaijani language are different in

¹⁴ Əliyeva, Z. Türk dillərində sifət/ Z.Əliyeva. – Bakı: Elm və təhsil, – 2011, – s. 263

meaning, they are connected by the notions of sign and quality. A sign is a first impression belonging to concrete nouns. A sign denotes to the color, external or physical characteristics, volume and size of an object. The color of the item attracts attention at first glance. For this reason, adjective morphemes denoting color can be considered the oldest words. Adjective morphemes denoting color in the Azerbaijani language have the sound structure VC, CVC, CVCV, CVCVC.

Ağ (white). In M.Kaşğari's "Diwan" *ak-bəyaz* is given as a word in the meaning of *ağ* (white) in Oghuz: - *Digər türklər alcası olan ata "ak at" deyirlər*. The combination "ak sakal ər" formed from the same root morpheme has also been observed there. It is interesting that in "Diwan" *ak* as a homomorph has been presented in the name of the toponym Ak Say and a bridge named Ak Tərək¹⁵.

In the Azerbaijani literary language of, the morpheme *ağ* (white), denoting color, remained in some terms, somatisms and various onomastic units: *Ağ ciyər* (lung) – which is already considered a common word, was called *öfkə* (anger) in ancient Turkic, in medieval written sources. Currently used in dialects and accents, variants such as *öfkə/öpgə/öpkə/ökbə* etc.¹⁶ are used in the meaning of human or animal lungs. In folk phraseology, this word is said with one stress and has the meaning of *qorxaq* (coward) in the form of "ağciyər". At what level cowardice is related to the lungs, although it is, of course, a research object of medicine, it is also a necessary issue for linguistics. Or *ağ qan* (white blood) is the vernacular expression of the term leukocyte (plasma) in medicine. Even leukemia is popularly called *ağ qan xəstəliyi* (white blood disease). It is also interesting that the course of this disease among the people is expressed by such a phrase: *Ağ qan qırmızı qanı yeyir* (lit: White blood eats red blood). The word *ağ* has already become a symbol in the general lexicon of the folk medicine and serves to indicate the name of several diseases. *Ağ* is an eye disease. Among

¹⁵ Kaşğari, M. "Divanü-lügat-it türk" / M.Kaşğari. [Dörd cilddə]. Tərcümə edən və nəşrə hazırlayan: R.Əskər. –Bakı: Ozan, –2006. I c., – s.147

¹⁶ Azərbaycan dilinin dialektoloji lüğəti / – Bakı: Şərq-Qərb, – 2007.– s.14

the people, the semantics of color have been preserved in such expressions as *gözünə ağ gəlmək*, *gözünə ağ düşmək*, *gözünə ağ dammaq*. It is not accidental that when A. Alasgar said, “*Bir şagird ki, ustasına kəm baxa, Onun gözlərinə ağ damar-damar*” – he used the whiteness of the eyeball in the meaning of a disease and meant blindness. In addition, *ağsuluq*, formed by the morpheme “ağ”, is a disease in folk medicine that mainly occurs in the mouths of babies. It is characterized by the formation of incrustation on the mucous membrane of the mouth as a result of blistering. In the Guba dialect, this word like *ağsul* is found in the meaning of a sore on the lips¹⁷.

The verb *ağcavəzə/ağcavaza: ağcavəzə olmaq* which is formed by the root morpheme “ağ” is used in the Dashkasan dialect to mean a disease that occurs in the animal’s mouth: – *İnəx’ ağcavəzə olanda çulitirənnən ağzına atanda sağaley*. In the dialect of the Kazakh region, the same word-morpheme is used in the meaning of pale, discolored: – *Telli uşaxlıxdan elə ağcavaza şeydi*. In fact, in some dialects of the Azerbaijani language, the word-morpheme “ağ” is presented in the form of *-ca+vaza* in the diminutive degree of adjective: – *Eynində ağcavaz çitdən don varyıdı*¹⁸. It should be noted that it is possible to cite many examples of how the *-ca* morpheme forms the diminutive degree of adjective. Even in this case, those adjectives become substantivized and become proper nouns: *Ağca xanım*, *Qaraca qız*, *Göycə gölü*, etc. The morphemes *-vaz/-vəz /-vaza/-vəzə* are also involved in the formation of adjectives with a diminutive meaning in other dialects: *balacavəz* (cookie) (Nefthala), *ağcöüzə* – weak (about an animal) (Borchali)¹⁹ etc.

In general, there are many examples of the homonymy of the morpheme “ağ” in dialects: *ağgöz* - 1) *lazy (about an animal)* - *Bı öküz ağgözzi* (This ox is lazy) (Shamakhi); 2) *greedy* - *Məhiş ağgöz adamdı* (Mahish is a greedy person) (Aghdam); 3) *non-productive, non-fertile*. – *Bu yuxarı hissə ağgöz yerdi* (This upper part is non-fertile) (Salyan); *ağgüz* 1) a man who does not know goodness; 2) a

¹⁷Yenə orada, s.14

¹⁸Yenə orada, s.14

¹⁹Azərbaycan dilinin dialektoloji lüğəti / – Bakı: Şərq-Qərb, – 2007.– s.14

useless man; 3) ill-tempered. *Ağgüz adamnan heç dusduğ eləmə, unun heç işin bilmağ ulmiyədü* (Guba)²⁰.

In the dialects of the Fuzuli region, the verb “ağmax”, which forms homonymy with the morpheme “ağ”, is used in two meanings: - 1) *to go out, climb - Qoyun dağa ağdı*; 2) *bend to one side, to rise (about a load)*; - *Qoymanın yüx ağmax olsun*²¹.

The third paragraph of Chapter I is called **“Study of numerals and numerative morphemes in diachronic-dialectological aspect”**. In this section, it is noted that one of the common aspects that unites the diversity of opinions about the origin of numerals is that they are related to primitive counting and the purpose of calculation created by mankind. The first numerals were thought of as a line (vertical) in the imagination of ancient people. Most likely, it symbolized the fingers of a person’s hand. Thus, the fact that decimal numbers are written and drawn vertically confirms this idea.

By the way, it is possible to see that the word “bir” (one) is related to *bar(maq)* (finger) in etymological sense. It corresponds to the meaning “bir kimi” (like him, similar to him).

About the etymological interpretation of the numbers *iki/eki(z) -əki(z) → o(kı) -ō(ki)*, etc., F. Jalilov writes: *“The morphonological structure of this word in Turkish is related to the word “ekiz” (twin). ...The morphonological structure of the word “iyirmi” (twenty) also provides an interesting fact for the etymology of word iki (two) in the Turkish language”*²².

It is impossible not to agree with this idea that *iki-igi-iyi* are the same numeral - different phonetic variants of numeral *iki*. Even as a result of the *y-g* sound shift in the dialects of the eastern group of the Azerbaijani language, sounding like (*igirmi*) occurs: - *No:rızda təzə il martın igirmisinnən igirmi:kisinə keçən gecə tə:fil olur* (*Nefchala*) (colloquially).

R.Khalilov, the author of an interesting study on numerals in Azerbaijani linguistics, writes: *“It is assumed that the initial*

²⁰Yenə orada, s.14

²¹Yenə orada, s.15

²² Cəlilov, F.A. Azərbaycan dilinin morfonologiyası / F.A.Cəlilov. – Bakı: Maarif, – 1988. – s. 163-164

numbers were “one” and “two”. The following numbers were simply called “many”. People gradually counted to five, and by combining the first five, they were able to count up to ten”²³.

We think that the numeral *üç* (three) is derived from the verb of old Turkic origin *üş* → (*üş(mək)* – *toplaşmaq* (to gather). The sum of three “straws”, i.e. the numeral *üç* (three), usually after two, means “gathering”, “coming together” in the sense of increasing, multiplying: – *Dəralərdə, dəpələrdə kafərə qırğın girdi, leşinə quzğun üşdi*²⁴.

In the semantics of the numeral *dörd* (four), there are *d(t)-r* consonant sounds, which mean *gathering*. The fact that the root consonants of the old Turkic verb *dərmək/dərilmək* (to gather, to unite, etc.) also based on this numeral also confirms our opinion. It is no coincidence that the verbs in the combinations *pambıq dərmək* (to pick cotton), *üzüm dərmək* (to pick up grape), etc which are still used in our modern dialects, prove that the ancient meaning has been preserved and kept alive.

It is also possible to think of the archetype of the word *beş* (five) as *bir(ş)*, i.e. *beşlik* (*hand*) that *consists of ones*, ends. It seems that *pənc* → *bə(nc)* → *bəş* in Persian language did not arise by chance.

Respecting the opinions expressed about the numeral system in Turkic languages being related to *onluq* (ten) it can be said that the history of ideas in human culture started with *beşlik* (five). Words and stable combinations related to the number *beş* (five) in Azerbaijani language are a real proof of these ideas: *beşlik* (five), *beş günlük dünya* (five-day world), *beş günlük iş rejimi* (five-day routine); *beş* (excellent) and so on. It is no coincidence that in the first imagination of man, the concept of plural was the morpheme *əl* (*hand*), which means *beşlik*. Linguistic facts that prove this idea are also confirmed by morphemes denoting plurality in different

²³ Xəlilov, R. Saylar / R.Xəlilov. –Bakı: Azərnəşr, – 1970. – s. 4

²⁴ “Kitabi-Dədə Qorqud” / – Bakı: Yazıçı, –1988. – s.50

languages. For example, in Arabic *əlfaz* (*ləfzlər, ifadələr, sözlər*), *əltəf – lütfilər* etc.²⁵.

We think that the morpheme *əl* (hand) had a semantic connection with the meaning of plurality expressed by the body part *əl*. Even this situation manifested itself in the variants of the morpheme (*ar/ər; az/əz*) and observed in the quantitative signs *-lar/lər və -z* in the modern literary language.

The *əl* has also the meaning of *dəfə* (time) in live speech: – *Bir əl nərd oynadıq* (We played backgammon once); – *Paltarı iki əl yuyarsan* (You wash the clothes twice), etc. Apparently, “*əl*” has expressed the end of a period in the first numeral system.

In the Azerbaijani language, the same meaning can be seen in the particle *ən* and the origin of the plural suffix *-an*, which is used in some borrowed words: *ən ali* (the highest), *ən yaxşı* (the best), etc.

In the Azerbaijani language, in particular, we can see that the so-called sign is preserved in the morphemes *-am, -əm*, which are used in the live spoken language and express the plurality: *üçəm, dördəm, beşəm*, etc. It is very interesting that here the morpheme *-əm* is not used with numbers after the numeral *beş* (five). Basically, in these words indicating the number of babies born with twins, the plural morpheme *əm* is suitable. In the Azerbaijani language, the variants *-an, -ən* of the morpheme *-əm(-am)* is found in some words in a fossilized form in the meaning of plurality and place: *oğlan* (boy) (in the singular meant *oğul* (son)), *Türkan* (village), *aran, şoran, İran, çəmən* (grass), etc.

In the etymological explanation of the number *altı* (six), it can be seen from the morphonological analysis that in the next naming in the numeral system, deviation from *əl* begins: : *al* (*əl*) + *-tı* (*-ti*). That is, in the content of the morpheme *-ti* and the suffix *-in(tı⁴)*, the same semantic nuances are observed: *selinti* (firewood brought by the flood), *deyinti* (talk, complaint), *görüntü* (look), etc.

²⁵ Azərbaycan dilində işlənən ərəb-fars sözlərinin qısa lüğəti //–Bakı:ADU nəşriyyatı, –1960. –s. 62

Gedi/yedi; geri/yeri; gezi/yezi, etc. which are phonetic variants of the numeral *yeddi/yedi* (seven), semantically mean *the next* due to the sequence.

We think that $s(ek(i)z \rightarrow s(eki)iz) = IV$ means pair. Here, the phonomorphemic nature of the sound *s* is observed: *s*-means *direction, tendency, desire*, etc., towards the opposite side, i.e. the fourth pair of fingers. In our language, from the semantic point of view, it is clearly observed that some verbs that express the above meanings are formed from suffixes containing the element *s*: *susamaq, qaribsəmək, gülümsəmək, mənimsəmək*, etc.

The fourth paragraph of Chapter I is called “***Diachronic-dialectological characteristics of pronoun morphemes***”. Research shows that the existence and development of pronouns throughout the history of the Azerbaijani language has been a constant process and continues up to modern times. Language examples of modern dialects and accents of the Azerbaijani language also confirm this idea.

Personal pronouns are the same in most Turkic languages, with only slight phonetic variant differences. F. Jalilov even shows the archetypes of personal pronouns in Proto-Azerbaijani in this way: “*I şəxs → bən, biz, II şəxs → sən, siz, III şəxs → o, ho; olar, holar*”²⁶. The personal pronoun morpheme *mən* (I) is based on the CVC structure in the first person singular. It’s monovariant in modern Azerbaijani literary language and in its dialects. In the ancient written sources of the Azerbaijani language, it is used in a parallel way as *mən/ben*.

In Turkic languages, it is known that the first person pronoun is used with *m* and *b*. In this respect, although the question of which of them is the first is controversial, the beginning “*m*” is preferred. It can be seen that the closeness of the denominator of the sounds *m* and *b*, and the fact that both sounds did not make a difference phonematically in the morpheme caused the variation to remain. In the Zangilan and Fuzuli regional dialects of the Azerbaijani

²⁶ Cəlilov, F. Azərbaycan dilinin morfolojiyası/F.Cəlilov. Ali məktəblər üçün dərs vəsaiti. –Bakı: Maarif, – 1988, – s.154

language, as well as in the Ordubad dialect, the variant “man” of the pronoun *mən* is used: - *Man da getdim o kəndə*; -*Man sana ay demənəm, qaşına yay demənəm*.

Examples of old Turkic languages confirm that the root morpheme “öz” (self) had the feature of polysemy and homonymy in Turkic languages. In the old Turkic dictionary, the morpheme “öz” has several lexical meanings: 1) life, 2) age, 3) core, 4) fat, fat, 5) mountain pass, 6) deaf, 7) time, etc.²⁷. In addition, the variant “üz” (face) of the morpheme “öz” is given in the dictionary as a parallel and denotes the same meaning: *öz//üz* 1) essence, 2) self, 3) layer, special, etc. As can be seen, the parallelism *öz//üz* in dialects also attracts attention at first sight. In fact, this should be the most noteworthy point. Because “üz” means the “öz” of a person, an individual. It is not by chance that the photo of the face is considered the basis of the identity card, the document we call the ID. That is to say, “üz” and “öz” are also essentially the same, just as they once expressed the same meaning in the language.

The fifth paragraph of Chapter I is called **“Study of adverb morphemes in diachronic-dialectological aspect”**. Here it is noted that there is a tendency of substantivization in the grammar of the Azerbaijani language, as well as a sign of adverbialization. Thus, adverbs have common features with the following parts of speech both in the history of the language and in its modern state: 1. common features with nouns - *səhər* (*durmaq*) 2. with adjectives - *yaxşı* (*danışmaq*) 3. with numbers - *çox* (*yatmaq*) 4. with pronouns - *o(ra)* (*baxmaq*) 5. with imitations - *zar-zar* (*ağlamaq*) etc. Since common features are not characteristic of other parts of speech, it can be considered the main characteristic of the adverb. In addition, the presence of special adverb-forming morphemes in the language (*-casına*², *-ana/-yana*, *-akı*², etc.), denoting signs related only to circumstances and actions, having a specific lexicon, the relatively small amount of lexical content in the literary language, etc. distinguished the adverb. Adverbs also went through three stages during the historical development of the language. In order to

²⁷Древнетюркский словарь/ – Ленинград: «Наука», – стр. 395

determine the types of meaning of the adverb, it is observed that signs from different parts of speech are also applied to the adverb. Although adverbs in the modern literary language have a lot of analogical similarities with adjectives, this is not a typical case for dialects. It is interesting that the adverbs of derivative and compound adverbs are predominant in comparison to simple adverbs of manner, which have an original accent feature. We think that this aspect is related to the lack of rich lexical fund of adverbs. The people benefited from the internal capabilities of the language to correct this “deficiency”. It is possible to see this by carefully looking at the lexical composition of some adverbs.

Adverb of manner *yelli* in the meaning of *tez, cəld, sürətlə* (*quickly*) – *Yelli gəl, işim var; – İki nəfər yelli-yelli keçib getdilər* (Nefçhala). It is clear that the adverb “yelli” is formed by the word “yel – külək (wind)” and the suffix morpheme -l⁴. The word “yelli” in most dialects means “quick, sharp, fast” etc. It is used in the meaning of: – *Öyə yelli get, Bayram* (Salyan); – *Çox yelli gedirsən, no:luf?* (Jabrayil); – *Yelli gessən, çatarsan* (Sheki)²⁸. In accents, sometimes the word “yelli” is used as a compound adverb through repetition: – *Yelli-yelli danış, işim töküldü qaldı; – Yelli-yelligessün, ora vaxdında çatarsan* (Nefçhala) (in colloquial speech).

Chapter II of the dissertation is called “*Study of verb morphemes in diachronic-dialectological aspect*” and consists of three paragraphs. In the first paragraph called “*Study of structure types of verb in diachronic-dialectological aspect*”, verb morphemes, which are the most national units of the vocabulary of our language, have been examined at the level of root and suffix morphemes.

When looking through the vocabulary of the Azerbaijani literary language, a little quantitative of simple verbs is observed. From the point of view of the modern literary language, the verb morpheme of syllable type V is not observed in the dialects and accents of the Azerbaijani language. However, according to some possibilities, it can be said that in Turkology, the meaning expressed

²⁸ Azərbaycan dialektoloji lüğəti. A-L / – Ankara: Türk Dil Kurumu. – 1999. – s.201

by the monosyllabic vowel sound -i was accepted as a verb. For example, i-lə (with i); The sound transitions of the vowel i -e-lə(mək), in the literary language ə-lə (mək)/ Ĩ – lə (mək) – express the same meaning in accents. As a result of our small research, it turns out that when adding the suffix -la,-lə to the 9 vowel sounds in our language, verb-meaning words are formed. :a(la) – alalamağ (to take into custody/to take- Salyan-Neftchala); o(la) – o:lamağ (to call); u(la) – u:lamağ (to call out, to call; the sound made by some animals (dog, wolf, jackal, etc.); -e(lə) – eləməy (auxiliary verb); ə(lə) – the variant of the verb “eləmək” (to do) used in dialects and accents of the eastern group; hold with both hands and move from side to side in the direction of the hand; i(lə) – the variant of the verb “eləmək” (to do) used in dialects and accents of the eastern group; ö(lə) – the sound made by a person has a feeling of nausea; ü(lə) – imitation of a crying person, etc.

Even when combining sounds with the same denominator, if we accept e, ə, i = e, we get verbs that mean the same thing as *eləmək* and *ələmək/iləmək* in accents. Or the verbs *a:la*, *u:la*, *o:la* formed with the sounds *a*, *o*, *u* form verbs meaning çağırmaq (to call): *a:lamaq*; *o:lamaq*, *u:lamaq*/, etc.

It is very interesting that the VC syllable type of monosyllabic verbs is more productive in the Azerbaijani language and its dialects. This shows that morphemes consisting of a pure vowel are both first verbs and interjections. Based on the literary language, it can be said that 9 VC syllable-type verbs based on the sound of *a*, 1 based on the sound of *o*, 3 based on the sound of *u*, 2 based on the sound of *e*, 5 based on the sound of *ə*, 2 based on the sound of *ı*, 2 based on the sound of *ö*, 3 based on the sound of *ü* are used in Azerbaijani.

Verbs in the accents of the Azerbaijani language are divided into three parts: simple, derivative and compound. When we say simple verbs, it means verbs consisting of one pure syllable in the dialect, or verbs of VC, CV, VCV syllable type.

A:max – xatırlamaq (to remember). In Karabakh dialects and accents, this verb is pronounced in this way in terms of expressing the long *a* sound. In fact, the word has been *anmaq*, is pronounced as a result of the weakly audible sound “saghir nun”, the back of the

tongue rising towards the back hard palate. In the majority of Karabakh accents, this word is used in the meaning of remembering: - *Buün biz bavamı andıx (Fuzuli)*, - *İndi də oyerrəri tez-tez anırız (Aghdash, colloquially)*.

Almax – *götürmək* (to take). In Karabakh dialects and accents, this verb is used in the meaning of *almaq* as *ala – götür!* (take it!). It is interesting that in the root of the word *almaq*, along with the meaning of *götürmək* used in dialects, also means *təmizləmək, kəsmək, qırmaq, yolmaq* (to clean, to cut, to shave, to pluck) has acquired a national meaning. In addition, we also find accents that have preserved the purely local semantics of the verb: - *On dənə şitil basdırmışam, hamısı alıf (in the meaning of to grow) (Shamkir)*; - *Büyükün it bi dovşan aldı (in the meaning of to catch) (Gazakh)*²⁹.

And in the example given in dictionary about the negation of the same verb, we can see that the word is also used in the meaning of doubting and the animal not recognizing its baby: - *Bu diyədən almeram, dəlidi, doğanda deyəsən, almyajax balasını*³⁰.

Based on the sources of the history of the language, it can be said that the compound verb is used less in the ancient sources of the language than in the modern language. Compound verbs are formed by grammatically-semantically combining words consisting of a root and suffix morpheme belonging to different or the same part of speech to express a single lexical meaning. Compound verbs are formed mainly in two ways: 1) verb+verb morphemes; 2) nouns+verb morphemes. The parts of compound verbs based on the verb+verb morpheme are semantically synonymous or antonymous. It should be noted that in the “Diwan” of M.Kashgari, there are at least a few compound verbs of this type: - *Kəlişdi-barışdı*: - *Ol manqa kəlişdi-barışdı = o, mənim yanına gəldi, mən onun yanına getdim, aramızda get-gəl başladı*³¹. In converting the sentence into the modern language, the meaning of both parts of the compound verb understood as “gedib-gəlmək” (lit: come and go) is actually

²⁹ Azərbaycan dilinin dialektoloji lüğəti /–Bakı: Şərq-Qərb, – 2007. –s. 22

³⁰Yenə orada: –s. 22

³¹Kaşğari, M. “Divanü lüğət-it-türk”/ M.Kaşğari. [Dörd cildə]. Tərcümə edən və nəşrə hazırlayan: R.Əskər. –Bakı: Ozan, –2006. II c., – s.138

considered an antonym: *kəl* (to come) - *bar* (to go). It is no coincidence that the root morphemes of this ancient verb, fixed in the modern literary language in the form of “*var-gəl etmək*”, have kept their meaning. In other words, meaning in old Turkic “*gəliş-gediş*” is preserved in the compound verb with reciprocal voice meaning. Thus, the ways of formation of compound verbs in the Azerbaijani language are a real indicator of the evolution of this language.

The diachronic-dialectological aspects of the tenses and forms of the verb have been studied in the second paragraph of the Chapter II of the research work entitled “*Study of the conjugated forms of the verb in the diachronic-dialectological aspect*”.

It should be noted that the first scientific considerations about the past tense in Azerbaijani linguistics are belonged to Mirza Kazimbey. The great Turkologist gave the conjugation table by naming the direct (seen) past tense as a definite past tense. It should be noted that the scientist’s paradigms reflect their usage in the territory of South Azerbaijan and North Azerbaijan: *sevdim*, *sevdi*, *sevduk*, *sevduz*, *sevdiiler* (South Azerbaijan); In North Azerbaijan, the difference is in the second person plural - *sevduuz*; *təkində isə sevdu*³².

The old and modern grammatical indicators of Turkic languages are “*reflecting the definitive occurrence of the work, the action by witnessing, being a personal participant, is carried out with the suffixes -tı/-di*”³³. In his work “*Diwan Lughat al-Turk*”, he compiled the main words of the verbs with the endings *-dı/-tı* and explained his thoughts as follows: “*The foundation of verbs is built on the past tense and imperative form. Verbs turn around the past tense, - I said an idea*”³⁴.

In Azerbaijani, the formal indicator of the direct past tense is *-dı*⁴ and various variants of the suffix *-dı -di -du -dü;-tı, -ti, -tu, -tü; -d,*

³²Kazımbəy, M. Türk-tatar dilinin ümumi qrammatikası. / M.Kazımbəy. Tərcümə, tədqiq və şərh: İdris Abbasov. –Bakı: Zərdabi LTD MMC, –2017. – s.589-590

³³ Zeynalov, F. Türk dillərinin müqayisəli qrammatikası. I h. / F.Zeynalov. –Bakı: MBM nəşriyyatı, – 2008.– s.254

³⁴Kaşğari, M. Divanü lüğat-it-türk / M.Kaşğari. [Dörd cildde]. I cild. Tərcümə edən və nəşrə hazırlayan: R.Əskər. –Bakı: Ozan, –2006. – s.57

-t are morphemes. So, the morphological-semantic sign is defined on the basis of the -d/-t element. In Turkology, I. Valiyev, who defined the characteristics of the direct past tense sign and summarized it, writes: *a) the suffix -dı is derived from verbal nouns ending in -dı/-tı; b) the suffix -dı is derived from verbal nouns with suffixes it/-it/ -t; c) the suffix -dı is derived from the element -d, which is another type of the suffix -ir/-t preserved in Hungarian; d) the suffix -dı is derived from the auxiliary verb; e) the suffix -dı is derived from the old tense suffix -duq/-dük; f) -dı is derived from the adverbial participle -tı used in ancient Turkic monuments; g) -dı is derived from the old form of the third person relative suffix (-sı in the modern language)*³⁵.

So, the general opinion in Turkology is that the morpheme -dı/-tı is based on non-conjugation forms of the verb, and there are any number of examples supporting these ideas, both in historical sources and in modern manifestations of the language. For example, let's say that used in modern literary language and dialects noun-forming suffixes -ırtı, - intı, -tı; -dıq + possessive suffixes, etc. confirms this idea. In our opinion, in Azerbaijani language -dı, -dı, -de etc. and the element -d is a "word" that expresses an action or makes a person do an action. In the modern language, this "word" by adding to the beginning of verbs which gives meaning incitement, actuation, etc., expresses action in the present tense: – *Di gəl!* (Come!) – *Di get!* (Go away!) – *Di durma!* (Don't stop!), or – *Gəl də!* (Come on!) – *Sus da!* (Shut up!) etc. It is interesting that in live speech and in some dialects, imperative particles -na(n), -nə(n) are used by joining those words: – *Gəl dənə!*; – *Sus dana!* etc.

It is not a coincidence that M. Kazimbey, when talking about the present tense, writes: “...in some present tense forms typical of the popular accents of Northern Tatarstan and Azerbaijan, it accepts either the personal ending -dir or its shortened version -di, as well as in some cases -i. For example: *yazadır, yaxud yazadı – o yazır; even*

³⁵ Vəliyev, İ. Azərbaycan dilinin yazılı abidələrinin dilində keçmiş zamanın ifadə formaları / İ.Vəliyev. – Bakı: – 2009. – s.39

*they say yazırı*³⁶.

In Tatlar and Salik village dialects, in the third person, sometimes the indicator that denotes person is added after the tense suffix, and t is used instead of -d in the suffix: - *Vərət qızın Əli (S.)*; - *Baxat o da bayağdan*; - *Keçət çaydan uşağlar (T.)*³⁷.

As you can see, the present tense indicator -d/-t makes it clear that the element -d is more phonosemantically characteristic for the current moment. In our opinion, the characteristic of the transition d-y for Turkic languages led to the formation of a new variant of the present tense indicator, i.e. suffixes -ay -əy, -iy, -iy, -ey. It should be noted that -ay has been registered as an indicator of the present tense in Khanegah and Gulmammadli villages of Jalilabad region in the second and third persons, as well as in the Adana dialect of the Turkish language³⁸.

Study of indirect (reported) past tense in diachronic-dialectological aspect. The indirect past tense has been used in historical language examples with the morphemes -miş⁴, -ib⁴. The first person singular -miş⁴ of indirect past tense doesn't basically differ from the modern literary language.

One of the formal morpheme indicators of indirect past tense is the suffix -ib⁴: -*Kəpənək geymişəm, əndişədən azad olubam, Üşümək müşkilini eylədi asan kəpənək* (Nasimi)³⁹.

In the later stages of the development of the literary language, the indirect past tense form in the first person -ib has fallen out of use. The indirect past tense suffix -ib⁴ has been recorded in the Jalilabad district dialects, the first person singular in the Big Garakilsava Caravanserai dialect, the first person singular and the plural: – *Mən qalıbam indi bırda bilibsüz. Sayır oldum, dara düşdüm bilibəm*; – *Gəlibəm bıra (Jalilabad dist. Ləkin vil.)*; – *Ele hey deysən*

³⁶Kazımbəy, M. Türk-tatar dilinin ümumi qrammatikası. / M.Kazımbəy. Tərcümə, tədqiq və şərh: İdris Abbasov. –Bakı: Zərdabi LTD MMC, –2017. – s.555

³⁷Yenə orada. – s.154

³⁸Şirəliyev, M.Azərbaycan dialektologiyasının əsasları / M.Şirəliyev. –Bakı: Şərq-Qərb, – 2008. – s. 216

³⁹Nəsimi, İ. Seçilmiş əsərləri / İ.Nəsimi. Tərtib edəni H.Araslı. –Bakı: Azərənşr, – 1973, – s.117.

alıbam; Belə yaxşı gəlibəm, tapıbam mən (Jalilabad dist .Gengen vil.); -alıbam, alıbx (Big Garakilsava). In the Ayrim village dialect of Caravanserai region, this suffix is observed in the phonetic variant -ıv/-ıv: - oxuyuvum, oxuyuvax, yatıvam, yatıvax (Polad, Aghkilsa, Mırteyil, Alachiqqaya)⁴⁰.

This case is more or less recorded in examples that reflect the ancient features of the Azerbaijani literary language

Diachronic-dialectological aspects of the present tense. The present tense of the verb is used in old written language sources with the suffix -ır⁴. However, in the ancient languages examples, there are some features in the usage of personal suffixes, which are considered archaic for both the written and oral form of the modern literary language. For example, in the language of Nasimi's works, in the first person singular, unlike the literary language, the suffix -n is used instead of -nı.

H.Mirzazade shows that this suffix -n has been used in the language of a number of writers in the 15th-16th, and partly in the 19th centuries, and it has also been observed in the dialect of Janalli village of Gazakh district: - *Oluran, vururan, görürən, soruşuran, deyirən* etc. In the negative form of I person *vermirən, almıran, getmirən, içmirən* etc.⁴¹.

S.Behbudov noted that the same situation remains in the Tabriz and Zanjan dialects: *alıran, gəlirən, tuturan* etc.⁴².

In the language of written monuments, this feature is encountered in the 15th century and later, too: *Hər gecə düşümdə görürmən pərişan zülfünü; Cəhani bir yan görürmən sizin bir yan; Məni yalnızcağ başımı daşə ururmən ab mən; Səndən ayru, ey güli xəndan, qıurmən çapraq; -Məstü layəqal gəzirmən, şərh içində ar*

⁴⁰Əzizov, E.İ. Azərbaycan dilinin tarixi dialektologiyası / E.Əzizov. – Bakı; – Bakı Universiteti nəşriyyatı, – 1999, – s. 151

⁴¹Mirzəzadə, H. Azərbaycan dilinin tarixi qrammatikası / H.Mirzəzadə. –Bakı: ADU nəşri,–1990.– s.147

⁴²Behbudov, S.Cənubi Azərbaycan dialekt və şivələrində feilin indiki zamanı //Azərbaycan SSR EA Xəbərləri (Ədəbiyyat, dil və incəsənət seriyası. –1990, №2. – s.82-85

*məsin; Mən bilirmən bu dili-şeyda nələr küncündədir*⁴³.

In the samples of the written literary language before 1929, the labial form of the present tense suffix, which is written as -ır and -ur, mainly in two spellings, is more evident in Nasimi's language: *-Danə -danə bilür kim, danədir; : -Ğeyn -Ğeyrətli kişilər qafil olmaz kəndudən, Şərm edər, Həqdən utanur nəfsinə verməz riza* (Nssimi)⁴⁴.

Referring to literary sources on the history of the language, it can be said that the grammatical sign of the present tense of the verb also served to indicate other tenses, more precisely, the indefinite future tense.

It is known that in the history of the language, the suffixes -a+durur, -ə+dürür; -a²+dur⁴, which are another sign of the present tense, also existed. The limited use of this suffix, which belongs to the Turkic languages of the Kipchak group, suggests that this suffix was more typical for colloquial speech: – *Samavar horda qaynıya durur*. In the Gakh region dialect, the analytical expression of the present tense of the verb is very common:– *baxa duruy, gidə duruy, qayna duruy, ala duruy, saya duruy etc.* Sometimes -durur -ib is used with the indirect past tense suffix: *ölüp duruy, alıp duruy, gedip duruy, dolup duruy etc.*⁴⁵

As it is known, in Turkic languages, the present tense a with the suffix -a-ə has been expressed by means of the auxiliary verb +turur. This is reflected in the examples cited by M.Kaşgari from “Oğuzname”: *-Etil suvı aka durur; - Kaya tübi kaka turur; - Balık telim baka turur; - Kölünq takıküşerür; - Oşul kız andan korukluk epoli kim kulsa kök tenqri küla turur;*⁴⁶.

T.Hajiyev, who developed ideas about the origin of this suffix in Turkology, writes: “*In fact, the association of the suffixes -dur and*

⁴³ Cavadova, M. Şah İsmayıl Xətəinin leksikası. “Dəhnamə” poeması üzrə/ M.Cavadova. – Bakı: Elm, – 1977. – s.216

⁴⁴Nəsimi, İ. Seçilmiş əsərləri / İ.Nəsimi. Tərtib edəni H.Arashlı. –Bakı: Azərnəşr, – 1973, – s.528.

⁴⁵Моллазаде С. Говоры Кахского района Азербайджанской ССР, Автореферат дисс., канд.филол. наук. – Ваку: –1966. – стр. 23

⁴⁶ Kaşgari, M. “Divanü lüğət-it-türk”/ I c. tərtiv edən və nəşrə hazırlayan R.Əskər. –Bakı: Ozan. –2006. – s.141

-ir with the verb “dur” is determined by the complex structure of the suffix -durur, and the fact that the interpreted grammatical semantics corresponds to the lexical content of the verb “durmaq” apparently justifies this assumption. The suffix divides as follows: - dur(verb) +ur (suffix). However, the part equated to a lexical unit consists of two fused suffixes⁴⁷.

In our opinion, the historical development of this morpheme was as follows: -a+durur , -a+du, -a+d+(personal suffixes).

It is very interesting that although -a+durur, -ə+durur, -a+dur, -a+d+ (personal suffixes) are used in our accents, the form -a+dur is not recorded. In the Guba dialect of the Azerbaijani language, in the accents of Darband and Tabasaran, in the accents of Khachmaz, Devachi (Shabran), in some villages of Baku and Shirvan, the form -a² +d + (personal suffixes) is currently preserved: *aladam, aladsan, aladı(du); gidəduğ, gidədsüz, gidədi, gidədilər* (Gb), *baxadam, gələdi* (B), *quradam, gələdüg* (Sham.), *kitəsə/kitəsən, kitədüg/kitədük* (Tab.)⁴⁸.

In the accents of Darband, Tabasaran, Gakh regions, the present tense form -a -ə + dur is manifested in all persons: *dərə duradam, dərə duradsan/ durasan, dərə duradı/dərədi, dərə duradıq/dərə duradik, dərə duradsuz, dərə duradular/duradılar*(Dar.Tab)⁴⁹.

Apparently, in a foreign language environment and its surrounding, the language wins by showing more of its resistance.

Diachronic-dialectological aspects of the future tense.

Scientific studies conducted on the language of written monuments and classical heritage show that the future tense differs from other tenses of the verb due to its historical development, uniqueness and richness, as well as the diversity of its morphological features.

In Nasimi's language, the definite future tense of the verb differs from the modern literary language in that it has many formal

⁴⁷ Hacıyev, T.İ. -durur, -türür şəkilçisinin mənşəyinə dair. Türk dillərinin morfolojiyasına dair araşdırmalar // T.Hacıyev. – Bakı: ADU nəşr., –1990. – s.63

⁴⁸Rüstəmov, R.Ə. Azərbaycan dili dialekt və şivələrində feil / R.Ə.Rüstəmov. – Bakı: Azərb. SSR EA nəşri, –1965. – s.227-228

⁴⁹Azərbaycan dilinin Dərbənd dialekti/ – Bakı: Elm, –2009.–s. 167

signs. -acaq, -əcək (-yacaq, -yəcək) is the future tense sign most often used in the ancient Turkic written examples, Nasimi's and other classics' language.

In the literary sources of our language, including Nasimi's language, the definite future tense form, which is used in the third person singular and plural, prevails. In other persons, definite future tense verbs formed with the presence of the suffix -acaq are a minority⁵⁰.

-ası² as one of the main morphemes expressing definite future tense has been in a leading position in different periods of language history.

Future tense form -ası² is the main morphological sign of definite future tense in Gazakh, Sheki, Ganja dialects, and the phonetic variant -as -əs in Nakhchivan, Ordubad dialects, Jabrayil, Goychay, Lachin accents; *-Hamı səni qınayasıdır, gərəx' kömeyliyəsan, eləmiyəşənsə, da: nə qohumsan?(T.)- Bəs u:n səvisinə kim baxasıdı (Sh)*⁵¹.

The definite future tense suffix -ası², which is not used in our modern literary language, is quite active in the accents of Ismayilli and Maraza districts.

In our opinion, -as is actually a shortened form of “-əs”. Because -sa is used as “əs” in relation to pronunciation in the 1st and 3rd persons. But essentially it remains the same. In the Nukha dialect, -ası, -əsi are also sometimes used in the indefinite future tense: – *Bi dəfə oxumaxnan yadında qalasımı?*

In the Sheki dialect, this suffix also expresses the meanings of necessary, importance, desire, as well as the definite future tense.

Diachronic-dialectological aspects of definite future tense.

The prominent linguist-scientist A.Akhundov summarized what was said about the origin of the definite future tense suffix as follows: *“There are basically two different opinions in Turkology about the origin of the definite future tense suffix -acaq. 1) V.Bang in his work*

⁵⁰Mirzəzadə H. Azərbaycan dilinin tarixi morfologiyası //– Bakı: Azərtədrisnəşr,– 1962.– s.153

⁵¹Rüstəmov R. Azərbaycan dili dialekt və şivələrində fel./R.Rüstəmov, Bakı: Azərbaycan SSR EA nəşri., 1965. – s.239.

“Monoqrafiin zur turcishen sprachge schiehte” divides the suffix -ajak into two parts: a-jak. He clarifies the suffix -a as adverbial participle, and -jak, -canq, -can as means of forming verbal and nominal names. In addition, Bang mentions the possibility that the suuffix a belongs to the verb root⁵².

2) J. Denny, like V. Bang, divides this suffix into two parts: -y (*ajak*). Of these, the part -y(a) is considered *kay*, and -*jak* is compared with the word *çağ* (age, time), and the word *çağ* is contrasted with “*çanq*” as in V. Bang.

B. Atalay also shows that the suffix -*jak* is derived from the word “*çağ*” and gives examples of this from the accents of Van, Malatiya, especially *Bihis*⁵³.

One of the Azerbaijani linguists, Z. Taghizade, also connected the origin of the suffix with the word *çağ*. He writes in his article “On the history of the development of some suffixes in the Azerbaijani language”: “*It can be assumed that the future tense suffixes -acaq, -əcək were formed by adding the word çağ (axşam çağı (evening time), səhər çağı (morning time)) that indicates time in our modern language to the subjunctive form of the verb or the participle. eg: ala – çağ (alan çağ). Later, the suffixes (-a, -ə) of the subjunctive form were removed from the verb stem and moved to the beginning of the word çağ as a result of the absorption, i.e. it became ala + çağ – al+acaq. The transition of the ç affricate sound to the c affricate sound has remained in our dialects even now. Thus, it became ala+çağ –ala+cağ – al+acaq and later it was used in two ways (-acaq, -əcək) due to the law of harmony. In some dialects and accents, the future tense suffix is used not according to harmony, but in one form, which once again confirms the truth of this opinion. For example, in the Guba, Zagatala, and Gakh accents, it is said yiyacax*

⁵² Axundov, A. Azərbaycan dilində qəti gələcək zaman formasının mənşəyi məsələsinə dair // Filoloji fakültənin əsərləri. – Bakı: Azərbaycan Universiteti nəşriyyatı, – 1958.– s. 211

⁵³ Axundov, A. Azərbaycan dilində qəti gələcək zaman formasının mənşəyi məsələsinə dair // Filoloji fakültənin əsərləri. – Bakı: – 1958. Azərbaycan Universiteti nəşriyyatı, – s. 211

instead of yeyəcək, and gidacax instead of gedəcək”⁵⁴.

The further development of the suffixes -acaq/-əcək, which is being literary form of language, has gone as follows: the suffixes -aq/-ək, which form a participle, have been added to -ac/-əc, and a participle with the form -acaq has been formed (compare: qorx-aq, ürk-ək) and that participle has expressed the definite future tense. In our opinion, the formation of the suffix -acaq, əcək in the Azerbaijani language has been like this.

Diachronic-dialectological aspects of indefinite future tense.

The meaning capacity of indefinite future tense in the history of Azerbaijani language is very rich. That is why there is a closeness between the suffix -(y) -ar-ər, which is the suffix of the indefinite future tense, and the suffixes -y -ir⁴, which is the suffix of the present tense. M. Rahimov considers these suffixes close to each other and refers their differentiation to later periods⁵⁵.

The suffix -maz, -məz, manifesting in the first person singular of the indefinite future tense negation, is used as -mar, -mər in some of our dialects and accents in the second and third persons. In the same way, in the accents of the Mughan group, the indefinite future tense is used more often than the definite future tense in the second person singular and plural (*başdamarsan, başdamarsuz*).

In the dialects and accents of the Azerbaijani language, the negation of the indefinite future tense is widely manifested itself in the first person singular and plural by usage the morphemes -manam, -mənəm. Thus, in the accents of Baku, Guba, Shamakhi, Nakhchivan, Ordubad, Nukha, Mughan group, Zagatala-Gakh, Shahbuz, Goychay and other regional dialects, in the negation of the first person singular and plural the suffix -manam (-iğ⁴ -ix⁴) -mənəm (-iğ -ix') is used. For example, *almanam// almanəm, almanığ/almənig, dimənəm (B.); baxmanam, gəlmənuğ(Q.B.); qovmanam, doğramanıx, getməniş (Or.), tutmanam, bilmənəm,*

⁵⁴ Tağızadə Z. Azərbaycan dilində bəzi şəkilçilərin inkişaf tarixindən // Ədəbiyyat və Dil İnstitutunun Əsərləri. VI cild. – Bakı: – 1954.– s.124-125

⁵⁵ Rəhimov, M. Azərbaycan dilində feil şəkillərinin formalaşması tarixi / M.Rəhimov. – Bakı: Azərb.SSR EA nəşri, –1965.– s.227

*oxumanam, tutmanix, bilmənix, oxumanix (Nakh.)*⁵⁶.

There is a diversity of opinions about the suffix -ar -ər being added to verbs in linguistics to give indirect past, present, indefinite future tense content. This feature shows that the characteristics of Turkic tribal languages, which are the basis of Azerbaijani literary language, are preserved in modern dialects and accents.

Study of the imperative mood of the verb in the diachronic-dialectological aspect. The imperative mood of the verb is formed depending on the purpose of the speaker. The rich phonemic, morphological and analytic-syntactic diversity of this form of the verb is unquestionable, as a wide range of subtleties of meaning are combined under the name of imperative. The historical and modern situation of the Azerbaijani literary language allows us to justify our opinion. In the classic grammar books of the Azerbaijani language, it is noted that the imperative mood of the verb does not have a grammatical sign. However, when we look at the history of the language and accents, we are faced with a different picture. As a result of our research in the language of “Kitabi-Dada Gorgud” epics, it has been revealed that there are more than 25 morphological and analytical-morphological signs of the imperative mood of the verb. Thus, it turns out that the expression of the imperative mood of the verb historically and in the modern literary language is formed in two ways: 1) directly 2) indirectly. Direct imperative content is only belonged to the second person. It should be noted that in this case, the absence of any signs of the imperative form of the verb is characteristic only for the modern Azerbaijani literary language. Thus, in the history of the language and accents, different morphological signs are observed. For example, in the second person singular - sa:n. It gives gives an insistence and a hint of provocation to the imperative mood the verb: - *Sultanım, məni qo:sa:n,şülən yeməgin yanına varsa:m* (KDG)⁵⁷.

If we are based on the dialects and accents of the Western

⁵⁶ Şirəliyev M. Azərbaycan dialektologiyasının əsasları // M.Şirəliyev. Bakı, “Şərq-Qərb” nəşriyyatı, – 2008, s. 237-239.

⁵⁷“Kitabi-Dədə Qorqud” / Tərtib edələr: S.Əliyarov və S.Əlizadə. – Bakı: 1988, Yazıçı nəşriyyatı, – s.64

group of the Azerbaijani language, it is possible to restore the morphonological case we are talking about: - *Gəlsə:n! Otursa:n!* It is interesting that the morpheme “sana”, which covers more dialects and sometimes even the literary language, is a synonym with the mentioned -sa:n (-sə:n): - *Gəlsənə!(gəlsə:n!); - Otursana!(Otursa:n!).*

In our opinion, -sana -sənə is an imperative particle that becoming suffixed. The reason for saying this is that in most Turkic languages, this word is used as an independent verb in the meaning of “ to think”. In addition, when the modal word sanki (as if) is separated into “san-ki”, it appears that it has the same meaning. One more aspect should be noted that here it is necessary to pay attention to the connection with the conditional suffix -sa - sə. It turns out that the indicator -sa:(n), -sa:(n) of the imperative form belongs to almost all persons in the Ayrım accents of Western Azerbaijan, such as Hamamli and Haydarli: -*Mən varsa:m,sən varsa:n, o varsın,biz varsa:q,siz varsa:niz, onlar varsınlar.*

Since the meaning capacity of the imperative mood is wide in our language, its expressive possibilities are also rich. Both ancient language samples and modern dialects and accents have well preserved this case.

Diachronic-dialectological aspects of the optative mood of the verb. In the language of the “Kitabi-Dada Gorgud” epics, the optative mood of the verb manifests itself with interesting morphological, semantic and stylistic richness. For example, in the epics, unlike the modern literary language, it is observed that other moods of verbs replace the optative mood in meaning.

Also, it is noticeable that the optative mood of the verb in the epic both has the main suffix -a -ə in the modern Azerbaijani language, and referring to the imperative and necessity moods of the verb, as well as the indefinite future tense. It is known that -sa -sə, which we consider for research purposes, is a morphological sign of the conditional mood of the verb in terms of modern literary language. However, the language of the epic shows that this sign historically did not mean exactly the conditional mood. It is very interesting that M.Kashgari in his “Diwan” also reflected the

semantic capacity of the $-sa^2$ morpheme (in the joint case - Q.Q.) quite realistically:

He uses these models “Əgər fail həmin iş və hərəkəti özü görməyi arzulayırsa, o zaman – Ol tarix tarixə sak ol / O əkinçiliyə düşkündür, onu arzu edir” (lit: He is fond of cropping, he desires it) and “Ol əvin bəzətişək ol/ O evini bəzətməyə düşgündür, onu arzu edir” (lit: He likes to decorate his house, he desires it)⁵⁸.

It is important to note that M. Kashgari mentions the form $-sak-sək$ as a closed variant of the same morpheme, as well as the variant $-sığ -sig$ means “*falling in love with something*”: “*oğlan+sığ - who behaves like a young man; bəg+sig – one who looks like a groom, who thinks as if he is a groom; tavar+saq – one who loves wealth, etc⁵⁹*”. Although the great Turkologist did not specifically mention the phonetic nature of the morphemes $-sa(k) -sək(k) -sı(k) -si(g)$, it seems that the variant $-sı -si$ belonged to the non-Oghuzs. Because M. Kashgari, talking about the mixed variant $-ığsak -igsək$ of the morpheme $-sak -sək$, writes: *Oghuzs add this suffix when they want something to be done. For example, when you want to turn the word “bar” into an adjective in this sense it is said in such way - Ol əvgə bar +ığsak ol/ O adam evə getmək arzusundadır (lit: He wants to go home)⁶⁰.*

Opinions about the historical multifunctionality of the morpheme $-sa -sə$ are simply based on the orthography of this suffix in manuscripts. In fact, the suffixes $-sa -sə$ are pronounced with a different intonation or with a different stress, depending on the purpose of use. The fact that justifies us to come to this opinion is the points we observe in modern dialects and accents. Basically, let's start with the fact that the suffixes $-sa(-n) a, -sə(-n) ə$ are used both as a particle that becoming a suffix and as a suffix morpheme in colloquial speech and dialects, with the content of desire, request, wish, oath, insistence, command etc: *-Sən canın, gəl bizə!; -Bir bizə*

⁵⁸ Kaşğari, M. Divanü lüğat-it-türk / M. Kaşğari. [Dörd cild]. II cild. Tərcümə edən və nəşrə hazırlayan: R. Əskər. – Bakı: Ozan, – 2006. – s. 309

⁵⁹ Kaşğari, M. Divanü lüğat-it-türk / M. Kaşğari. [Dörd cild]. II cild. Tərcümə edən və nəşrə hazırlayan: R. Əskər. – Bakı: Ozan, – 2006. – s. 359

⁶⁰ Yenə orada, – s. 360

gəlsən!; *-Bir bizə gəlsənə!* etc. Thus, in our opinion, historically the main indicator of the optative mood has been the element “s”. As a result, the evolution of the formal indicator of the optative mood -sa - sə -a -ə went in this way. Let’s note that at every point where the morphemes -sana -san -sa -a are joined, there is a semantic tone of desire, wish, insistence etc.

Thus, although the forms -sa -sə (-sı)⁴ və -sa + gərək which are the oldest indicators of the optative mood of the verb used in the language of “Kitabi Dada Gorgud” epics, have evolved over time, they have managed to preserve their sign in the dialects and accents of the Azerbaijani language in one way or another.

Diachronic-dialectological aspects of the necessity mood of the verb. Historically, the necessity mood of the verb has been expressed by various morphological signs:

-maq +gərək (should) form. The processing of the necessity mood of the verb with the form -maq + gərək has remained in the written sources of different periods. *-Yaxmaq gərəksən yaş ilə hər dəm gözün məshabini (N.);*

Until the 19th century, in our written literary language, both the form -maq +gərək and gərək +a served to create a necessity mood of the verb. For the first time in the history of the literary language, the suffix -malı, which is used in the modern literary language, was encountered in the language of S.I. Khatai and M. Fuzulı⁶¹.

Historically, the necessity form -sa+ gərək, -sa +vuz +gərək, *-ınca varmıdır*, etc. is also manifested itself with grammatical-morphological signs. As for the modern dialects and accents of the Azerbaijani language, we should note that the ancient forms of the necessity mood of the verb are generally not observed. However, the particle “gərək” + a, -ə sign show a leading position. At the same time, the endings -malı, -məli + personal endings from the written literary language keep their main superior position. For example, in almost all dialects and accents of the Nakhchivan group, the form – malı + personal endings has preserved the leading position.

⁶¹ Rəhimov, M.Ş. Azərbaycan dilində feil şəkillərinin formalaşması tarixi / M.Ş.Rəhimov. – Bakı: Azərb.SSR EA nəşri, –1965. – s. 214-215

Diachronic-dialectological aspects of reflexive verbs (on the basis of VC, CVC syllabic verbs). Studies show that the formation and development of reflexive verbs historically differed from the modern literary language. Here, the studied verbs included both transitive and intransitive verbs.

Thus, when examining the historical evolution of reflexive verbs, we come to the following conclusions:

1. In the oldest layers of the language, there hasn't been no special morphological sign of this type, the identification of the type has depended on the text.

2. It is clear from the research that some consonant elements have acted as a morphonological sign of reflexive verbs. For example, r, z, s, ş, c, ç, l, n, m, p, k, y, v, x, t, d, ğ

3. The research shows that the morphonological signs are mostly common in the reflexive verbs formed from nouns: l, n, x, ş, s, r and s.

4. In our dialects and accents, there are verbs with a content of reflexive type, which, if we separate the morphological features, the root of the word loses its true meaning: *ərinmək* (to become lazy) (in most accents), *keçinmək* (to live; to die), *uçunmaq* (to thrill), *uğunmaq* (to laugh until one cries).

5. It becomes clear that the morphological sign of the reflexive type is simpler in Oghuz sources and more complex in Kipchak monuments.

In the last paragraph of the Chapter II called "***Study of non-conjugated forms of the verb in diachronic-dialectological aspect***", the serious changes in the meanings and functions of the infinitive, participle and adverbial participle during all periods have been followed, some morphological signs either became archaic or changed phonetically have been observed. The following results have been obtained from the historical-dialectological study of the non-conjugated forms of the verb:

- One of the oldest forms of the infinitive sign of the verb *-maqlıq, -iməklik* is a characteristic sign of the Nakhchivan and Tabriz dialects;

- Historically, the sign of the participle *-ar (-maz) -ər(-məz)* in

the accent of Salyan region (sınar qab (a broking dish), gülər üz (a smiling face, etc.) serves to form richer constructions, and at the same time, by becoming substantivization, it serves to form a new word: axmaz (lake), yatar (wealth), etc.;

-The suffix *-iban*⁴ in Guba, and its *-uvanı* variant is a leading sign in Sheki dialect;

-The historical adverbial participle suffix *-ı, -i* is a typical sign of the Tabriz dialect;

-Old adverbial participle suffix *-alı-əli* is characteristic of Western group dialects and accents;

-The adverbial participle morpheme *-a -ə* is typical for the Guba and Darband dialects, as well as the Zagatala-Gakh accent;

-*incək* adverbial participle suffix is currently the main sign in Tabriz and Darband dialects;

-The adverbial participle suffix of the verb *-iban* takes the suffix *-lar-lər* in accents: *Uşax qışqırıbannarı qaşdı* (Gb);

- *alı -əli* adverbial participle suffix takes adverb-forming suffix *-dan -dən*: *görəlidən*;

The adverbial participle suffix *-a-ə* is used in Guba, Darband dialects, Zagatala-Gakh accent: *-uxuya durmısan, baxa durursan*, etc.;

- In colloquial speech, “*gözləri bərələ qalmaq*”, *dişləri ağara qalmaq*” etc. such combinations have preserved the old sign of adverbial participle.

Chapter III of the dissertation work is called “*Study of auxiliary parts of speech in diachronic-dialectological aspect*”. In the first paragraph called “*Study of postposition morphemes in diachronic-dialectological aspect*”, it is mentioned that the main idea in the studies of postpositions up to now has been based on their study only from the point of view of grammar. In our research, the main issue starts with being accepted the postposition as a morpheme. The typological structure of postpositions sometimes helps to compare them with their variants in other languages. This comparison can occur between related and foreign languages. The morphonological character of the postpositions gives the basis for the correctness of the etymological interpretation of the word. In

addition, the morphonological approach to the issue reveals the most important facts in determining the origin of postpositions and revealing the variants and derivatives of the morpheme. The diachronic-dialectological study of postposition morphemes in the Azerbaijani language is calculated to reveal postposition morphemes of purely Turkic origin in the vocabulary of the language. In other results, the issue of discovering the old proforms of the postpositions has also been set as a goal.

Let's pay attention to some facts in order to follow the postpositions historically and dialectologically:

Bəri (since). In sources related to the history of the language, "bə-ri/bə-rü" form of this postposition, which is used as "bəri/bərü", also acts as an independent word: - *Bərügəlgil, başım baxtı, evüm taxtı* (KDG) (as a pronoun); - *Ərə varaludan bəri üzüm yaşmaq, ayağım başmaq görmədi* (KDG) (as a postposition); - *Üzü bəri baxan dağlar, bizim ellər yerindəmi?* ("Koroghlu" epics) (as an adverb). Let's mention that the situation is the same in colloquial speech. "Bəri" is both an independent place of adverb, a lexicon of accent, and a postposition with different meanings: - *Bəri gəl*; - *Bərilərə də gəl*; - *Bəridən gəl, işim var sə:nən*; - *Oyandan-bərim gəlib* (in the meaning of being angry); - *Yönü bəridir?* (to recover); - *Üzübəri durannarı tanıdım* (Neftchala) (colloquial speech). There is no doubt that the morpheme -ri, which appears in the morphological investigating of the word (bə-ri), is a sign of the old dative case. And the fact that the morpheme "bə" gives the meaning of the word *bura* clearly shows that the parallelism of *bəri//bura* has remained stable in the ancient and modern levels of the language: - *Dil bəri eylə, ey könül, keç qamudan ki, qamudan. Eyləməyincə dil bəri, bulmadı kimsə dilbəri* (N.); - *Qızıl əsgərlər körpünün bəri üzünə qaçmışdılar* (M.Jalal).

Of course, *bəri* and *bura* do not mean the same thing in the literary language. *Bəri* is mainly an adverb of place as a part of speech. Also *bura*: - *Bəri gəl// Bura gəl. Bəri* is used as a postposition both in the literary language and in accents: *Axşamnan bəri dilinə heç nə virmiyib/ -Axşamnan bura/bıra dilinə heç nə virmiyib* (Neftchala) (from colloquial speech). Researches show that in M.

Kaşğari's "Diwan" *bəri* cannot substitute the postposition *burə* in the meaning of distance. *-Aç, bəri kəl*⁶²; *-Ol bəri kəligsək ərdi*⁶³.

We think that in the Azerbaijani language, the morpheme *-ru, -ri* (*-ra, -rə*) as a suffix of a dative case like *bəri, doğru, geri, sonra, üzrə, içrə, sari, görə* has remained in the composition of conjunctions. It is interesting that the morphemes *doğ, ge, son, üz, iç, gö* also have space, place, source, etc. meaning: *doğ-da /ta; ge/ye(r); son; üz (səth); iç; gö/yö(n)* etc.

In the second paragraph of Chapter III called "***Study of conjunction morphemes in diachronic-dialectological aspect***", the goal is to systematically explain and interpret conjunction morphemes. During the research, the historical-dialectological function of conjunction morphemes has widely been interpreted. Common written monuments of the Turkic languages, as well as the classical literary language, allowed to prove the old language facts, which are manifested in the dialects and accents of the Azerbaijani language, as well as in live speech. In this matter, as appropriate, the application of morphonological interpretation has created significant conditions for the correct solution of some etymological issues.

In the study, special attention has been paid to the stylistic-grammatical possibilities of conjunctions in the language, their essence related to language history and dialects. By highlighting the morpheme nature of conjunctions, its lexical-semantic meaning has also been taken into account. It should be noted that during the research, basing on the linguistic facts of even related and non-related languages made it possible to reach positive conclusions. For this purpose, the most commonly used conjunctions in the Azerbaijani language such as *və, ki, amma, ya, ya da, gah, gah da, ki, və, ilə(-la, -lə), həm, həm dəvə* etc. are investigated diachronically and dialectologically. In order to improve the scientific quality of the research, as appropriate, old and medieval written language examples where the mentioned conjunctions are used have been

⁶² Kaşğari, M. *Divanü lüğət-it-türk / M.Kaşğari. [Dörd cilddə]. I cild. Tərcümə edən və nəşrə hazırlayan: R.Əskər. –Bakı: Ozan, –2006. – s.110*

⁶³ Kaşğari, M. *Divanü lüğət-it-türk / M.Kaşğari.[Dörd cilddə]. II cild. Tərcümə edən və nəşrə hazırlayan: R.Əskər. –Bakı: Ozan, –2006. – s.74*

addressed. The obtained scientific results are based on modern dialect and accent facts.

The diachronic-dialectological study of conjunctions shows that today intensively used in the modern literary language are *ki*, *və*, *həm*, *ya*, *amma*, *ilə*, etc., it is important to accept conjunctions as morphemes. This allows us to approach those morphemes linguistically. We reveal the historical-linguistic essence of conjunction morphemes by using real dialect facts. As a result, it is proven that some conjunctions, which are accepted as borrowings in the modern literary language, are of national origin. The diachronic-dialectological study of conjunction morphemes based on the materials of the Azerbaijani language led to the following results:

- The study of some conjunction morphemes selected for the study in the diachronic-dialectological aspect reveals that conjunctions *ki*, *və*, *gəl ki*, *istər*, *istərsə*, etc. in Azerbaijani language are of Turkic origin;

- During the research the presence of a dialectal equivalent of borrowed conjunctions like *ya*, *ya da*, *amma*, *ancaq* etc. reveals that conjunctions are morphemes that existed in the ancient layers of the language;

- In linguistics, word-forming possibilities of conjunction morphemes, which are valued as words without lexical meaning, have emerged as in literary language and accents;

- Denoting the same or similar meaning indicates that conjunctions historically existed at the level of tribal languages;

- The homonymous feature of conjunctions also reveals their stylistic possibilities;

- The existence of the mentioned conjunction morphemes in the ancient Turkic tribal languages, at the same time, the preservation of their derivatives in the dialects and accents of the Azerbaijani language once again confirms their pure Turkic origin.

In the last paragraph of Chapter III called ***“Study of particle and modal morphemes in diachronic-dialectological aspect”*** particles have been approached at the level of morphemes for the first time. As it is known, in the studies so far, particles were not considered as a lexical unit, sometimes they were named as

“elements expressing modality”. Even in linguistics, the insignificance of the study of particles in the historical aspect has been mentioned, and its ineffectiveness has been specially emphasized. With this research, an attempt has been made to study the rest of the particle morphemes themselves or their content based on the historical-comparative method. For this purpose, our old written monuments of Turkic origin - M.Kashgari’s work “Diwan Lughat al-Turk”, “Kitabi-Dada Gorgud” epics, as well as the linguistic facts of the classical literary examples of the written literary language of Azerbaijan are calculated to justify the current situation. At the same time, the language samples of dialects and accents of the Azerbaijani language provided solid grounds for the confirmation of ancient facts.

Based on the materials of the Azerbaijani language, the following results have been obtained as a result of the diachronic-dialectological study of particle morphemes:

- *ən, çim/çil, bəli, -mi⁴, hə, yox, deyil, ha/hə, da/də*, etc. in Azerbaijani language are the oldest morphemes of Turkic origin;

- In linguistics, particle morphemes, which are given as words without lexical meaning, express the same or similar lexical meaning in dialects and accents proves that particles historically express the meaning of a specific word, notion, object, etc.: *ən - əndirəba:di* (Baku) - unusual, extreme, special, exceptional etc.; *ənduruma* (Neftçala, Salyan) – very strange, ultra style, ultra fashion etc.

- The existence of the particle morphemes involved in the study in the old Turkic tribal languages, and at the same time, the preservation of their derivatives in the dialects and accents of the Azerbaijani language once again confirms their pure Turkic origin.

The history of the reflection of modal words in written monuments begins with the linguistic study of Nasimi’s works. Nasimi saying “*Aşiq bəla yolunda, gərək kim, həmul ola; -Xilafı-vədə gər qılsa, Nəsimi, qəm deyil, şayəd. Tərəhhüm eyləyə bir gəz yalanı dəğsirə çinə*” – uses two modal words (*gərək kim, şayəd*) in one rhyme.

In M. Kashgari’s “Diwan”, modal words have not been separated under this name, but have been named as “ədat” (particle).

Z.Alizadeh, who dedicated a special study to the study of modal words, characterizes their historical development as follows: *“Due to their lexical-grammatical origin words known as nouns, adjectives, verbs, adverbs, numerals and pronouns are separated from their object, sign, action, quantity contents and begin to show different relations in the subject’s speech. Thus, modal words form in the language”*⁶⁴.

Below, let’s take a look at the modal word “gərək” (should), which looks interesting from a diachronic-dialectological point of view:

Gərək (should) – this is a modal word that expresses the attitude of supposition, possibility, hypothesis. “Kərək” variant of the word “gərək” is found in M.Kaşğari’s “Diwan”: *“Bu yaraşır mı” demək olan “kərək mü” sözüünə cavab olaraq deyilir və “bəli” mənasındadır* (It is said in response to the word “kərək mü” which means whether it is appropriate and it is in the meaning of “bəli”)⁶⁵.

In “Diwan” we also find the word “kərəklik” with the same root: – *Bu nənq ol bizgə kərəklik = bu nəsnə bizə lazımdır, gərəkliidir* (we need this object, it is necessary)⁶⁶.

The semantic shade of this ancient lexeme has been fossilized in a proverb where the word “gərək” is used in the Azerbaijani language: *-Yüz gün yaraq, bir gün gərək*. Let’s look at the true meaning of this proverb, which is used in the modern sense, when competent people who are careful and ready for any situation reveal that thing at the moment of need: “Yaraq” (weapon) is a word derived from the verb “yaramaq” in the literary language, and it basically means “silah-sursat” (weapon and ammunition). In epics and tales, “yaraqlanmaq” is used in the meaning of “silaha sarılmaq, silahlanmaq” (to take up arms). Even as a compound variant of the word, the forms “yaraq-yasaq”, “yaraqlanmaq-yasaqlanmaq” is also found. When we look at the meaning of the word “yaraq” in the

⁶⁴ Əlizadə, Z. Müasir Azərbaycan dilində modal sözlər / Z.Əlizadə. – Bakı: Maarif, –1965.– s.3

⁶⁵ Kaşğari, M. Divanü lüğət-it-türk / M.Kaşğari. [Dörd cildə]. I cild. Tərcümə edən və nəşrə hazırlayan: R.Əskər. –Bakı: Ozan, –2006. – s.390

⁶⁶Yenə orada, s.484

accents, we find that it is used in the form of “yarax” in the Aghdara, Ganja, and Gazakh dialects in the meaning of “yaraşıq, bəzək” (beauty, charms, ornament): – *Bu evin yarağı çoxdu* (Ganja)⁶⁷.

“Gərək” has also been used in ancient literary sources in the meaning of “lazım” (necessary):– *Gərək öldür, gərək qoy, hökm hökmündür, rəy rəyindir, Gözüm, canım, əfəndim, sevdiğim, dövlətli sultanım* (Fuzuli).

In modern poetry, the poet Gabil said, “*Gəraksiz oluruq biz, Səhv düşəndə yerimiz*” (lit: We become unnecessary, when our place goes wrong), he succeeded in using the Turkic origin and national equivalent of the word “lazım”, which is more commonly used in the literary language.

Chapter IV of the dissertation is called “*Study of special parts of speech in diachronic-dialectological aspect*”, in this chapter interjections and imitations have been involved in linguistic research, their historical and dialectal variants have been found and their etymology has been initiated, and considerations about their national origin have been reported.

In the first paragraph of chapter IV entitled “*Study of interjection morphemes in diachronic-dialectological aspect*” issues of historical and dialectological research of interjections in Azerbaijani linguistics are investigated.

In the studies on the history of the Azerbaijani language, more specifically, in the monographic research conducted on M.Kashgari’s work “*Diwan Lughat al-Turk*”, the author Ramiz Askar separated the original interjections and vocatives and gave examples related to them from the “*Diwan*”⁶⁸.

In the field of Azerbaijani dialectology, on the contrary, the situation is quite different. In the last 2008 edition of M.Shiraliyev’s book “*Fundamentals of Azerbaijani Dialectology*”, the interjections as a result of dialectological expeditions and scientific research

⁶⁷ Azərbaycan dilinin dialektoloji lüğəti. “Şərq-Qərb”, Bakı: 2002, s. 541.

⁶⁸ Əskər, R. Mahmud Kaşğari və onun “*Divanü-Luğat-it-türk*” əsəri / R.Əskər. – Bakı: MBM, –2008. – s.308

conducted in the regions of Azerbaijan since 1961 have not gone unnoticed.

We think that studying the historical development of exclamations in the Azerbaijani language will allow us to come to interesting conclusions. It should be noted that Mahmud Kashgari has included interjections in the dictionary of “Diwan”. This completely overturns the misconceptions about the lack of lexical meaning of interjections in linguistics. Interjections express a completed idea in terms of content, but also emotional, imperative, vocative, etc. nature from the semantic point of view. In the study of interjections, language facts related to the expression of feelings and emotions are mainly studied. Other types remain common in the composition of auxiliary parts of speech. In fact, some of such words, grouped under the name of interjections, are currently being studied as vocatives⁶⁹. We think that the same ideas can be said about imperative interjections. In our study, attention is paid to interjections that are more intense in the Azerbaijani literary language and accents. For example: *Ay!//Az!; Əyə!//Əkə! etc.*, along with interjections related to humans, vocative interjections used by humans for other beings are also the subject of research. This series includes the vocative exclamations of the ancient Turks related to horse, ox, goat, camel, falcon etc.

Since our goal is to study interjections based on the historical examples of the Azerbaijani language, it is important to focus on the historical development of some interjections in our language. For example:

Az! – It is an interjection used in modern colloquial speech and accents in order to address women. In most dialects and accents belonging to our language, it is used instead *ay qız!*. From the study of the history of the usage of interjection, it can be concluded that this word was recorded in a different phonetic variant in the M.Kashgari’s “Diwan” that being an ancient source of Turkic languages: *-Aç!* means “ey, ay, hey!” in “Diwan”: *-Aç, bəriü kəl =*

⁶⁹ Hacıyeva N. Azərbaycan dilində vokativlər. Bakı: “MBM”, 2007. – 144 s.

*ey, bəri gəl!*⁷⁰. Apparently, it is not known to whom the appeal belongs. However, from the word “barsğanca açı/eçi” in the dictionary, it can be guessed that this is a general name for old women and grandmothers. And, in “əçə” variant of the word in “Diwan”, the meaning changes and gives the meaning of “elder sister”. In “Diwan” it is also recorded that the lexeme “as” means “the name given to concubines”⁷¹.

We also find that the word “aç” means “man, person”, “aça” means “close relative”. The word “eçi” has been recorded in the monument of Kül Tikin: *-Eçim kağan olurtı: -İnisi eçesin bilməz erti. Oğlı kanım bilməz erti*⁷².

It can also be mentioned *as, əçə, is, içi, ici, əz, əzə, iz, izi etc.* variants of this word written in “Diwan” with alif. In fact, it cannot be a coincidence that the morphemes “ac, acı” have become fossilized in words that indicate kinship, such as “bacı, maçı” (grandmother, mother’s mother (Ordubad). These morphemes, which give the notion of women, are distinguished simply by sound shifts: *b-m; c-ç; -bacı/maçı*. The old Turkic morpheme has also been preserved in the word “мать” in Russian language that means commonly “mother”. It is no coincidence that in most regions of Azerbaijan, it is observed that the mother is addressed as “bacı”. In *əçə* phonetic version we highlighted above, (ke) has substituted the sound (ç) in the words “böyük bacı, abla, əkə”. In the Persian language, parallelism can be observed in the words *gərm/cərm, günbəz/cünbəz*. It is interesting that in the dictionary, *içi* is given in the meaning of elder brother, *abi*. It should be noted that the substitution ç-v is valued as a characteristic feature in the accents of

⁷⁰ Kaşğari M. *Divanü-luğat-it-türk / M.Kaşğari [Dörd cilddə]. I cild. Tərcümə edən və nəşrə hazırlayan R.Əskər. – Bakı: Ozan, 2006, – s. 110.*

⁷¹ Kaşğari M. *Divanü-luğat-it-türk / M.Kaşğari [Dörd cilddə]. I cild. Tərcümə edən və nəşrə hazırlayan R.Əskər. – Bakı: Ozan, 2006, – s. 110.*

⁷² Əski türk yazılı abidələri müntəxabatı / Dərs vəsaiti. Tərtib edəni, ön söz, qeyd və lüğətin müəllifi Ə.A.Quliyev. Bakı, Bakı Universiteti nəşriyyatı, – 1992, – səh. 18.

the Nakhchivan group of the Azerbaijani language: nekə < neçə, tapanka < tapança, alka < alça⁷³.

Thus, the diachronic-dialectological study of interjection morphemes in the Azerbaijani language based on M.Kashgari's "Diwan" shows that the interjection morphemes in this language have also been used in the ancient Turkic tribal languages, and they retain the ethnocultural, ethnoethical, ethnopsychological character of these languages.

In the second paragraph of the Chapter IV called "*Study of imitations in the diachronic-dialectological aspect*", the sound, appearance and motion imitations existing in the lexical fund of the Azerbaijani language are included in the study.

Voice imitation words or voice imitations can also be considered as one of the tools that enrich the vocabulary of the literary language. This process takes place both in dialects and in literary language. In dialects and live speech: *partdadan* – pyrotechnic means, *partdama* (gastrointestinal disorder); *kuş-kuş* – dream, sleep, *lay-lay* – dream, sleep, *maç-maç* – kiss, *tın-tın* – a man who talks through his nose, *xirt-xirt* – sukhari, *cızbız* – dish name, *dır-dır* – grumbler etc.

We also find an old example of sound imitation words in the "Kitabi-Dada Gorgud" epics: *qas-qas gülmək, gu-gu hürmək* etc.

There are also old examples of imitations related to appearance in the "Kitabi-Dada Gorgud" epics: *-Köpək Qazanın atının ayağına çap-çap düşər, sin-sinsinlər*⁷⁴; *-Ədəblə yab-yab gerü döndi*⁷⁵.

Despite the fact that the imitations related to appearance such as *çap-çap* (to fall), *yab-yab* (to turn back), *qunt-qunt* (wrists), *apul-apul* (walking), etc. in the examples from the epic are archaic, it is possible to understand their meaning from the text: *çap-çap* –

⁷³ Azərbaycan dilinin Naxçıvan qrupu dialekt və şivələri // – Bakı: Azərb. SSR EA nəşr., –1962. – s.51

⁷⁴ "Kitabi-Dədə Qorqud" / Tərtib edənlər: F.Zeynalov və S.Əlizadə. – Bakı: Yazıçı, –1988. – s.45

⁷⁵Yenə orada, s. 54

quickly, qunt-qunt – strong, firm, apul-apul – majestically, bildir-bildir – non-stop flowing etc.

It is interesting that, as in the given examples, the imitations “çap-çap, bildir-bildir” are used in dialects with a phonetic change: – Çap! – It is used in the accent of Neftchala district as giving a command “tez qaç!” (run quickly). As an ancient morpheme, *capik/çapik* (quickly) has also preserved its trace in written sources: – *Surəti-mənidə ey çapik süvarım, qandasən?* (Nasimi)⁷⁶.

In old written sources, more or less movement imitations have come down to our days. In M.Kashgari’s “Diwan”, the verb “a kıldı” used in the sentence – *Ol məni a kıldı*⁷⁷ – i.e. “he made me confused”, “a” in this sentence, in our opinion, the oldest movement imitation. It is natural for a person to remain open-mouthed due to confusion and amazement in front of various strange things. Although it is known that there is an exclamation *A!* in the language, it is strange to exist the verb “a qalmaq”. In modern language, confusion, involuntary opening of one’s mouth at the time of confusion, seems to be a natural psychological condition.

Verbs used in live colloquial speech such as “ağzı açıq qalmaq, ağzı açıla qalmaq” (open-mouthed) express the same situation. The same meaning in the variants of “ağzı ayrığ” (Tovuz), ağzı ayıra qalmaq (Neftchala), ağzı ayrıla qalmaq (Salyan), and ayrası qalmaq (Sheki) - expresses the state of confusion, amazement, admiration.

In the “**Conclusion**” part of the dissertation, the following main scientific-theoretical provisions of the research are summarized:

1. Linguistic facts revealing their origin and scientific etymology have been found by examining the root morphemes with noun content in the Azerbaijani language for the first time in a diachronic-dialectological aspect. The place of root-morphemes involved in the study, such as *ağ, baş, bağır, çiçək, qurd, aşıq, ayaq*, etc. in different thematic groups of the

⁷⁶Nəsimi, İ. Seçilmiş əsərləri / İ.Nəsimi. Tərtib edəni H.Araslı. –Bakı: Azərnəşr, – 1973, – s.45

⁷⁷Kaşğari M. Divanü-luğat-it-türk / M.Kaşğari [Dörd cilddə]. I cild. Tərcümə edən və nəşrə hazırlayan R.Əskər. – Bakı: Ozan, 2006, – s. 113

lexical system of our language, typological similarities in onomastics, phraseological system, and different languages have also been revealed.

2. By giving scientific etymological explanation of the root-morphemes such as *al*, *ağ*, *ala*, *qara*, *göy*, *boz*, etc. involved in the study of adjective morphemes in the Azerbaijani language in the diachronic-dialectological aspect, and their homonymy, synonymy-antonymy issues, their derivational function in the language and their position in onomastics have been clarified.

3. Root morphemes such as *bir*, *iki*, *üç*, *dörd*, *beş*, *altı*, *yeddi*, *səkkiz*, *doqquz*, *on*, etc. which include numeral morphemes in the Azerbaijani language, have been approached from a diachronic-dialectological point of view at the morphonological level for the first time and a scientific etymological explanation has been given. In addition, the diachronic-dialectological essence, etymology, and semantic development of the numeratives with different contents, *əl*, *axça*, *arşın*, *baş*, *ağac*, *manat*, *barmaq*, etc have been studied. As a result of the research, it has been revealed that there are examples of value, weight, and numerical content related to various socio-economic formations in the Azerbaijani language. It became known that the first ten-digit numerals were named based on the size and order of the fingers on the hand. Numeratives and numismatics such as *çanax*, *tay*, *axça*, *qızıl*, *arşın*, *şahı*, *düymə*, *barmaq*, *qatar*, *tutam*, *qulac*, etc which include ancient units of value, weight, and measure, have been studied from a diachronic-dialectological aspect. As a result, it became known that until the international system of units was created, the units of value, weight and measurement had a national-ethnographic essence. The scientific etymology of numismatics such *axça*, *qızıl*, *tümən*, *manat*, etc. has been revealed at the morpheme level.

4. As a result of the diachronic-dialectological study of pronoun morphemes in the Azerbaijani language, scientific etymology has been given by applying morphonological methods to different meaning types of pronouns. For example, scientific facts have been revealed that justify the identity of the pronoun-morpheme “*öz*” with the morpheme “*üz*”-face, etc. based on the typological method in relative languages.

5. From the study of adverb morphemes in the diachronic-dialectological aspect of the Azerbaijani language, it is known that adverbs are richer and more colorful in the vocabulary of dialects and

accents than in the literary language. Besides the typical root adverb morphemes, the presence of old adverb-forming suffix-morphemes such as $-in^4$, $-im^4$, $-li^4(-lin^4)$, $-ix^4$, $-ğın/-qın/-kin/-gin$, etc. confirms the historical facts once again: *yegin getmək*, *ifçin bağlamaq*, *ötkün baxmaq*, *qızğın danışmaq* etc. In the modern literary language, the relative scarcity of the adverb from the lexical point of view is eliminated in various ways. Thus, the main reason for the commonality of the adverb with root morphemes belonging to different parts of speech is revealed. In dialects and accents, compound adverbs are formed by combining or repeating both simple and derivative adverbs: *ikili-birri (birdəfəlik) iş görmək* (to do (one-time) work), *əlbəhəl (tələsik) getmək* (to go (in a hurry)), *ilmizalim (daim) ağlamaq* (always to cry) etc.

6. Verb morphemes are considered the main example of the national purity of the Azerbaijani language. From the diachronic-dialectological study of verb morphemes, it is clear that in the history of Turkic languages, there have always been verbs with V, VC, CV, CVC structure. The research has revealed that the VC syllable type of monosyllabic verbs in the literary language and dialects of Azerbaijan is more superior. The model of morphemes forming a noun+verb is an older way of forming derivative verbs. Compound syntactic repetitions, such as *ot otlamaq*, *şum şumlamaq*, *su sulamaq*, etc which are considered to be the oldest examples of compound verbs, are more productive from a derivational point of view in dialects and accents: *düyün düyünləmək*, *sap saplamaq*, *ütü ütüləmək* etc.

7. In the dissertation, the study of the conjugation forms of the verb from the diachronic-dialectological aspect includes the mood, voice and person categories of the verbs. Here, it is clear that the suffix position of the indicative of direct past tense ($-dı4$) in old Turkic still remains as an infinitive and a verbal noun function in accents today: infinitive: – “*Öldü var, döndü yox. Yedi var, apardı yox*”; verbal noun: *Qaryağdı*, *əlgördü* (wedding custom), *əlvurdu* (children’s game), *yelapardı* (a name of textile) etc.

8. From the semantic point of view, it has been revealed that the suffix morpheme of the present tense verb $-ır4$ is preserved in indefinite future tense both historically and in modern accents: – *Bir gün gələn, bir gün gedir* (ər); - in forming of nouns: *gəlir* (income); *çıxar* (cost; waste)

etc. the semantic identity of the morpheme -ır₂ with -ar₂ is revealed in the formation of verb-based words: yatır = yatar (wealth); the morpheme -ar₂ = noun formation (infinitive) – Ucarda turadır, qaçarda ceyran (S.Vurghun).

9. The diachronic-dialectological study of the tense-suffix morphemes of the verb shows that the morphemes -miş₄, -dı₄, -ır₄, -ar₂, -acaq₂ performed both the tense and the noun-forming function simultaneously in the history and modern state of the language: bişmiş (xörək) (cooked (food, meal)), - Xörək bişmiş(dir) (Food is cooked); yemiş (meyvə) (melon (fruit)), - Uşaq xörəyi yemiş(dir) (A baby ate the food); gələcək (gün) (future (day)); - O gün gələcək(dir) (That day will come), etc. In some cases, it is observed that the tense suffixes morphemes replace each other in meaning: - Gəldi-gedər dünyanın işi oyundur.; - İnsan gəldi-gedərdir (mortal, not eternal), etc. It has been found that tense suffix-morphemes also have the character of infinitives, i.e. denoting names related to work, state and action: çıxar - expense, axar - stream, river, axar-baxar - landscape, nature, etc.

10. From the diachronic-dialectological study of the reflexive voice of the verb, we can come to the conclusion that when approaching the issue from the diachronic direction, it is possible to see the expression of the voice notion in the internal content of monosyllabic verbs. Historically, in VC, CVC syllabic verbs, the content of the reflexive voice was also created through the last consonant sound and morphological development took place. The fact that the root of such verbs historically has the reflexive meaning is also preserved in verbal phraseologisms: ürəyi qızmaq (to believe), üzə durmaq (to resist), dərdindən ölmək (to love), etc.

11. As one of the non-conjugation forms of the verb in the Azerbaijani language, the oldest sign of the infinitive is the morpheme -ma₂. Although the infinitive and the noun have been studied separately in recent years, sometimes the infinitive and the noun differ only by the dependence of the object on the situational case. The etymological examination of the morpheme shows that in the modern language the morpheme sign of the infinitive -ma// -mə is used as an imperative particle expressing the semantics of the verbs “vermək” (to give) and “almaq” (to take) in dialects and accents. This fact is confirmed by the morpheme

ma/mah with the same meaning, which existed in old Turkic and was included in the dictionary by M. Kashgari.

12. From a morpheme-level approach to postposition morphemes and from linguistic research, it is clear that they have been independent lexical units throughout the history of the language. For example, the fact that the postposition “bəri” in our language has both a pronoun and a postposition function confirms this: – Bəri gəl (adverb); – O vaxtdan bəri görməmişəm (postposition); – Üzü bəri baxan qız qonşumuzdur (pronoun). The morpheme - ru, - ri (-ra, -rə) as an ancient dative case sign has remained in the composition of the postpositions bəri, doğru, geri, üzrə, içrə, sarı, görə. Also in reality, in the root morphemes such as son, üz, ic, etc. spatial content is observed. The issue of homonymy of the mentioned postpositions belongs to the later periods of the language and can be explained by style.

13. Conjunctions in the Azerbaijani language have been taken as morphemes for the first time, they have been studied in the diachronic-dialectological aspect and investigated in the linguistic aspect. Also, a scientific-etymological analysis of conjunction morphemes such as ki, və, amma, etc. has been carried out and their national origin has been revealed. As a result of the research, ancient variants of some conjunction morphemes with their equivalents in the modern Azerbaijani literary language have been found, and being actually of their Turkic origin has been confirmed based on dialect and accent facts. The acceptance of conjunctions as morphemes confirms that they are in fact a lexical unit. The usage of different words based on those morphemes in dialects and accents justifies this idea.

14. In the dissertation, for the first time, particles are treated as morphemes and are involved in diachronic-dialectological research from a linguistic point of view. The study of some particle morphemes selected for the study in the diachronic-dialectological aspect reveals that *ən*, *çim/çil*, *bəli*, *-mi⁴*, *hə*, *yox*, *deyil*, *ha/hə*, *da/də*, etc. in the Azerbaijani language are the oldest morphemes of Turkic origin. The fact that particles express the same or similar content in dialects and accents proves that they historically denote a specific word, notion, thing, etc.: *ən* - *əndirəbadi* (Baku) - unusual, extreme, special, exceptional etc.; *ənduruma* (Neftchala, Salyan) – very strange, ultra style, ultra fashion etc.

15. In Azerbaijani linguistics, interjections first by considering as morphemes, their diachronic-dialectological research has been carried out. For this purpose, interjection morphemes have been investigated under the name of vocative and imperative interjections, and their scientific etymology has been revealed. Interjections that denote calling to various domestic animals which are considered the oldest manifestation of speech in the science of linguistics, the etymological solution of these morphemes such as *kürü-kürü!* (colt), *üs-us!* (bull), *çok-çok!* (camel) etc. is given by morphonological method. Also, the etymology of some imperative interjections (*Ok!*, *Ma!*, etc.) existing at the modern level of the language has been resolved through historical-linguistic research. It has been concluded that interjection morphemes embody the ethnocultural, ethnoethical, ethnopsychological character of Turkic tribal languages, and also provide a basis for coming to correct conclusions in revealing the etymology of various lexical units.

16. For the first time in the dissertation work, by accepting imitation morphemes as morphemes, a linguistic analysis has been carried out on them. For this purpose, imitations have been grouped into voice, motion, and visual imitations. Considerations regarding the phonosemantic level of sounds, as well as their derivational possibilities, have been put forward here. Diachronic-dialectological research and etymology of rich word-morphemes covering anthroponym, zoonym, toponym, hydronym, etc. which substantiates the nominative nature of the imitations, has been carried out. For example, it has been found that the root morphemes of some hydronyms are ancient imitations denoting the meaning “su” (water). For example, *Bülbülə gölü*, *Qarqar çayı*, *Gilgilçay*, *Mormor bulağı*, etc. Through the diachronic-dialectological study of the action imitations at the morpheme level, their ancient petrified forms have been revealed: *qas-qas* (to laugh), *apul-apul* (to walk), etc. Also, the nostratic facts, which provide a basis for solving the etymology of visual imitation morphemes, have been proven by the typological method. For example, *qunt-qunt biləklər*, *bambam təpə*, etc.

The following theses and articles of the author covering the content of the dissertation have been published:

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