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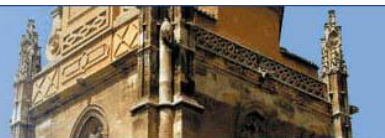
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ABSTRACT

Both in teaching and linguistics, the study and research of habits has always been relevant. The study of habits in teaching with new methods is important for the science of linguistics today. The teaching of habits in teaching began in the 19th century and continues until the present day. Habits in the Azerbaijani language appear as morphemes in the form of both root and suffix morphemes. Learning in this way is always important for teaching methodology. One- and two-syllable idioms, which we involved in the study of habit morphemes over the history and dialects of the Azerbaijani language, are distinguished by their intensive activity in the language.

The shades of meaning of habits in the Azerbaijani language are also very rich: sign, question, command, confirmation, denial, clarifying, limiting, strengthening, etc. In the studies conducted on particles, their meanings are shown in different ways. If one reason for this depends on the place and content of the words, word combinations and sentences with which habit morphemes are connected, the other reason can be explained by the subjective position of linguists on the issue. It is from this point of view that the investigation and study of particles is important. In the research article, specific methodological results were obtained based on educational materials, using comparative and descriptive methods.

Keywords: Education, research, study, Azerbaijani language, particles, linguistics, morpheme, diachronic-dialectological, new method, dialects.

1. INTRODUCTION

Each subject studied in higher schools is included in the curriculum with a certain purpose. Taking into account the quality and level of philological education, new humanitarian sciences were included in teaching in different years. The study of habits in teaching, like in other fields, this subject also gained the right of a linguistic subject and began to be taught in a natural and legal form - after the scientific-theoretical foundations were worked out and methodological aspects were created.

In Azerbaijani linguistics, the dictionary meaning of the word *adat* of Arabic origin is indicated as tool, equipment, equipment (Arabic-Persian dictionary, 1985). When thinking about the position and role of particles in the language, it can be seen that the lexical meaning of the term is more related to the word “*ada - ada*” of Arabic origin. It should be noted that the word “*ada*” in the Arabic language is used as a homonym in two meanings: *Ada*- 1. 1) manner, style 2) idiom, *naz* 3) in the sense of behavior, manner; 2. 1) paying, giving 2) doing, performing, etc. (Arabic-Persian dictionary, 1985).

As for the element *-t* in the word *adat*, we must say that in the Azerbaijani language *-at-at*, as well as *-t*, are used from nouns to denote character, quality, morality, particle, etc. Denoting nouns are fixed (Huseynzadeh, 1983).

We think that in the definition of the term particle, the meaning of style is taken as more fundamental and appropriate. Adding habit morphemes to words has been the main goal of adding stylistic shade and stylistic color to them. It is no coincidence that in the Azerbaijani language “fair speech, fair behavior, manners, manners, etc.” Words and phrases like “fashion”, “style” and “stylish” have the meaning of uniqueness and uniqueness.

Habits add different shades of meaning to words, phrases and sentences in relation to them. Of course, the meaning expressed by some particles, like other parts of speech, appears depending on the context and text. However, like other auxiliary parts of speech, adverbs also have a specific idiom feature. For example, just today, purest, excellent, only forward, only reach, etc. In linguistics, habits are considered as “lexical-grammatical category”. However, we think that the stylistic-grammatical characteristics of habit morphemes are superior. (Adilov, Verdiyeva, Aghazade, 1989).

It should be noted that if there is a need for a new division of parts of speech in linguistics, it would be more appropriate to differentiate based on grammatical and stylistic issues. In Azerbaijani linguistics, adverbs,

conjunctions, conjunctions and exclamations have also been historically presented under the term *adat*. In some scientific works, idioms and exclamations are studied in the same group, and even given inside adverbs and exclamations (Grammar of the Azerbaijani language, 1951).

Z.Tahmezov in his monograph "Classification of auxiliary parts of speech in the modern Azerbaijani language" groups the chapters as conjunctions, conjunctions and adverbs, modal words. The author's generalizing main idea of relating adverbial and modal words to the same group is as follows: "Adaptive and modal words are included in the auxiliary speech parts that create different shades of meaning and modality between words and sentences in the modern Azerbaijani language" (Tahmezov, 2017).

The research issues of particles in Azerbaijani linguistics at the level of modern literary language have become relevant since the 50s of the 20th century. A.Abdullayev, H.Mirzazadeh, R.Guliyeva, G.Kazimov, Y.Seyidov, Z.Tahmezov and others investigated the subject of particle in their research.

Referring to the conducted studies, it was found that "S.Jafarov in his book "Azerbaijani Language Grammar" (1957) which he wrote for secondary schools, mentioned particles for the first time and defined the next part of speech in our linguistics. However, Professor A. Abdullayev was the first to scientifically justify the existence of particles as a part of speech. First, he improved his ideas about particles in the work "Auxiliary Parts of Speech", and then in the book "Azerbaijani Language Issues" (Eyvazov, 2015).

A.Abdullayev, in his article entitled "Classification of idioms" included in the book "Azerbaijani language issues", stated his position on the issue of idioms and modal words, expressed his attitude to the origin of idioms, explained in detail the principles of idiom classification, touched on the lexical meaning of the term idiom and the characteristics of the term, finally, identified 12 types of particles (Abdullayev, 1992).

It should be noted that from this time on, their position, specificity and classification in linguistics in the researches related to particles in Azerbaijani linguistics have improved considerably.

Y.Seyidov, clarifying the issue of its position in the scientific research on particles in linguistics, writes: "It has been a long time since an auxiliary part of speech called "particles" has gained a stable position in grammar books, and as far as we know, objection to it (particles) as a part of speech. There is no one who tries to change his position. When these words did not stand out as parts of speech, those words were either not recorded at all, or were attributed to other parts of speech, especially adverbs. Now, as an auxiliary part of speech, the word capacity and scope of particles is basically certain" (Seyidov, 2006).

In his latest textbook in the field of grammar of the modern Azerbaijani language, Gazanfar Kazimov, while classifying habits, divided them into three groups - stable, unstable and formative habits, taking into account their development characteristics. As for the types of meaning of adverbs, they are distinguished by nine types of meaning (strengthening, confirmation, denial, question, insistence, distinguishing, exclusionary, expressing emotionality, time, condition) (Kazimov, 2010).

As you can see, the "helper word" and "particle" were *idi* (- *dı*, -*di*, -*du*, -*dü*), *imiş* (-*mış*, -*miş*, -*muş*, -*müş*) "adverbs of time" in the textbook, desire habits are called "emotional habits", restrictive habits are called "differentiating, exclusionary habits", and when appropriate, controversial issues have been clarified.

In 2017, Z.Tahmezov in his monograph entitled "Classification of auxiliary parts of speech in the Azerbaijani language" classifies adverbs according to six types of meaning: strengthening adverbs, clarifying adverbs, limiting adverbs, interrogative adverbs, command adverbs, desire adverbs (Tahmezov, 2017).

In the research conducted in Azerbaijani dialectology, the attitude towards particles is based on research in the modern literary language. N.R.Manafov and S.M.Behbudov's book "Auxiliary parts of speech in dialects and dialects of the Azerbaijani language" published in 1992, the meaning types of adverbs are divided into seven groups: strengthening adverbs, clarifying adverbs, limiting adverbs, interrogative adverbs, command adverbs, affirmative and negative adverbs, habits of desire (Manafov, Behbudov, 1992). As it can be seen, although the semantic classification of particles remains the same as in the literary language, the lexical fund related to particles stands out for its considerable richness and variety.

In the book "Azerbaijani Dialectology" published in 2019, M.Mammadli writes about particles: "Until now, particles in Azerbaijani dialectology have not been fully investigated from a linguistic point of view, some dialectological studies have given general information. Most of the idioms in the literary language have been fixed in phonetically different variants in dialects. In addition to these, specific habits have also gained functionality in individual dialects" (Mammadli, 2019).

In general, although research works on auxiliary parts of speech in the modern Azerbaijani literary language are very intensive in terms of their intensity, there is a gap in research on this topic in historical grammar and historical dialectology. Stagnation and silence are noticeable in Azerbaijani linguistics in the field of examining particles from the point of view of historical grammar. In order to honestly determine the position of particles in the Azerbaijani language, H.Mirzazade did not consider it important to review their historical development, quantitative and qualitative changes in this field, and to reveal the national and original characteristics of particles, but he wrote that he still did not find a solution to this problem (Mirzazade, 1990).

It should be noted that all parts of speech on artistic and scientific examples of the history of language, including linguistic research on particle, are of significant scientific importance. Because, in linguistics, the issue of the

antiquity of auxiliary parts of speech is a controversial and relevant topic. For some reason, the idea that they “come” to the language later is still waiting to be resolved. In the field of historical grammar, A.Shukurov's textbook “Historical grammar of the Azerbaijani language (Adverbs and auxiliary parts of speech)” draws attention to a more systematic and scientific-linguistic study of idioms. The author, who considers habits to be the oldest auxiliary part of speech in our language, writes: “This part of speech is used in the language when the word or suffix cannot express the necessary intricacies of meaning, emotional-logical feelings” (Shukurov, 1981). In the book, particles are divided into particles of Turkic origin and borrowed particles, which belong to the Azerbaijani language, according to their origin. As a result of his research in this document, the author divides the idioms used in the medieval Azerbaijani literary language into five groups according to meaning: call, reminder idioms, intensification idioms, interrogative idioms, negation idioms, imperative idioms. It should be noted that the author attributes the conditional character of this division to the fact that there are few unambiguous idioms in our language.

In A.Tanrıverdi's book “Historical Grammar of the Azerbaijani Language” published in 2017, the author expresses his attitude to particles from the point of view of the language of written monuments up to the 18th century: “Some particles that have reached the modern level with minor phonetic changes (-mı, -mı, -mü, -mü, da, də) completely isolated from its origin, it shows that this case can be taken as one of the details confirming not only the antiquity of Turkic languages, but also their stability in terms of grammatical structure” (Azizkhan, 2017).

It should be noted that in the book, a detailed linguistic study was conducted on historical facts - examples of the types of meaning of the habit, strengthening habits, limiting habits, clarifying habits, question habits, command habits, wish habits, affirmative and negative habits. According to their origin, particles are divided into three parts: Turkish origin, Arabic origin and Persian origin. The author also remembered such linguists as A.Abdullayev, H.Mirzazade, A.Aslanov, F.Zeynalov, who studied the theme of particle in Azerbaijani linguistics from different perspectives.

It is very interesting that only morphological-grammatical issues were considered more consistent in the studies conducted on particle. So far, idioms have been considered as morphemes, and their involvement in etymological studies as a lexical unit has not been given serious attention. The morphological approach to this issue has generally not been taken into account. Perhaps, this is based on the subjective positions that adverbs do not have a lexical-lexical meaning and a morphological sign in the grammar books until now. However, if it is possible to divide particles into groups according to the type of meaning, this is due to the fact that particles have a lexical meaning. Or, it would not be possible to divide words without lexical-morphological signs into stable, unstable and formative habits. In fact, the lexical composition of idioms is in some cases shared with other parts of speech. In the Azerbaijani language, ən, bəs, axı, kaş, lap etc. with fixed adverbs such as such, such, one, straight, single, that, etc., which are identical with different parts of speech. morphemes like have habit position. In addition to these words, which are considered unstable habits, the issue of suffixed habits is also controversial. For example, in literary language -ca, -cə, -mı, -mı, -mü, -mü, -sana, -sənə, as well as in historical grammar gil, -ginən, -cıl, -cıl, -cul, -cül, -ki etc. are considered formed habits. Also, in the modern literary language, some suffixes (idi, imish, ise) are also called “particles”, which allowed them to be accepted as a habit.

2. METHODOLOGY

The topic “Diachronic-dialectological research and study of habitual morphemes in linguistics” was involved in research based on the materials of the modern literary language of Azerbaijan.

The research serves the purpose of studying the idiom morphemes used in the written literary language in a historical-dialectological direction. For the first time in the study, particles were approached at the morpheme level. As it is known, in the studies so far, habits were not considered as a lexical unit, sometimes they were called “particles” and sometimes “elements expressing modality”. Even, in linguistics, the inefficiency of the study of particles in the historical aspect has been mentioned, and its ineffectiveness has been specially emphasized. With this research, an attempt was made to study the rest of the adverbial morphemes themselves or their content based on the historical-comparative method. For this purpose, the language facts of our ancient written monuments of Turkic origin - Mahmud Kashgari's “Divani-lughat-it turk”, “Kitabi-Dada Gorgud” epics, as well as classical literary examples of the written literary language of Azerbaijan are calculated to justify the current situation. At the same time, language samples of dialects and dialects of the Azerbaijani language have provided solid grounds for confirming ancient facts.

The linguistic-descriptive method was used as the basis for writing the article. Descriptive method is also a method of analysis. For this purpose, a systematic review of the history of the study of particles in the history of linguistics of Azerbaijan has been made. Based on the historical chronology, the terminological essence of particle as a part of speech was revised, certain additions and clarifications were made.

In addition, comparative and historical-comparative methods were also used in the research. In the research process, the systematic explanation and interpretation of the existing habit morphemes has been set as a goal.

During the study, the historical-dialectological function of habitual morphemes was widely interpreted. For this purpose, the possibilities of the comparative-historical method have been adequately exploited. Common written monuments of Turkic languages, as well as the classical literary language, allowed to prove the facts of the ancient language, which are manifested in dialects and dialects 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.

Special attention was paid to the stylistic-grammatical possibilities of the particle in the language, its essence related to language history and dialects. Emphasizing the morpheme essence of habits, its lexical-semantic meaning is taken into account. For this purpose, the study of the internal characteristics of the language has been demonstrated with facts. Based on the fact that the subject is specifically related to particles, classification and systematization, as well as the methods of juxtaposition, have been applied here. For example, in linguistics, the meaning types of particle have been formed on the basis of the method of organization and systematization and have reached the modern state. From time to time, the research work in this field allows us to come to certain specific ideas about the topic. At the next stage, the idea of investigating the origin and etymology, historical-diachronic landscape of particles is formed. In this case, interesting examples of modern literary language are selected for research. Their history and dialect variants are revealed. Modern literary language, language history and dialect facts are contrasted. Within the text, the context reveals whether they are the same or different units. For example, the fact that some common words (but, only, only, etc.) are a habit or other part of speech is determined by the opposition method. In the research process, the method of correlative confrontation was used the most. Because the etymological solution of some particles requires a morphonological approach. For example, in order to reveal the etymology of the ancient adverb “çim-chim”, which means “completely”, it is necessary to show the phonetic variants of the adverb morphemes that have the same meaning as chim, sum, tum, kom. As it can be seen, in the denominator the same deaf consonant initial (ch, s, t, k) has the same meaning (most, most meaning) CVC syllabic morpheme has no phonemic significance of thin vowel sounds. The main essence is expressed in the last -m sound of the covered-closed syllable.

3. Main Part

Although we accept that there are problems in the identification of habits, there is a need to prove their existence as the oldest morphemes in the Azerbaijani language. In fact, the main lexical fund of idioms is also shared with other parts of speech. In the Azerbaijani language, most, bes, akhi, kash, etc. as well as real stable adverbs, which are “shared” with some main and auxiliary parts of speech such, such, right, come, see, only, that, and etc. words also have a position as a habit. In addition, the issue of formed adverbs in the language (was, was, and is) and even their calling “particle” or “formed adverb” has not been clarified in itself.

Thus, it is important to study the most active particles at the modern level of our language diachronically and dialectologically. We think that in this regard, it is correct to consider solving the etymology of habits by the morphonological method as a more appropriate way. The diachronic-dialectological study of some particles in the modern literary language of Azerbaijan also facilitates their etymological explanation. For example:

3.1. “Ən” - most: is recorded in the “ep” variant in M. Kashgari’s “Divan” as a strengthening habit widespread in Turkic languages. Given by M. Kashgari: -ep, -eyi means “something better than reality”: - The Oghuz say “ap agh” in the sense of “most white” (Kashgari, I. 2006). In various Turkic languages, the widespread “en” is “iñyaokshi, very nice in Turkic, eñçaman, (very bad) in Kyrgyz, eñdakşı in Altai, eñjaksı in Kazakh, etc. in Tatar and Bashkir languages (Serebrennikov, 1979).

In the Sumerian language, “en” means the highest, the most. In the lexemes with the morpheme “en” in this language, the elements of the degree of superiority of the adjective used in our modern language (p, r, l, m, s) sound the same as the meaning expressed by the word “en”: moment-sky, star; ken-gen; hate-truth, real; shin/yin-true, truth; tenqir-god, sky; tengyr-sea etc. in Chuvash language. (Suleymenov, 1993).

We assume that “ümman” in the modern literary language and some dialects (in the dialect “ümman” - very, repeatedly (extremely, very much), enke (big) (Neftçhala) (Gambarova, 2020), engin(lik), The semantic sign of the ancient morpheme “en” is reflected in words such as anga bird (mythological creature), etc. It is very interesting that the word “əngə-enga” used in the meaning of “lap” as a synonym of the habit “en” in the dialect of Imishli region is also recorded: - Atdar enga he was grazing on the side of the road (Dialectological dictionary of the Azerbaijani language, 2007). “Anga” is used in the dialects of the Megri district of the Azerbaijani language in the sense of “parent” (Dialectological dictionary of the Azerbaijani language, 2007). In most dialects and in everyday speech, it is compounded in the form of “enka-big” means “parent” and “the biggest person”. The same word has the meanings “big and many” in the dialects of Bilasuvar, Jalilabad and Fuzuli districts in the “enhar” version. Dialectological dictionary of the Azerbaijani language, 2007). In the dialect of the Kazakh region, the verb “endirmah” (to like) formed from the morpheme “en” has -en - advantage, supremacy, liked, etc. (Dialectological dictionary of the Azerbaijani language, 2007).

From the given example, it can be concluded that the adverb andaz/andaz (straight, balanced, etc.) used in the Neftçhala regional dialects is formed from the root morpheme “most” of the qualifying adverbs “the straightest,

the most balanced, the same”: - The stone came and fell andaz/andaz bira (from conversation) (Neftchala). The root of restrictive adverbs in the adverbs angarib (forcefully, forcefully) used in that dialect is related to an/an: - Angarib arrived (from conversation) (Neftchala) (Gambarova, 2020).

If we give the equivalent of this example from dialect in the literary language, then we can use the word “angarib” in the sense of “but” as a limiting adverb: - But he arrived (from conversation). In this case, we have clarified both the etymology and the morphonological interpretation of the limiting habit -an(en)-jaq (age).

By the way, the parallelism “only/only” used in some dialects also confirms the truth. It is possible to assume that some words of Arabic and Persian origin used in our language contain ancient Sumerian an/an/am/am morphemes: Anwar (lights), enam (donation, gift), samsal (examples, similes), property (properties, state, wealth, have-not) etc.

Thus, in M. Kashgari's “Divan”, we witness the observation of the modern variants of the habit of insistence and exaggeration -ep/ap in the examples given by the author from the Oghuz language: sapsaglam/sappasaglam, düpduz/düpbeduz, teptamiz, etc.

In tribal languages of Turkic origin, the different phonetic variants did not affect the content at all: ən/ənq/əng; an/anq/ang ; əm/am etc. Considering all this, it can be said that the content of the ancient an/an morpheme “superiority, excess” is well preserved in the vocabulary of our literary language and dialects. However, it is important to emphasize one issue, that the morpheme en/an also expressed the antonym of superiority and excess. In some dialects of the Azerbaijani language, some lexemes confirm that the morpheme am means the most, the same as the superiority, excess: amish-gamish (Aghjabedi) - very close; amziz (Sabirabad) - incapable, incompetent, ambiz (Jalilabad, Ismaili, Kurdamir, Salyan, Yardimli, Gazakh, Gusar, Mingachevir, Shusha) - grain ball, ameshmak (Jabrayil) - combing, cumming, etc. (Dialectological dictionary of the Azerbaijani language, 2007)

The exaggeration habit of “çim-chim” which means “okay, just” is mainly a characteristic word for colloquial language. “Chim” is used in M. Kashgari's “Divan” to indicate whether something is raw or wet: - Chim yik et = chim chiy et, chim öl ton (Kashgari, III c. 2006).

It is interesting that “chim” is also used in the Azerbaijani language in the form of “chimchiy” meat and “chimsu” clothes in the sense indicated in “Divan”. Another point of use of the Chim habit is to express excess oiliness: - Chim cooked carrots in oil (from conversation) (Neftchala).

It is interesting that this word is also reflected in the ancient vocabulary of sum, kôm (komköy), tüm (tum kara) (Kashgari, III, 2006). As it can be seen, only the -m element in the composition of adverbs such as sum, tum, kom presented by M. Kashgari as an independent adverb is considered to be a sign that creates the 4th degree of intensification of the adjective in the modern Azerbaijani language: shimshirin/shipshirin, dumag, gomgoy, etc. In general, there are many linguistic facts in our language that reveal the connection between the word grass and “water” as shown in the dictionary: grass (mek), sprinkle, spray, strawberry, beach, etc. We think that chi is one of the oldest forms of the word “water”. Cú/cúy(arch) in dialects; kurdek (water container); kurcanay (cloak to protect from rain); çiselemay (raining of pomegranate); drizzle (pomegranate rain) etc. The morpheme chi and ci/ju/chu etc. Historically, the use of the variant in the meaning of water has been preserved in some hydronyms and oikonyms located by the water in the territory of Azerbaijan: Julfa, Chirik lake, Chilov island, Inci river, İnçillik river, Cugullu, Cilas, Jumru, Chukhanli, etc.

3.2. Çil, çil - chil (chil) – an adverb denoting plural. M. Kashgari writes about çil, çil - chil (chil) in “Divan”: “If something shows a lot of persistence on an object, if it goes on continuously without interruption, the suffix -chil is added to that noun. The word formed in this way becomes an adjective. For example, it is called “spitting place”. Tubi means “boran”. Adding the suffix -chil to this means that there is a lot of boron. Similarly, a person who is sick for a long time is called “iğcil”. However, it should also be said that the scope of this rule is limited, it is not widely applied” (Kashgari, III, 2006).

It is very interesting that the variant of the suffix -chil/-jil used in our language is -jil. This adjective-forming suffix does not have many word-making possibilities. However, at the same time, the word freckle in our language is generally an adjective word. In our language, a freckle means both a color and a sign: - Freckle chicken, spraying chicken; Chilema, used in the famous puzzle, actually means freckle, chil-chil. Freckle - means a large number of small points in our language. We think that this is more in line with the meaning mentioned in “Divan”: - chil means plural. The same semantics is observed in corrective adjectives: eater, talkative, deadly, etc. The meaning of water in the cu/cü morpheme has been preserved both by examples of the history of the language and by the names of water sources: -Icher wyori-lali-cu sarkhosh, öper ayağ (Nasimi); - From the garden on the edge of Cular Akhadur (Khatai).

We assume that the root morpheme of the Jeyhun hydronym has the same meaning as the “cu” morpheme mentioned above. The Cheyhun river is sung as a symbol of tears in the language of G. Burhaneddin: - He said, “Don't let eyes touch the tears of my eyes.” The morpheme Chu/cü meaning “water” is also recorded in some words in the dialects: - Cüllüt, çurdek, juvar, cüllab (dried fruit soaked in water (Lenkoran); culva (Sheki) - a ditch passing between two cultivated fields; julya (Borchali, Çanbarak), Gadabey, Gazakh, Shamkir, Tovuz) - pond; - Cattle drink water from the gulya (Gadabay); - Water stagnates in the gulya, after the rain the cattle

drink from it (Tovuz); - In the summer, there is a lot of water in the gulyas in the Ceyran steppe (Shamkir); a well. - I have a julyam, eight to ten cubits, and a water kyn, bumbuz (Kazakh) (Dialectological dictionary of the Azerbaijani language, 2007). Likewise, in the Imishli and Salyan dialects, the low bank of the river is called cūr/juhūr : - There is a farm in Jur (Imishli); - Our house was close to Jur (Salyan).

Also kurjanay (upper garment made to protect from rain); c - small ditch; curummur (soaked); cummillagh (waterfowl); cuydurum (watery food with a lot of water, ayran (Salyan) (Dialectological dictionary of the Azerbaijani language, 2007). In the language of Cu Nasimi, “arkh”, in the version of cuy in G. Burhaneddin, “streaming water, stream”, in the language of Masihini, cu “streaming water, small stream”, in the language of M.Kashgari, chi is used in the meanings of “wet in the soil, moisture”, etc. In the literary language of Azerbaijan, the ancient morpheme with the meaning of water is clearly observed in the words "sprinkling, pouring (rain falling on pomegranates)" etc.

3.3. “Bəli” - yes. In the literary language of Azerbaijan, “yes” is used almost parallel to the affirmative verb. The word yes is also very active in oral speech in the sense of “I hear”. If you can say so, “yes” is more active at the domestic and dialectal level. As we mentioned, the main reason why the habit of confirming “yes” is ambiguous in the modern sense is due to the rapid increase in the cultural level of people. It is not accidental that the reflection of the rapidly developing enlightenment in the 30s of the 20th century in fiction brings real images of this process to life. For example, in J. Jabbarli’s drama “Seville”, he tries to demonstrate his integration into the new society with the word “yes”, which he often uses in his speech. For this reason, he is called “Abdulbali Bey” in the society, not Abdulali Bey. Of course, the reason is “yes”, which he uses out of place as a typical sign of the artistic type. The “yes” habit has a high stylistic effect in literary works and live speech. So, let’s take a look at the stylistic points of “yes”.

Yes doesn't just confirm. It is also used as a question: - Yes, would you do it again? (from conversation). - Conclusion is used as a word of conclusion: - Yes, we have finalized our decision (from the conversation). - Yes, he speaks sarcastically: - Yes, we didn't know that we should ask you too! (from conversation). - Yes is used in the sense of regret: - Yes, everything is over and gone (from conversation). - Yes - discontent has the content: - Yes, we didn't know to advise you (about the conversation). There are differences of opinion in linguistics due to the mentioned stylistic points. Yes adverb, modal, clause or what? All these aspects lead us to investigate the question of the origin of the multifunctional word yes. We think that “yes” is a combination of the morphemes “ba” and “li”. It is true that in the modern literary language the morphemes ba and li have no separate lexical meaning. However, it would not be correct to apply this idea to the situation in dialects and dialects. Because it is a well-known fact that the morpheme b in dialects means confirmation. But in the Zagatala dialect, it is a valid word in the sense of confirmation: - Do you know that khangali hazırır? - Yes! (Butterfly). In addition, in the dialects and idioms of the Nakhchivan group, in addition to the working word “yes”, there is also the affirmative particle “ha da ba” (Nakhchivan dialectological atlas of the Azerbaijani language, 2015).

The most consistent explanation of the etymology of the second morpheme of the word “yes” -li can be found in M. Kashgari's “Divan”: -la (-lə - G.G) is a habit that shows that the work is done and finished and is added to the end of all verbs. This is done by the Oghuz. - Ol bardı la=he went and ba; ol keldi la=he came and came (his departure and arrival came true). This word is said to fully remove the doubt that arises in the listener because he does not know the truth of the matter. Other Turks do not use this word” (Kashgari, III, 2006). As R.Askar, who translated “Divan” and prepared it for publication, noted, Besim Atalay said that this word is still used in Western and Central Anatolia today. (Kashgari, III, 2006).

We think that the particle “li” used at the end of interrogative sentences in modern Russian is a remnant of Turkic tribal languages in Russian: - Khochesh li poekhat so mnoy? It is interesting that in some interrogative sentences used in the Kazakh, Ganja, Karabakh dialects of the Azerbaijani language and in the literary language, the interrogative habit - mı4 has the same meaning: - I'll go back to the beginning, is your mood good? (Kazakh); - Did you write a paper to your brother? (Aghdam.); - Are you going for a walk in Hajkendin? (Ganja) (Shiraliyev, 2008).

So, it is clear that the morphemes ba and la are typical for the language of the Oghuz as a morpheme of ancient Turkic origin indicating the confirmation of the case. Thus, it is natural for the morpheme “le” to change to the modern form “li” as a characteristic affirmative word in the language of Anatolian Azeris. It should be noted that there may be several reasons why the word “yes” is not used in the ancient dictionary. Actually, in this book, M. Kashgari has sufficiently mentioned such words as amat, avat, yamat, mah, yah, yah, yama meaning “yes, yes”: “awat is a word meaning yes, it happened. It has three pronunciations. Yagma, Tokhsi, and Kipchaks say awat, Oghuz say amat/awat, other Turks say yamat” (Kashgari, I, 2006).

As it can be seen, the word “avat” meaning “yes”, which differs from the other only phonetically, is most commonly used in modern Turkish Turkish. Here, we would like to make a small note that in the pronunciation of words such as “yah” and “tah, chuh, mah, kah” written with three letters, given by the author in the “two-letter” section of Volume III of “Divan”, the letter hey at the end of the word should be dropped in the pronunciation, breath notes that it is calculated to help buy (Kashgari, III, 2006).

From here, the meaning of the word “yes” is “divan”; we see that it is expressed by morphemes like Thus, we find the version of the word “ba” in the book, which we bring from “yes” in the meaning of “yes”. Also, the identity of ya/ya = yes/ha is revealed. The presence of the variant ə-vət/əmət in the dictionary allows us to conclude that ə - mə - bə - və - yə - (hə) – m, b, v, y – h became modern as a result of prostheses. In some versions of the word, the reason why the deaf consonants t and h form a closed syllable is related to the fact that these sounds create a special situational intonation. In addition to all this, there are traces of the issues we mentioned in the dialects “ha / he / hı / hi” used in the meaning of yes, yes, as well as “dü” in the Guba region dialect, as well as in the affirmative habit “da” in Russian.

3.4. “Yox” - No - We find the first information about the history of the word “no”, which is used parallel to the word “no” in the modern literary language, in M. Kashgari’s “Divan”: “no” means “not”: - Ol andag dag ol = he is not like that. means The Oghuz took it from the slang word “dağ ol” and called it “taghül”. The Oguz and the Argus are neighbors, and their languages are mixed together” (Kashgari, III, 2006). The reading of the word “no” given in two spellings (غا / داغ) in the book seems natural that it is used as no/no in modern literary language, but not in modern literary language through the sound transition of the word mountain/zagh. The author's views on the etymology of the habit of not denying are also interesting. However, one issue should not be forgotten, that sounds and combinations transcribed with d or dh sound combination in the book are pronounced as y in Azerbaijani language: dağ – [yağ]; dhagh – [fat]. In Azerbaijani linguistics, there is a diversity of opinions about the habit of negation. Most grammar books present “not” as a negative habit. Unlike the word not, no/no is also very independent. The important and necessary form of the verb not, as well as the infinitive, serves to create negative content together with the verb and adjectives and nouns. It is not difficult to imagine that the word “no” was historically used as dag/dakh in some ancient Turkic language. Because negation in the language is not the creator of the content, it is true, it is true, it is not, etc. the fact that the options are de/de/de cannot be accidental. Therefore, the occurrence of antonymy between the news sign -dır and not is related to the open sounds ə, e, ö. Compare: -dır4; -ı, i, u, ü – closed vowels confirmed; Open vowels ə, e, ö serve to create negative content. -dır4 – not – not – beat – beat – de:l – değil – beats – knocks – dö:r etc.

3.5. “Ha” It is not difficult to see the reinforcing semantics of the ha morpheme in real speech. Unlike the habit of da (ha), while ha is mostly used with verbs, da is used with adjectives and numerals: da: superior position, da: good life, da: high income, etc. In the semantics of the ha morpheme, incitement, persuasion, strengthening, commanding, etc. there are shades. Howl/howl, howl, howl, etc. in live speech and dialects. it can be seen in verbs. In general, ha(y) means power, strength, power, etc. in live speech. it is used in the following meanings: - hai-hayi gedmey - 1. to grow old, 2. to lose strength, 3. to wear out, to pass the time, to pass the time, etc. “Hey” which has the same meaning in Shivas and live speech means action, power, strength, etc. It is used in the meaning: - I have no voice-movement left (from conversation) (Neftchala). Don't worry, don't go haya, hay-haray, etc. and the words have passed into the literary language, bearing universal characteristics. In dialects and dialects, the ancient meaning of hay morpheme has been preserved in the characteristic lexicon: hay (Imishli) – news, sound; hay atmağ (Baku, Salyan) – to call, call out; haydamag (Darband) 1. drive 2. plant, plow; haydarag eləmək' (Basarkecher) – to embarrass; hay-hay (Baku, Salyan) – power, strength; hayixmax (Garakilsa) – 1. to attack. 2. to jump forward, to lean forward; hayixmax (Çanbarak) – losing oneself; hayil-mayil olmag (Ismayilli, Shaki) – to be inclined, to be addicted, to love; haylamag (Gadabay) - to drive, to lead in front; haylov (Basarkecher) – hurkek < man >, hayta (Borchalı, Çanbarak, Gadabay, Gazakh, Shamkir) – anger, bitterness; haitalı (Borçalı) - angry, bitter, etc. (Dialectological dictionary of Azerbaijani language, 2007).

It should be noted that the examples given above are only words related to the morpheme “ha(y)”. However, he(y), hə(y), hə(k), hə(ng), ho(y), hō(y), etc., which have the same meaning in dialects. The semantic shades listed in the morpheme words are also expressed: heyirmakh (Gadabay) – to shout; hakduz to draw - to work hard (Lankaran); come to work - work (Dashkasan, Goranboy); to threaten (Salyan); hametamax' - to help (Chabarak); hamekara – clever (Salyan); to imprison - to threaten (Balakən) (Dialectological dictionary of the Azerbaijani language, 2007).

3.6. “Da/də” which is homonymous with reinforcing adverbs, differs in terms of the place of the command adverb da/da in the sentence. Thus, imperatives come mainly after the news and partially soften the content of the command: - Come to justice! - Come to justice! (from conversation). Also, the habitual participle conjunction da/da creates homonymy with da/da: - Both the earth and the sky are witnesses to this day (from the conversation). It should be noted that the difference in meaning of the morpheme da/da is determined depending on the text. In other words, intonation has an exceptional role in this matter. We assume that the intensifier habit daha is also formed from two independent morphemes covered with open: da-ha. We think that the strengthening function of each morpheme is reflected in living speech and dialects: daha = da: / da – day; daha = ta: / ta – thai; daha = da: da – day da – dayca; nanny too; daha = thai da – thai; thai and so on.

4. RESULTS AND DISCUSSION

The following results were obtained from the research on “Diachronic-dialectological research and study of particleary morphemes in linguistics” based on the teaching materials of the Azerbaijani language. The

application of these results in the future in education will be important in terms of studying the mentioned issues.

The diachronic-dialectological research and study of particleary morphemes in linguistics based on the teaching materials of the Azerbaijani language was attempted by Mirza Kazymbey in the 19th century.

In 1957, S. Jafarov, in his book "Grammar of the Azerbaijani language" written for secondary schools, mentioned particles for the first time and identified it as the next auxiliary part of speech.

In 1958, A. Abdullayev scientifically substantiated the existence of particles as a part of speech for the first time and later improved on this topic.

G. Kazimov's latest high school textbook on the morphology of the literary language of Azerbaijan, published in 2010, expressed a modern approach to the subject of particles.

In the present study, the term *adat* was re-approached and the former "particle, tool, equipment", etc. was used. It has been tried to justify that it is more related to "performance" (style, style, manner, etc.) than its meaning.

Habits were presented as morphemes for the first time during the research. A historical, etymological, dialectological study of some habitual morphemes was carried out. The methods and methods of the research were explained in the study. The study of some habit morphemes selected for the study in the diachronic-dialectological aspect reveals that *en*, *chim/chil*, *yes*, *-mi4*, *yes*, *no*, *not*, *ha/ha*, *da/da*, etc. in the Azerbaijani language. are the oldest morphemes of Turkic origin.

In linguistics, adverbial morphemes, which are valued as words without lexical meaning, have the same or similar lexical meaning in dialects and dialects. proves that it expresses the meaning: *an - andiraba:di* (Baku) - unusual, extremely, special, separately, etc.; *anduruma* (Neftchala, Salyan) - very strange, ultra style, ultra fashion, etc.

The presence of the above-mentioned particleary morphemes in the ancient Turkic tribal languages, as well as the preservation of their derivatives in the dialects and dialects of the Azerbaijani language, once again confirms their pure Turkic origin.

5. CONCLUSION

Thus, as a conclusion of the problem of diachronic-dialectological research and study of habitual morphemes in linguistics based on the teaching materials of the Azerbaijani language, the following issues are clarified:

In university methodology and Azerbaijani linguistics, a new point of view emerges on the ideas expressed about the lack of lexical meaning of particles. By approaching particles in the Azerbaijani language from the diachronic-dialectological aspect, their morpheme characteristics are revealed. It is justified that the term *particle* is more related to style, style, and modality, and a new approach to the essence of the term is formed in linguistics. When thinking about the new division of parts of speech in linguistics, it is important to take into account the stylistic-grammatical factor. In linguistics, the real picture of the position of adverbs is explained in previous grammar books and modern textbooks. A systematic review and analysis of the study of particles in various fields of linguistics - modern literary language, historical grammar and dialectology is carried out.

The diachronic-dialectological aspects of some particleary morphemes in the modern literary language of Azerbaijan are investigated. The scientific methods and techniques applied in conducting the research are explained in detail. The ancient variants of the corresponding adverbial morphemes in the modern Azerbaijani literary language have been discovered, and their Turkish origin is confirmed on the basis of dialect and dialect facts. Accepting habits as morphemes confirms that they are also a lexical unit. The presence of different words based on these morphemes in dialects and dialects justifies this idea. Particle morphemes in Azerbaijani literary language and their variants in other Turkic languages reveal their existence and origin in ancient Turkic tribal languages. The diachronic-dialectological approach to habitual morphemes allows for their etymological explanation.

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