

THEORETICAL PROBLEMS OF DERIVATOLOGY IN THE DIALECTS AND ACCENTS OF NAKHCHIVAN

Zulfiyya Ismayil

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***Annotation.** The derivatology problem exist in the dialects and accents of Nakhchivan is first time comparative investigated in this monograph. Word creation and semantics problem in Nakhchivan dialects and accents of Azerbaijan language also will be systematically investigated first time. The purpose of this monograph is to investigate the materials of Nakhchivan dialects and accents in historical-ethimological plan. The monograph is useful for develop the quality of the educational of language history, historical lexicology and dialectology subjects and also usefull for students of philological faculties. The same time the monograph can be useful in preparing multi volumes dialectological vocabularies and investigations on accent lexical and will give them a new direction and materials.*

INTRODUCTION

Relevance and Degree of Investigation of the Topic

The summary of the “Azerbaijani Culture – 2040” Cultural Concept of the Republic of Azerbaijan, approved by the Decree of the President of the Republic of Azerbaijan dated January 14, 2026, emphasizes that the Azerbaijani language constitutes one of the principal pillars of our national identity, historical memory, and cultural heritage. In the independent Republic of Azerbaijan, the protection, development, and proper use of the Azerbaijani language in all spheres of society are among the priority directions of state policy. In this regard, special attention is devoted to the Azerbaijani language in the strategic vision document “Azerbaijani Culture – 2040.” Clause 2 of the document highlights several major objectives related to the Azerbaijani language, including the implementation of coordinated activities for its development, promotion, and dissemination at the international level, as well as increasing both the quantity and quality of scientific, popular-scientific, and literary works produced in Azerbaijani. Section 8.2 of the Concept specifically concerns the development of the Azerbaijani language. The enrichment of the Azerbaijani lexical fund, the synchronic and diachronic investigation of dialects, and the improvement of language norms envisioned in the Concept will ensure the scientifically grounded development of the language. This process will contribute to the formation of new terminology, the refinement of linguistic norms, and the enhancement of public awareness.

The significance of dialectology in Azerbaijan was once again emphasized in the Decree of the President of the Republic of Azerbaijan, Mr. Ilham Aliyev, dated May 23, 2012, “On the State Program concerning the use of the Azerbaijani language in accordance with the demands of the time under globalization and the development

of linguistics in the country.” Since dialects and accents represent the most perfect manifestations of spiritual heritage, their preservation and study constitute a genuine civic responsibility.

At present, the fundamental study of dialects and accents in Azerbaijan has entered a new and higher stage. The contemporary period of intellectual renewal has foregrounded the historical-comparative study of dialectal vocabulary as an urgent issue in Azerbaijani linguistics. In particular, returning to linguistic roots, investigating the deep lexical layers of the vernacular, identifying derivational models of dialectal words, tracing their phono-semantic development, and comparatively analyzing word-formation methods using materials from related Turkic languages remain long-standing unresolved problems. Therefore, conducting such a study may significantly contribute to the advancement of several branches of linguistics.

This monograph constitutes the first systematic investigation in Azerbaijani dialectal lexicology within this specific framework.

It is well known that dialects preserve the most reliable linguistic facts dating back to ancient periods of language development. Consequently, the historical-comparative investigation of dialectal vocabulary, the identification of its derivational models, and tracing the formation of dialectal words in the Azerbaijani linguistic area on the basis of Proto-Turkic roots may also contribute to solving numerous other linguistic problems. A historical-comparative study of Azerbaijani dialectal words alongside modern related Turkic languages, ancient written monuments, and dialectal materials may provide theoretical guidance for etymological studies and historical lexicology. Furthermore, such analysis may help determine certain monosyllabic roots belonging to the Proto-Turkic period and clarify their phono-semantic boundaries. The investigation of issues such as the ancient structure of roots, the simplification of derived words, simplification tendencies in compound words, and the relationship between phonetic changes and word formation confirms several theoretical propositions. It is known that the law of simplification operates within language; content and form exist in dialectical unity in the life of a word; and affixes and words ultimately converge into common roots when traced back historically. The

scientific elucidation of these processes remains one of the urgent tasks of Azerbaijani linguistics.

There exist numerous precise words and expressions in dialects that denote particular objects, phenomena, and concepts and should undoubtedly be utilized in enriching the literary language. Writers frequently employ dialectal elements to individualize the speech of characters. Therefore, the study of dialects is of exceptional importance. Determining the historical development of our language would otherwise be difficult, since traces of many ancient lexical and grammatical forms that have disappeared from the literary language have been preserved in dialects. Hence, dialects should never be treated with indifference.

The dialects and accents of Nakhchivan differ from other dialect groups—eastern, western, and northern not only in lexical but also in phonetic and syntactic characteristics. They differ even from the southern dialect group to which they belong.

Investigating the dialectal lexicon of Azerbaijani Turkish this concealed linguistic treasury and comparatively examining it in relation to ancient Turkic monuments, contemporary Turkic languages, and dialectal materials constitutes a matter of great scholarly significance. Research demonstrates that the investigation of Proto-Turkic lexical roots and their historical derivatives from the perspective of historical word formation reveals numerous interesting issues. Transitions among monosyllabic roots and the transformation of roots containing one-, two-, or three-layered affixation into simple words provide grounds for determining general linguistic regularities.

Studies indicate that words formerly possessing complex structures tend to evolve into simpler forms, and this constitutes a general method of word formation. This process occurs both in the vocabulary of ancient tribal languages and in native as well as borrowed lexical units. Investigating the problem of derivatology in dialects and accents from both historical and contemporary perspectives is of major importance for linguistic science.

In recent years, studies devoted to derivatological problems in various languages have clearly demonstrated the necessity of this branch of linguistics. Derivatology, which makes it possible to reveal the mechanisms of derivational structures, penetrate into the ancient stages of language systems, and identify internal developmental tendencies, constitutes one of the most actual problems facing Azerbaijani linguistics.

Derivatology is the branch of linguistics that studies the processes and methods of word formation. Despite its relatively short period of independent existence, derivatology has achieved considerable success in solving many of its principal problems, developing and refining the principles and methods of investigating its object of study. Today, derivatology occupies a well-deserved place within the hierarchy of linguistic disciplines and addresses the specific issue of how new words have emerged, continue to emerge, and may emerge in the future.

As noted above, derivatology one of the principal objects of study at the morphological level in modern linguistics-investigates the mechanisms, structural features, and semantic relationships of derived words. Consequently, derivatology represents a significant field from both theoretical and applied perspectives, enabling the identification of both universal and language-specific features in linguistic structures. Numerous studies conducted by Western and Russian linguists using different approaches and methodologies have substantially contributed to this field.

Among the prominent scholars who played an important role in establishing the theoretical foundations of derivatology in Western linguistics is Rochelle Lieber. In her work *The Oxford Handbook of Derivational Morphology*, fundamental issues of derivational morphology-including the lexical and syntactic functions of affixes, distinctions between derivational and inflectional morphemes, and productivity levels are comprehensively analyzed. Dutch linguist Geert Booij proposed the model of "Construction Morphology," studying derivational processes within the framework of the interaction between lexical and syntactic structures. His approach emphasizes not only the formal but also the cognitive aspects of derived words. Andrew Carstairs-McCarthy systematically investigated derivation and word formation using English as

a model language, paying attention not only to structural but also semantic dimensions. Contemporary researchers such as Tomas Musil, Jonas Vidra, and David Marecek have conducted corpus-based studies on the automatic detection and semantic classification of derivational relations. Their studies are particularly relevant in the fields of artificial intelligence and natural language processing.

Derivatology has long been one of the central research areas in Russian linguistics. The classical Russian linguist N.M. Shansky established the principal theoretical foundations of the field and extensively explained derivational processes in Russian in his work *Russian Language: Lexicon and Word Formation*. His classifications and terminological approaches remain relevant today. Among contemporary Russian derivatologists, L.V. Ratsiburskaya occupies a significant position. Her works concerning the developmental directions, new approaches, and methodological problems of derivatology in Russian linguistics shed light on current issues in the field. O.N. Lyashevskaya, Yu.V. Pyzhak, and O.I. Vinogradova have conducted corpus-based studies on the use of derivational structures in learner language, productivity levels, and semantic complexity. These studies have practical applications particularly in language teaching and learning. In addition, scholars such as E.A. Balalykina, G.A. Nikolaev, and T.P. Troshkina, within the framework of the Kazan linguistic school, investigated the history of derivational affixes, their semantic development, and diachronic transformations. These studies illuminate both the historical development of language and the genetic relations of derivational processes.

Monograph findings demonstrate that derivatology remains relevant from both theoretical and applied perspectives. The investigations conducted by foreign and Russian scholars contribute to a deeper understanding of the systemic characteristics of language. In the contemporary era, with the application of neurolinguistics and artificial intelligence technologies, derivatology has expanded further and generated new research directions. This indicates that derivational morphology will continue to remain one of the principal scientific domains of linguistics in the future.

In Azerbaijani linguistics, prominent scholars such as Salim Jafarov, Hasrat Hasanov, and Bashir Ahmadov have made substantial contributions to this field. Researchers investigating derivatology and word formation in Azerbaijani have proposed various classifications. S. Jafarov identified three methods of word formation: lexical, morphological, and syntactic. H. Hasanov classified the principal types of word formation as lexical-semantic, morphological-syntactic, lexical-morphological, and lexical-syntactic. Other researchers have also proposed classifications in this regard. In the present study, the linguistic facts encountered in the dialects and accents of Nakhchivan are classified according to the traditional lexical, morphological, and syntactic methods established in Azerbaijani linguistics.

Although certain aspects of word formation in Azerbaijani dialects and accents have been investigated, many controversial and unresolved issues remain in the dialects and accents of Nakhchivan. The problem of derivatology in this region has not yet been comprehensively studied.

Object and Subject of the Monograph

The object of the research is the lexical system of the dialects and subdialects of Nakhchivan, whereas the subject of the study comprises their linguistic characteristics. These characteristics, particularly the derivatological processes within the lexical fund, have been examined in the context of the historical development of Turkic languages, the Azerbaijani literary language, as well as Azerbaijani dialects and subdialects from a diachronic perspective.

The main focus of the research is to identify the regularities of phono-semantic word formation, determine the models emerging in this process, investigate the phono-semantic transformation of monosyllabic words, analyze the simplification process of words that were formerly derived forms, examine simplification tendencies in compound words, and explore phonetic changes in words together with their relation to word formation processes.

Purpose and Objectives of the Monograph

The primary aim of the monograph is to analyze derivatological processes in the dialects and subdialects of Nakhchivan through the collection of additional linguistic materials, to investigate the transitions occurring in the structural changes of monosyllabic words, and to identify dialectal derivatives and their models based on the ancient Turkic lexical base.

The research also aims to reveal the general laws of phono-semantic changes occurring during the simplification of compound words and to determine the system of phonetic phenomena involved in the formation of local lexical units.

Research Methods

The research was conducted mainly through descriptive, historical-linguistic, historical-comparative, comparative-contrastive, comparative-correlative, and scientific-theoretical analysis methods.

The descriptive method enabled the collection, systematization, chamber processing, and classification of the linguistic material.

In explaining the characteristics of specific linguistic facts, the comparative-historical method was employed where necessary. Reference was made to ancient written monuments of Turkic languages, old dictionaries, modern Turkic languages and their dialects, as well as related scholarly works, materials, and other sources. This approach was particularly applied in cases where it was not possible to explain certain linguistic phenomena solely on the basis of Azerbaijani language materials and where it was necessary to demonstrate their regularity and natural development.

The historical development of dialectal facts was investigated from subdialects toward written monuments. During the research process, reliance was placed on the scientific-theoretical principles of dialectology, Turkology, and the studies on lexicon and semantics in Azerbaijani and Turkish linguistics.

By employing historical analysis methods, it becomes possible to obtain information about the emergence, development, and transformation of words and terms, as well as the social environment that conditioned the creation of new lexical units and terms.

The historical-linguistic method also incorporates the method of etymological analysis. In reconstructing the original form, recourse to etymology is essential. By identifying the phonetic and morphological transformation pathways of linguistic facts existing in common speech, and by involving both the forms recorded in dialects and subdialects as well as those attested in ancient written sources, it becomes possible to study their developmental dynamics.

Structural and semantic analysis methods were also utilized in the monograph.

In the analysis of ancient monosyllabic word roots, the determination of the boundaries of fossilized affixes attached to them, the reconstruction of the archaic forms of words that had previously been compounds but later underwent simplification, and the clarification of the relationship between sound changes and word formation, the directions from dialectal facts to written monuments and from written monuments to dialectal facts were taken as the principal methodological basis.

During the research process, the author's individual observations and the materials collected during participation in dialectological expeditions were also employed where relevant.

Scientific Novelty of the Monograph

The scientific novelty of the research is determined by a number of significant factors, which may be summarized as follows:

The lexical material of the dialects and subdialects of Nakhchivan has, for the first time, been comprehensively investigated from a historical perspective within this monograph. Each chapter of the monograph contains original findings and innovative approaches. In the first chapter, while discussing monosyllabic simple words, it is

demonstrated through dialectal evidence that simple words in the subdialects exhibit structures consisting of single vowels, vowel-consonant, consonant-vowel, consonant-vowel-consonant, and consonant-vowel-consonant-consonant patterns. The transformations of these structures and the transitions from one structural type to another are explained with extensive examples.

The subsequent chapters likewise introduce new findings. In particular, the functioning of the law of simplification in language is confirmed through dialectal facts, many of which are new to dialectological scholarship. The simplification of words formerly consisting of a root and an affix, or their transition into simple lexical forms, constitutes the subject matter of the second chapter. This chapter investigates the process of fusion between roots and affixes in multisyllabic dialectal words. In this context, the desemanticization of the root and the perception of the root and affix together as a simple word are analyzed on the basis of linguistic facts. Furthermore, the single-, double-, and triple-affix forms of this process are examined comparatively as objects of research. In other words, multisyllabic simple words collected from Azerbaijani dialects and subdialects are analyzed from the perspective of historical reconstruction. Various models of multisyllabic dialectal words with simple structures, formed through the fusion of affixes with roots, have been identified.

The analysis of facts reflecting the tendency toward simplification in compound words also constitutes a novel aspect of the monograph. Here, the tendency of compound words toward simplification is examined on the basis of internal linguistic evidence. In cases of fusion, it is demonstrated that one or both components of the compound word may consist of borrowed lexical units.

The monograph extensively explains how semantic development in words is accompanied by sound changes, including the correspondence of substituted sounds, sound addition, sound omission, and metathesis, as well as the relationship between such phonetic transformations and semantics, particularly in local lexical units.

Word formation in Azerbaijani dialects and subdialects represents a broad field encompassing various means, methods, and models. In this monograph, however, the

researcher addresses one particular aspect of the problem, generally referred to as lexical-semantic word formation. More specifically, the study focuses on the relationship between semantic development and changes in the phonetic structure of monosyllabic words, the formation of multisyllabic simple words through the attachment and fusion of various affixes to monosyllabic roots, the processes of simplification and fusion in compound words, and the role of sound changes in the formation of new words from a common root.

These issues are investigated in the monograph from a historical-etymological perspective.

The results of the research reflect the innovative findings achieved by the author. Altogether, these findings reveal a part of the general laws and models of word formation in Turkic languages. In many cases, divergences and distinctive features within the Azerbaijani linguistic area have also been identified.

Theoretical and Practical Significance of the Monograph

The scientific propositions put forward in the research may contribute to resolving certain controversial issues in linguistic studies. In this monograph, the dialectical law of the unity of form and content is applied to dialectal lexical units. It is well known that changes in the form of a word exist in dialectical unity with its semantic transformation and development. The semantic evolution of a word influences changes in its form, while formal changes themselves are governed by phonetic laws.

The practical significance of the monograph lies in the fact that the results obtained may be utilized in the teaching of specialized courses at philological faculties of higher educational institutions and may contribute to improving the quality of instruction in dialectology. Furthermore, the research is of considerable importance for Azerbaijani dialectology, the history of the Azerbaijani literary language, lexicography, oral folk literature, and onomology, as well as, more broadly,

for the study of the ethnogenesis, ethnography, history, and geography of the Azerbaijani people.

In addition, the findings of the monograph may prove useful for the preparation of future multi-volume dialectological dictionaries and for providing new directions and materials for further research on dialectal lexicon.

I CHAPTER

THEORETICAL-METHODOLOGICAL BASIS OF THE PROBLEM OF DERIVATOLOGY

1.1. Composition features of derivatology and its problems

As it known it is a rule that each science must go through a certain development path to create its own history and confirm itself. Azerbaijani linguistics, which does not lag behind world linguistics and Turkology, is developing on an upward line. Azerbaijani linguistics, which was founded in the middle centuries, developed very rapidly and increased its reputation even more. In the following periods, our scientific grammar was formed, Azerbaijani linguists with strong potential were trained, new fields of our linguistics appeared, the theoretical level increased, and its application expanded. The process of developing the vocabulary of the Azerbaijani language has been continued and nowadays it continues in accordance with its rules. Language is a bright indicator of material and spiritual culture of the people. It is directly related to people's labor and social activity. Whatever is developing and changing in the society is immediately reflected in the language. The vocabulary of the language is constantly increasing and developing, requiring new concepts, new words, new names.

Already we are living in the 21st century. A person who creates innovations by studying the past is in constant scientific research. Often we revise written sources, new ideas arise in the brain and new thoughts about them find a place. One of them is the compositional features of Derivatology and its problems.

Some linguists, especially Russian linguists, called the branches of linguistics "разряды языкознания" [Кононов, 1956; Серебренников, 1966; Юлдашев, 1988] - that is, "sections of linguistics". Scientists have also mentioned four branches and micro-sections belonging to these branches. For example:

a] Phonetics [the micro-section belong to phonetics has not been given];

b] Lexicology and the names of the micro-sections included in its composition;
1] Semasiology: 2] Etymology: 3] Lexicon - the fund and composition of the words:
4] Lexicography.

c] Grammar, also morphology and syntax, which are the main sections of grammar [their micro-divisions are not given] and d] Dialectology. This distribution of linguistic sections is not very relevant to the purpose, especially the last one, the dialectology section.

It is known that every literary language is taken from a sample of dialect materials that includes all the elements of a specific nation and is created and formed. Dialect is a general folk language. Each specific language has dialects and accents, and sections or branches of linguistics are related to any specific language and dialect.

"A characteristic feature of language is the connection of individual elements that form its structure, and as a result, the creation of a means of communication between people. These elements consist of sounds, words, phrases and sentences" [Mammadov, 1980, p. 40]. It is known that these or other areas of the language are related to each other, and this, in turn, creates a whole. The lexicological branch of Azerbaijani linguistics includes onomology, semasiology, etymology and derivation. Derivatology is not an independent department, it is related to the word, and the department dealing with the word is called lexicology. By the way, let's note that Afad Gurbanov's definition of derivatology is sometimes controversial. According to the author, *"the branch of linguistics that deals with the sources, possibilities, means, forms, characteristics and other aspects of speech is called derivationology"*, while *"word creation"* is a word of Azerbaijani origin and was replaced by a term with a different meaning, "derivatology", and in our language at the end of the 20th century

has begun to be processed. If word creation is such a derivatology, then the content of Afad Gurbanov's definition can be briefly understood as follows: "Word creation is called derivatology". On the other hand, derivatology [in the Indo-European language groups - means a branch of a tree, because the formation of a word comes at the expense of affixes] means pluralism, is related to the word, and the word is the main soul of lexicology. As you can see, derivatology is not a free department of linguistics, but a micro-department [department] of lexicology. Derivatology deals with the ways of word creation.

In linguistics has many branches or sections, which are denoted by terms that are named after them. Derivatology or word creation is essentially the same here. Whether this process is called derivation or word creation, the essence does not change. Subject and object remain constant, that is, the same language facts are addressed.

In every modern language, new words and phrases appear to express this or that concept, and the vocabulary of the language develops. One of the ways to enrich the vocabulary is to create a new word in the language. Almost most of the words in the language are formed through word formation. Word creation is the main tool in the development and formation of language. The branch of linguistics dealing with the sources, possibilities, means, forms, characteristics and other aspects of word creation is called derivatology. Derivatology was formed as an independent department in Azerbaijani linguistics approximately in the 60s years of the 20s century. Derivatology is closely related to almost all branches of linguistics. But this connection is closer and stronger between lexicology and grammar. Thus, when examining the lexical-semantic features of words, derivatology gets closer to lexicology, and is based on the general and specific issues of each other. Thus, in relation to the morphological structure of the word, derivatology turns to morphology, and in relation to syntactic relations, to syntax, so the inter-departmental connection is intensified and increased.

The study of the process of word creation in the language has special scientific and practical importance in several ways:

Unraveling the regularities of pronunciation helps to master the features of a morphological unit in depth;

Each derivational study makes it possible to more clearly reveal the development laws of the lexical-semantic system of the language;

The results of the derivational searches allow the analysis and research of the phraseological materials of the language, its scientific interpretation;

The study of the phenomenon of vocabulary also helps in the creation of various terms for all fields of science;

Some linguists note that the tools involved in word creation of the Azerbaijani language are formed in four ways: 1] semantic way; 2] phonetic way; 3] morphological way; 4] syntactical way. Hasrat Hasanov grouped the main types of word creation in the modern Azerbaijani language as following: “a] *lexical-semantic*; b] *morphological-syntactic*; c] *lexical-morphological*; ç] *lexical-syntactic*” [Hasanov, 1987, p. 278]. Professor Salim Jafarov groups the word creation of the Azerbaijani language and the new lexical units created on the basis of this process, according to its own internal development laws, as following:

1. The process of the formation of the words with lexical way;
2. The process of the formation of the words with morphological way;
3. The process of the formation of the words with syntactic way.

Later on, the author noted that “*These three ways of our language, which have been continuing since the ancient and most ancient times, and continue to acquire new features in our modern language, cannot be thought of as the special ways that are isolated from each other and have no any connection*” [Jafarov, 1960, p. 6].

All three ways of the word creation process in our language are connected to each other in terms of their development history, and one of them played a great role in the creation and development of the other. “*Even now, we clearly observe that there is a close connection in the process of formation of new lexical units [words] either the way of lexical, morphological or syntactical*” [Jafarov, 1960, p. 7].

Agamusa Akhundov explains word creation and its relation to grammar and lexis as follows: “*Word creation occupies a special place in the departments of*

linguistics, or rather, language levels. So, while language levels have their own special units, word creation does not have its own special units” [Akhundov, 2006, p. 158]. In this respect, it is considered one of the basic language levels. Vocabulary is a branch of linguistics that deals with the creation of new words. The scientist defines the following methods of word creation as following:

1. *“Word correction by adding various suffixes to the root of the word;*
2. *Word correction by adding a word to the root of the word;*
3. *Word correction by moving from one part of speech to another part of speech;*
4. *Word correction by giving a new meaning to the word”* [Akhundov, 2006, p. 159].

The first of these is called word creation by morphological method in the linguistics literature. Since suffixes which are different in different languages, there are different types of this method: a) word creation with a prefix [prefix]; b) creation of words with the final suffix [postifixal]; c) infixal word creation.

Sometimes a word can be formed as a result of the joint participation of various suffixes [prefix, infix, postfix]; for example, as in the Russian word *zarisovka*. Such word creation usually belongs to felective languages. Words formed by adding a suffix to the root are called compound words.

The second method of word creation, such as the word creation by adding a word to the word root, is more commonly called word creation by syntactic means in the linguistic tradition. There are two types of syntactic word creation according to the number of words: a) word creation by combining two words; b) word creation by combining three or more words. Words formed by syntactic method are called complex words according to their structure. Complex words appear in different images in different languages.

Enrichment of vocabulary is related to the process of word creation. Word creation is the basis of the word formation system of the language, derivatology.

In language, the concept of *"word creating"* can be used in synchronic and diachronic aspects. Synchronous and diachronic word creation has different content.

In diachronic word formation, it is investigated by which means derivative words are formed. Synchronous paraphrasing is about the means by which the derivational meaning of derived words is expressed. Synchronous conjugation studies the relation of language units to each other, while diachronic conjugation studies the transition from one unit to another.

Word creation is teaching about the structure of words and the rules and methods of their formation. *“Here, the laws of the internal development of the language are clearly demonstrated. Word creation is taught as a part of lexis and grammar. This results from the improper definition of the boundaries and objects of word creation, lexicon and grammar in various fields of linguistics”* [Jalilov, 1988, p. 278]. Word creation should not be studied in a diachronic plan, but in terms of the modern state of our language, in a synchronous plan. Word and morpheme, word structure and morpheme composition, types and forms of morpheme, its meaning options, main types of word addition should be studied in the word helper in the Azerbaijani language.

In conclusion, let's note that the works written on the problems of derivation in different languages in recent years clearly showed the necessity of this linguistic section. The study of derivatology, which has the opportunity to open the mechanism in the derivational structure of the language, go down to the ancient period of the language system, and reveal its internal development trends, is one of the most urgent problems facing Azerbaijani linguistics.

The results obtained from the study of the problems of derivatology allow us to approach the history of not only the Azerbaijani language, but also the history of other Turkic languages with a new perspective. The fact that the system of Turkic languages continued in the state it took several thousand years ago and reached its current state based on general development trends is more evident in my derivational interpretation. Even the opinions expressed on the basis of preliminary observations on the derivation of the Azerbaijani language can be of general linguistic importance.

In addition to the theoretical importance of derivative research, its practical importance is also indisputable. Thus, the study of derivational measures and rules

reveals regularities that are used as keys in searches conducted in the fields of diachronic phonology, dialectology and etymology. From spelling and orthography to lexicon and word creation, the derivational "*laboratory*" is used in various departments of linguistics. The practical importance of derivation in the preparation of etymological dictionaries is undeniable. Thus, the reconstruction tests defined in derivationology, the ways of restoration of archetypes, especially "*sound nests*", become the key in etymological searches, because from the derivational point of view, the dynamic state of inter-layer communication of the language is revealed, and the ways of mutual development of phonetic and morphonological units are clearly visible.

1.2. Derivatology - scientific-theoretical, methodological analysis of word-creation issues`

One of our linguists with exceptional services in the development of Azerbaijani linguistic science is the laureate of the Azerbaijan State Prize, Honored Scientist, Doctor of Philology, Professor Yusif Mirahmed oglu Seyidov. Distinguished by the breadth of his researches in the field of both linguistics and literary studies, the outstanding scientist completed each topic he addressed with rich facts, convincing judgments, and excellent results, and made a final and concrete opinion in the investigation of a number of problems. Although he deals with grammar in a systematic way, there is no such area and obscure point of our linguistics that he does not apply to it and does not show solutions. Professor Yusif Seyidov, whose scientific creativity constitutes a major stage of Azerbaijani culture, was not only one of our scientists who founded a school in the field of linguistics, but also a great citizen-personality who took care of the protection of our language, its purity, and promoted it in this field. A scientist who regularly studies the problems of literary studies and linguistics together in Azerbaijan has devoted more than 60 years of his life to the study of theoretical and applied problems of linguistics. As a result of the scientist's research in this field, more than 300 scientific works, including more than 30 monographs, books, textbooks and teaching aids [in Azerbaijani and Russian languages] have been published. The creative work of this famous linguist, great personality and master teacher provides sufficient monographic material. In this article, we will touch on a small aspect of the rich and multifaceted scientific creativity of Professor Yusif Seyidov - the issues of word creation.

Professor Yusif Seyidov writes about word creation: *“Word creation is the only factor that determines the development of the vocabulary of the language, ensures its enrichment, constant renewal, and the ability to resonate with the times”* [Seyidov, 2007, p. 160]. Professor Yusif Seyidov categorically notes that word creation is the only factor that enriches the development of vocabulary. He writes

regular articles on the issue of *"Morphology and word creation"*, which is one of the difficult and controversial problems of linguistics. It is known that traditionally, word creation was considered as a subject of lexicology and the forms of word creation were discussed as ways of enriching the vocabulary of the language. In every book of lexicology, *"word creation"* and *"ways to enrich the vocabulary"* can be found in the sections with the same name. Each *"Modern Azerbaijani language"* work has a *"Lexica"* section, and information about word creation is also provided in those sections.

Professor Yusif Seyidov *"Modern Azerbaijani language"* published by Scientific Academy of Azerbaijan [Modern Azerbaijani language, 1978, p. 230-245], H.A. Hasanov's *"Lexicon of the Modern Azerbaijani Language"* [Hasanov, 1988, p. 278-304] brings the presentation of word creation as a component of lexicology to the level of discussion. In other linguistics literature, Yusif Seyidov connected the tendency to separate word creation as a separate unit and separate it from the lexicon with the model formed in Russian linguistics in the 1950s. He proved with facts that Russian linguistics had its influence on Azerbaijani linguistics and wrote: *"...for example, S.Jafarov's textbook "Modern Azerbaijani language" Lexica consists of two parts: "Lexicology" [Jafarov, 1982, p. 10], "Word creation" [Jafarov, 1982, p. 134]. As it can be seen, the title of the book has "Lexica" and the meaning is that lexicon is a matter related to lexicon and lexicology, and in the book "Lexicology" and "word creation" are given as equal sections [Seyidov, 2002, p. 24]. So, however, there is a study and presentation of speech recognition beyond morphology. This is accepted by all and there is no objection to it. Yusif Seyidov considers it important to pay attention to one point and writes: "It has become traditional to talk about the issues related to word creation in morphology as well. There is no work related to morphology that does not mention word creation. For example, in the first volume of the academic grammar of the Russian language, each part of speech contains a detailed discussion of word formation corresponding to that part of speech. The book has the following titles: "словообразование имен существительных - Word creation of nouns", "Общие сведения классих и*

словообразовательных группах глаголь-General information about classes and word creation groups of verbs”, “Образование наречий-Formation of adverbs”. Or grammars related to the Azerbaijani language, for example, M.Huseynzade's "Modern Azerbaijani language. Let's take a look at the textbook "Morphology" and look at the headings. In this book [in other books] word creation by parts of speech is given under the following headings: "Types of noun structure" [Huseynzade, 1983, p. 27], "Types of adjective structure" [Huseynzade, 1983, p. 75], "Verb structure types" [Huseynzade, 1983, p. 134]. It should be taken into account that this work is the third volume of the four-volume "Modern Azerbaijani language" textbook, and the second volume of the textbook on lexicology, as we said above, also deals with word creation. Also, as in the first volume of the three-volume "Modern Azerbaijani language" published by the Azerbaijan EA and mentioned above, word formation is discussed in the "Lexicology" section, in the second volume of the same three volumes related to morphology, the same issue is given on the parts of speech: "Types of nouns according to structure" [Modern Azerbaijani language, 1978, p. 69], "Types of adjective structure" [Modern Azerbaijani language, 1978, p. 102], "Types of verb structure" [Modern Azerbaijani language, 1978, p. 207], "Types of adverbs according to structure and ways of formation" [Modern Azerbaijani language, 1978, p. 388]. Making this reconciliation a little more specific, he again refers to the same edition, the volumes of the same work, and writes: "In the first volume, we read: *The methods of word formation in the Azerbaijani language are mainly the following: 1] Morphological method; 2] Syntactic method*" [Modern Azerbaijani language, 1978, p. 232]. In the second volume, we read: *“As in other Turkic languages, in Azerbaijani, proper nouns are formed by three methods: 1] Morphological [synthetic] method; 2] Syntactic [analytical] method; 3] lexical-syntactic-morphological method [substantivization]”* [Modern Azerbaijani language, 1978, p. 71]. The scientist makes the same parallel based on the "Modern Azerbaijani language" textbook. In the second volume of the textbook, it is written: *“New lexical units [words] created on the basis of the rules of word formation of the Azerbaijani language occur mainly in the following three processes according to its own internal*

development laws: 1] The process of lexical formation of words; 2] The process of morphological formation of words; 3] The process of syntactic formation of words” [Jafarov, 1982, p. 135]. In the third volume of that textbook, it is written: *“Correction nouns are nouns formed by external signs, that is, by changing the shape of simple words. Such nouns are called morphologically formed nouns”* [Huseynzade, 1983, p. 27]. Compound nouns are syntactically formed nouns [Huseynzade, 1983, p. 39]. The scientist who makes a thought-provoking comparison between these facts writes: *“All this creates the impression that the information about the process of word creation in the language is repeated in parts of linguistics. The same names, the same methods of formation, structural types of lexical units resulting from word formation [corrective word - correcting noun, correcting adjective, compound word - compound noun, compound adjective...] and other similarities. If we take into account that the names of the parts of speech are also taken from the explanations of word formation other than morphology, in this case the similarity to repetition increases even more”* [Seyidov, 2002, p. 28].

Should word creation be included in morphology or not? a scientist who strives for the practical aspect or solution of a problem approaches the problem as a settled axiom. Professor Yusif Seyidov was more interested in the relationship between morphology and word formation and the clarification of this relationship with scientific facts than whether the problem of word formation should be attributed to Lexicology or taken as an independent department. He wrote: *“Regardless of whether it is given in morphology or not, or how it is given, the world of linguistics does not deny that rather it accepts that word formation is not directly a problem of grammar. It is a matter related to lexicology, it is a set of tools and methods that ensure and regulate the development of the vocabulary. The theory of word creation, its rules and principles are developed against this background. Word creation should find its expression here in all its aspects and details”* [Seyidov, 2002, p. 29]. It is clear from the opinions of Yusif Seyidov that there are no speech parts in this part and their names should not be mentioned. If new words are formed or formed by means of suffixes or by combining words, respectively, if the way of their formation

is called morphological method and syntactic method, this is not grammar, but conventional names, it is the naming of the process by analogy. Thus, the scientist came to the conclusion that word creation is ultimately a problem of lexicology. Giving word creation as an independent section does not separate it from lexicology. He concluded that word formation is not a problem of grammar [morphology]. But it has a grammatical [morphological] aspect. Word creation with all its aspects cannot fit into morphology. Word formation, as a problem, is defined and solved outside of morphology. It is brought into morphology as a matter of course [and not completely]. Here it is significantly limited, and the viewpoints are also diverse. Here, word creation is not seen as a provider of vocabulary development. Here it is considered as a part of grammatical categories, word-correcting suffixes are considered as a kind of grammatical signs.

It is clear to us from traditional linguistics that the primary topic of Morphology is the grammatical-morphological composition of the word - the morpheme composition of the word. The word is divided into independent and non-independent morphemes, the latter are suffix morphemes. In this case, grammatical suffixes and lexical suffixes are not distinguished. In this case, not word creation, but the tools involved in this process are involved in the research, and come to the analysis as an inactive element of the word. Clarifying many issues like this, the scientist writes: "*Speech creativity appears with new shades in the scope of speech parts; it functions according to the problem of parts of speech, serves the connections of parts of speech, regulates transition processes between parts of speech, plays a role in the development of the internal capabilities of parts of speech*" [Seyidov, 2002, p. 29]. Indeed, when looking at linguistic literature, the types of words in word formation are named "*simple words*", "*derivative words*", "*compound words*", and in morphology "*simple nouns*", "*derivative nouns*", simple adjectives, derivative adjectives, etc. We note that it is mentioned with names.

Yusif Seyidov's final conclusion on the issue of word formation and morphology is that he does not accept the analysis of this problem by parts of speech in lexicology and writes: "*...parts of speech, which is the only subject of morphology,*

is not a lexical-semantic, but a lexical-grammatical division of words, in this case it is precisely from word formation in lexicology there is no scientific basis for talking about parts of speech" [Seyidov, 2007, p. 176].

"Professor Salim Jafarov", "Talented scientist" dedicated to Professor Salim Jafarov [Seyidov, 2007, p. 158-164] in his articles notes that large-scale work in the field of lexis began in the 50s of the 20s century, and in 1960s years, S. Jafarov's large-scale monograph "Word Creation in the Azerbaijani Language" was used to determine the history of the development of the Azerbaijani language, especially the evolutionary path of the vocabulary of our language. , brings to special attention that it is a very valuable work in terms of following the process of word creation in full sequence and explaining the ways of word creation.

Yusif Seyidov's articles "*Reverse reading of words and its relationship to a new lexical unit*" [Reverse word creation] and "*Words that sound the same when read from both sides in the Azerbaijani language*" extensively talk about the ways, forms and models of reverse word formation. He writes about such language facts found in the vocabulary of the Azerbaijani language: "*Among the tens of thousands of words that make up the vocabulary of the language, there are very few words with such a correspondence*" [Seyidov, 2007, p. 11]. Yusif Seyidov notes that there are not many words in Azerbaijani that sound the same when read from both sides, and that they mostly consist of three sounds and one closed syllable, and writes: "*...in all of them, either vowels or consonants are repeated. A word starts with a consonant and ends with that consonant*" [Seyidov, 2007, p. 4]. For example: *ata-father, yay-summer, səs-sound, bab-equal, tut-catch or mulberry* etc. Such as continuing his opinion, the scientist notes that among the words that sound the same when read from both sides, there are words with more than three sounds, such as *amma-but, nalan-scream, qapaq-lid* etc.

Yusif Seyidov considers the creation of a new word by reading words backwards as a random event in the language and shows that this process is not a legitimate event. The scientist writes about the objective reasons for considering the reverse pronunciation of words as a method of word creation: "*It is important to*

distinguish between intra-language similarities and inter-language similarities. Coincidences in intra-linguistic similarities cannot be denied, but it can be assumed that in ancient times, the reverse pronunciation of words was used as a new word, giving names to new concepts in this way. In this case, saying the words backwards can be mentioned as a method of word creation. There is no doubt that the similarities between languages are random” [Seyidov, 2007, p. 11]. According to him, the reverse pronunciation of possible words was a new way of word formation. He classified the morphological affiliation of this type of words and divided them into two groups and analyzed them, determined their forms and models:

Both of opposite words are belong to the same speech, so the both part are noun/ Let`s pay attention to the example: *ayaq-qaya* [foot-roch], *yal-lay* [mane-layer], *yük-küy* [luggage-sound], *kəl-lək* [bull-bed], *kətə-ətək* [sweet pie-helm], *dədə-ədəd* [father-number], *yem-mey* [feed-wine], *sim-mis* [wire-copper] etc.

The opposite words are belong to different speech. For example: adjective-noun: *yad-day* [stranger-day], *şad-daş* [happy-stone], *lax-xal* [shaky-birthmark], pronoun-adjective: *mən-nəm* [I-wet], *sən-nəs* [you-unlucky], noun-verb: *pay-yap* [share-do], pronoun-particle: *nə-ən* [what-more], numeral-noun: *yüz-züy* [hundred-skating].

Yusif Seyidov justifies the regularities and historical antiquity of pronunciation from other languages with scientific and consistent linguistic facts. It is clear from the scientist's research that he preferred the use of national words in the relationship between national and loanwords, but he was against removing loanwords from the language as a whole. He points out that it is not right to translate all the foreign words we use into our native language or to create a new word instead, if it is not necessary and artificially created words create weight in the language [Seyidov, 2007, p. 106]. It is clear from the scientist's research that he always defended the sensitive attitude of People's writer Mirza Ibrahimov to the issue of word creation. He has demonstrated a citizen's attitude to the ready introduction of words taken from other languages to our language, and to issues of pronunciation in the language.

1.3. The lexical-semantic features of the term derivation

The vocabulary of the language changes regularly. Some words fall out of use, while others are formed and enrich the vocabulary. The distinctive feature of any language is its response to the slightest changes in the cultural, social and daily life of its speakers. It is well known that everything that occurs in society is reflected in language. To name a newly created word or concept, either the resources of the language are used, or a new word is created, or the same word is borrowed from another language. The new branch of word formation is called derivatology. This is a relatively young field of linguistics. Since derivatology is in a shared position, its problems were not studied in detail until the 20s century.

Derivatology, a young branch of linguistics, has recently developed as an independent department. Derivatology is a combination of the Latin word *derivatus* "detached" and the Greek *logos* "training" [Немченко, 1984, p. 5]. A.Gurbanov shows that the difference between two concepts should be considered in the education of derivatology; one of them is the concept of "*creating a new word*", and the other is "*inventing a new word*" [Gurbanov, 2004, p. 248].

As we mentioned, each new word in the language is created on the basis of the material of the language, on the example of the existing words in the language. However, it should be said that if new words in the language are not created in connection with words, it becomes difficult to master these words. In the language, words are formed in different ways. According to the aspects observed in the creation of words, the word creation ways of the language are determined. I.Mammadov "*notes the necessity of conditions for the realization of the process, as it depends on the complex effect of various intra-linguistic factors, as well as to some extent on extra-linguistic factors*" [Mammadov, 2006, p. 329].

What is the derivation? The derivation is a collection of methods and rules of how to create new words from words added to the root existing in the language, as well as the science of how new words are created [Земская, 1973, p. 5; Немченко,

1984, p. 4]. In the *"Dictionary-Reference of Linguistic Terms"* it is stated that derivation is the creation of new words by combining root and affix morphemes or without affixes according to certain models [Розенталь, 1985, p. 414]. Derivation is the process of creating new words. Derivation is the formation of a new word and typically occurs through affixation. A derived word is often of a different word class from the base, so it takes on affixes of the new word class. In descriptive linguistics and traditional grammar, derivation is the formation of a word by adding affixes to the end of a word. This is the main source of new words in the language. If derivation is the history or etymology of a word in historical linguistics, derivation in grammar indicates the sequence of linguistic meetings, which also indicate the structure or linguistic unit of a sentence formed as a result of the application of any grammatical rule or set of rules [<http://www.britannica.com>]. *"It is the process of creation of new language units on the basis of other language units [derivatives], in simple case it is the "expansion" of the root due to affixation or word formation, in this regard, derivative word is equated to word derivation or word correction"* [Ярцева, 1998, p. 129]. From a broader point of view, derivation is taken either as a generalized term in the definition of word change and word modification, or as the name of the processes in the formation of secondary signs in the language. The foundations of the science of derivation, which deals with the study of derivation processes, were laid in the works of M.V.Lomonosov, A.A.Barsov, N.I.Grech, F.I.Buslayev, S.O.Karsev. E.Kurilovich introduced the concept of derivation in linguistics. The scientist divided the word creation system into lexical and syntactic derivation [Курилович, 2000]. What is meant when saying derivation in linguistics?

- the result or process of formation of any secondary sign in language. This sign can be explained through the unit as a point of departure, or it can be extracted from it by applying certain rules to it [Кубрякова, 1974, p. 64].

- the process of creating new language units on the basis of other units, taking the starting point [Лингвистический энциклопедический словарь, 1990, p. 129].

- the creation of new words with the help of word creation tools and word creation models of the given language [Словарь иностранных слов, 1988, p.159].

T.G.Borisova gives the definition of derivation as following: *“The event of derivation, the process of creation from any secondary signs is possible at different levels of the language structure; relations between primary and secondary signs are formed as a result of applying certain formal operations to the first ones”* [Борисова, 2008, p. 19]. According to him, the mechanisms of derivation are specific rules, set of principles and methods, means of creation of new secondary revelations.

Derivation is a lexical process that actually forms a new word by adding a derivative affix to the base. For example: activate, activation, activeness, activity, activism, activist [<http://www.unizd.hr/Portals/36/kolegiji/english%20lexicology>]. E.Mammadova notes that derivation finds its place in the subsystem of the language and is characterized by all the signs of the language system [Мамедова, 2005, p. 7].

Consequently, we must note that "derivation" as a concept is used in two ways in linguistics. In the first case, it indicates the historical or diachronic development of the word, or its correction by adding an affix to an existing word. In the second case, derivation is defined as the synchronous formation of a word from another word, that is, from the base. Derivation is lexical, so the result of derivation is a new word.

1.4. Research issues of derivatology in turkish languages

The lexical-semantic system of Turkish is one of the important issues in the scientific work of Bekir Chobanzadeh, who has conducted detailed research on the history and modern state of Turkish languages, including the Azerbaijani language. B. Chobanzade, who approaches scientific issues in a more problematic manner, systematically conducted research on the lexical-semantic system of Turkish. In this direction, B. Chobanzade paid attention to the history of the development of the lexicon in the Azerbaijani language and compared it with other Turkic languages. One of the issues that B. Chobanzade attaches importance to in the direction of learning the lexicon of Turkish languages, including the Azerbaijani language, is the process of word creation. From this point of view, in his studies, the author devoted more space to the role of lexical suffixes in the enrichment of the vocabulary of the Azerbaijani language. B. Chobanzade showed three ways of word creation in Azerbaijani language: a) through lexical suffixes; b) by combining two words; c) by taking foreign words as examples and creating words corresponding to them - by the kalka method. Before talking about morphological word creation, the eminent Turkologist first clarified the concepts of root and suffix, explained their different characteristics and functions in the language, and when appropriate, went to the deep layers of the language and conducted a historical-comparative analysis of some morphemes. These analyzes were conducted not only on the Azerbaijani language, but in the context of Turkic languages. It should be noted that the linguist did not explain the morpheme composition of the words from the etymological aspect when talking about the archaic suffixes, but simply named the suffixes and presented their examples. Many archaic suffixes presented by B. Chobanzade: -saq, -sək, -çın, -çin, -ca², -ça², -ğaul, - qaul, -taq, -tuq, etc. has extensively studied morphemes.

The process of word creation in modern Turkish languages happens in different ways. In general, the methods of word creation in the language are divided into 3 groups: 1] Word creation with lexical way; 2] Word creation with morphological way; 3] Word creation with syntactic way. This division has been used by almost all linguists who talk about word creation. In Azerbaijani linguistics, S.Jafarov, who studied word creation in the first and most comprehensive way, studied word creation with lexical way - at the expense of dialects and accents; due to borrowed words; refers to word growth due to the acquisition of a new meaning, by the change of phonetic composition, the simplification of correction words, and the simplification of complex words. In our opinion, phonetic word creation should not be included in lexical word creation, but should be shown as a separate way of word creation. But despite this, this division of S. Jafarov is a more comprehensive and widely approach to word creation [Jafarov, 2007, p. 135].

When word creation is discussed in many other Turkic languages, only morphological and syntactic process of word creation is discussed. Phonetic and lexical word creation is hardly mentioned. The strange thing is that the scholars who researched the Turkish language only talked about derivative and compound words when they talked about word creation in the Turkish language. Most of the works written in this field do not even examine compound words. Under the term "*Word derivation*" only modified words are studied. There were different ways of creating words in the ancient Turkish language. When we look at the process of word creation from a diachronic angle, we see that in the prototurkic period, the process of word creation by the morphological method includes fusion, asemanticization, initial lengthening, and ablaut. In Turkish languages, most word-derivating suffixes are formed from independent suffixes and the fusion phenomenon, which is the combination of a word root and a suffix, that is one of the main ways of word-derivating suffixes in Turkish languages. One of the techniques that emerged at the same time as fusion is asemanticization. We would not be wrong if we say that one of them created the other. "*Linguistic facts confirm that in ancient Turkic languages monosyllabic words became more asemantic. As a result of this process, some two-*

syllable words appeared in Turkic languages. Although morphological transformation results in a departure from the original semantics, differentiated words often do not completely lose their meaning. For example: although the root morpheme of the words sıǧal-caress, sıǧınmaq- shelter, saǧım- milking, sıxac - clamp [fit in, to milk, squeeze] has changed phonetically and turned into separate words, it does not completely lose its original meaning” [Кононов, 1956, p.103].

One of the events involved in the process of word creation in the Proturk period is the event of initial elongation. One of the ancient word-creation processes that is considered a grammatical phenomenon in modern times is ablaut, which is a phonetic substitution. F.Jalilov notes that the trace of this event remained as a rudiment in dozens of words such as gqıç-foot//qaç-run, əl-hand//al-get, diş-tooth//daş-stone, gəl-come//qal-stay, bil-know//bul-find, alt-under//üst-upper. Of course, all these are diachronic events and do not participate in the process of word creation in the modern language.

Tatar linguist *F.Ganiyev showed several ways of creating words in the Tatar language. Let's look at them* [Ganiyev, 2013, p. 55]:

1. Phonetic word creation; - F. Ganiyev shows that this road was more active in ancient times and lost its activity in later periods. According to the scientist, words are hardly formed in this way today. If the meaning of the word changes due to phonetic substitutions or accent changes in the word, it creates word creativity in this phonetic way. If this change does not change the meaning of the word, then phonetic word creation does not take place. In the Tatar language, there are phonetic changes such as the dropping of different sounds within the word, the alternation of sounds, the loss of the accent and the thinning of the root, which change the meaning of the word. All these types of phonetic changes constitute one of the directions of word formation in the Tatar language. The scientist shows these types of phonetic word creation in the Tatar language: 1] elision of sound or sounds; 2] Metathesion of sound or sounds; 3] Softening of the word root [replacement of hard vowels with soft vowels in the root of the word]. In the Tatar language, words formed in this way are very common; 4] Word creation created by changing the place of the accent. Those

who conduct research on Turkic languages explain new word creation by changing the place of stress as a type of word creation. In Turkic languages, we find word creation with a change in the place of the accent. We do not find this way in forming nouns. This way is also found in the creation of other types of words. For example, yana` [new-adjective], ya`na- [adverb]. But their number is less.

2] Creating word with adding the suffix. That is, the word creation with morphological way. In Tatar, as in all Turkic languages, this way is the most productive and is realized by adding word-creating suffixes to the root or initial form of the word.

3] Formation of compound words. In the Tatar language, this process comes true in 3 ways: 1] as a result of the combination of word roots; For example, sabantuy “hasat bayramı”, cırcilek “strawberry”, kükebaş “careless”, yeşüsmér “youth”, üzkiymmet “cost”, yarımtrav “peninsula”, ürmegöl “ivy flower”; 2] Creating words by the conversion of word combinations into compound words; For example, öç poçmak –öçpoçmak "triangle"; 3] Conversion of word combinations into compound words by taking suffixes. For example, yanarçecek “a light yellow or golden spring flower”, torna borçağı “crane's wire”, ukıp çık “to finish reading”, aşık-poşk “very quickly, fast”, eşter-öşter “quickly”, utık-surık “here and there”, ekem-tökem “bone bug”, naratbaş “horse tail” etc.

4] Word creation as a result of nominativation of adjective and adjectivation of noun. When a word moves from one word group to another, lexical-grammatical changes occur in that word. The paradigm of a word changes, that is, when a word moves from one part of speech to another, it carries all the grammatical features of the part of speech it passes [Ganiyev, 2013, p. 42].

5] Lexical-semantic way of word creation. Homonymization occurs as a result of the expansion of the semantic meaning of the word. The creation of a homonym of a word is a type of word creation. Let's give an example from the Tatar language. For example, yuldaş [felt]-yuldaş [belief], iye [owner]-iye [iye in grammar], yal [yal ituv- to have a holiday] -yal [fodder for a horse];

6] F. Ganiyev also indicated the abbreviation among the ways used in word creation. He said that words made in this way appeared in the Tatar language at the end of the 19th century and the beginning of the 20th century [Ganiyev, 2013, p. 44]. Hamza Zulfugar, a Turkish linguist, talked about the ways of the formation of words in the Turkish language. If we consider that each term is first of all a lexical unit, a word, then we can apply the ways of formation of terms to the ways of formation of words.

Derivative words occupy an important place in other Turkic languages and have been the subject of research. They even showed the statistical calculation of creates words in Turkish Turkish dictionaries. Sevgi Özel writes about this: *“The word created with morphological way have a special place in the lexicon of Turkish languages. Derivative words in Turkic languages are formed by adding various derivating suffixes to word roots”*[Ismayil, 2025, p.124]. Derivative words have been studied so far in Turkish linguistics. An orthographic dictionary of derivating words in Turkish languages has also been prepared. Compared to Turkic languages, the history of the compilation of the orthographic dictionary of derivating words in Russian is older

Some scholars who studied the grammar of Turkic languages sometimes did not study the compound word at all. Starting with F.Meninski, many scholars have noted that there are few, if any, compound words in Turkish languages.

From our comparative-typological studies on word creation in Turkic languages, it is clear that the ways of word creation in all these languages are almost the same, and the most productive method is word creation with morphological way.

II CHAPTER

THE DIALECTS AND ACCENTS OF NAKHCHIVAN: RESEARCH, DIRECTIONS, REVIEWS

2.1. Theoretical view to the investigation history of Nakhchivan dialects and accents

Latest years there is an especially interest to the investigation of the turkic languages. By this aspect Azerbaijan linguistics takes the first row of turkology. So Because not only the features of Azerbaijan literary language but also its dialects and accents are widely and comprehensive learnt.

Generally during deal with national socio sciences its necessary to show the field and must be differ which directly connected with people`s life and learns it deeply. It is necessary to emphasize that ethnography, folklore, dialectology consist of the basis of history, literature study and linguistics sciences. Various dialects and accents of Azerbaijan language have been widely learnt, many dissertations, monographs, hundreds of scientific articles have been written, lectures have been listened to in scientific session and conferences. Dialectological vocabularies of Azerbaijan language have been published, dialectological atlas of Azerbaijan language had been prepared first time in turkology.

Nakhchivan Autonomous Republic is one of the rich region of Azerbaijan Republic by dialectological aspect. Though the dialects and accents of Nakhchivan Autonomous Republic attracted the linguistics attention for its especially features, but it began to learn in the middle of the XX century. We met less information about the

dialects accents of Nakhchivan region in R.Rustamov's, A.Hasanov's [Hasanov, 1958], M.Shiraliyev's [Shiraliyev, 1968], E.Azizov's [Azizov, 1999], B.Ibrahimov's [Ibrahimov, 1960] etc. works.

The dialects and accents of Nakhchivan Autonomous Republic learnt by different dialectologist with private and expedition ways.

Result of the investigation, analyses and comparison of many dialectological materials gathered from Nakhchivan Autonomous Republic by expedition way it has been cleared that there are two dialects -Nakhchivan and Ordubad and six accents; Julfa, Sharur, Shahbuz, Babek, Kangarli, Sadarak in Nakhchivan Autonomous Republic. Each dialects and accents entered Nakhchivan group is elected for its specific features. But there some general features which connects these dialects that they are differ Nakhchivan group dialects accents from the other dialects and accents of Azerbaijan language.

The dialectological materials given in "Nakhchivan group dialects and accents of Azerbaijan language" monograph [Nakhchivan group of Azerbaijani language dialects and accents, 1962] have been gathered from Nakhchivan city and the villages of Ordubad, Julfa, Sharur and Shahbuz regions of Nakhchivan Autonomous Republic during five years [1950-1955].

In 1950th year B.M. Ibrahimov, K.T.Ramazanov, T.B.Hamzayev, H.A.Bayramov, A.A.Aslanov and E.M.Alibayzada Ordubad region's Aza, Bist, Bulav, Valaver, Vanand, Dasta, Dirnis, Aylis, Kalaki, Kotam, Ganza, Nusnus, Sairdiza Tivi, Unus accents and the same year B.M.Ibrahimov, K.T.Ramazanov, T.B.Hamzayev, H.A.Bayramov, A.A.Aslanov and E.M.Alibayzada Julfa region's Bashkand, Bayahmad, Bananiyar, Gazanchi, Gizilja, Abrugunus, Arafsa, Arazin, Kirna, Lakatagh, Milakh, Ortakand, Saltag, Teyvaz, Khanagha, Jamaldin, Yayji accents; in 1951 year K.T.Ramazanov and T.B.Hamzayev Sharur region's Alishar, Akhura, Garabaghar, Givrag, Damirchi, Diza, Yengija, Ibadulla, Yurdchu, Makhta, Mahmudkand, Pusyan, Sadarak, Siyagut, Khanliglar, Charchiboghan, Shahtakhti, Shahriyar, Yayji accents; in 1953 year R.A.Rustamov, B.M.Ibrahimov, K.T.Ramazanov, T.B.Hamzayev and R.A.Suleymanov Shahbuz region's Ashsaghi

Gishlag, Badamli, Bichanak, Kechili, Kand Shahbuz, Kolani, Kuku, Kulus, Mahmudoba, Mazra, Nursu, Remeshin, Salasuz, Turkesh, Shada accents; in 1954 year R.A.Rustamov, K.T.Ramazanov and T.B.Hamzayev Babek region's Garachug, Goshadiza, Didivar, Nehram, Sirab. Cheshmabasari Jahri, Shkarabad accents have been learnt.

“Nakhchivan group dialects and accents of Azerbaijan language” monograph consists a new stage in the history of Azerbaijan dialectology. So this work is elected for Azerbaijan dialectology allowed dialectography stage back. The comparative-historical method is used in this work and majority materials are compared with the materials of relative languages, ancient written monuments belong to turkic languages and the works of Azerbaijani classics.

Different parts of the work is written by professor M.Sh.Shiraliyev [phonetics], K.T.Ramazanov [morphology], R.A.Rustamov [syntax and the texts of Shahbuz accents], B.M.Ibrahimov [lexicology and A-K letters, texts], A.H.Valiyev [lexicology, L-Sh letters, terms].

In 1955 year the summarizing expedition of Linguistics Institution named after Nasimi of National Academy of Sciences of Azerbaijan together with prof. M.Sh.Shiraliyev's, R.A.Rustamov's, K.T.Ramazanov's, B.M.Ibrahimov's and M.I.Islamov's present have been worked in Nakhchivan Autonomous Republic.

Till the “Nakhchivan group dialects and accents of Azerbaijan language” monograph have been prepared our dialectologists have been published some scientific articles for to introduce the features of different dialect and accent entered to Nakhchivan group to readers. In 1949 year prof. M.SH.Shiraliyev's “Nakhchivan dialect” [general notes] [News of the Azerbaijan Academy of Sciences, 1953: №5], in 1953 year T.B.Hamzayev's “Phonetical features of Ordubad accents” [News of the Azerbaijan Academy of Sciences, 1953: №7], the same year K.T.Ramazanov` “About some characteristic morphological features of Sharur accents”, R.A.Suleymanov's “Lexical features of Ordubad and Julfa accents”, in 1957 year prof. M.Sh.Shiraliyev's “Phonetics of Shahbuz accents”, R.A.Rustamov's “Syntax of Shahbuz accents” [Scientific works of Azerbaijan State University, 1957: №9], the

same year A.Hasanov's "Some characteristic lexical and morphological features of Ordubad dialect" [News of the Azerbaijan Academy of Sciences, 1953: №9], in 1958 year T.Hamzayev's "Notes about the lexical of Ordubad dialect" [News of the Azerbaijan Academy of Sciences: 1953, №2], the same year T.Hamzayev's "Some notes belong to morphological of Ordubad dialect" [Scientific works of Azerbaijan State University, 1957: №4] articles were published.

The lexical of Nakhchivan dialects and accents haven't been forgotten in scientific researches and written dissertations. Investigation and learning of the dialect lexical belong to the latest periods and some dissertations have been devoted to dialect lexical. B.Ibrahimov's "Some vocabulary features of Nakhchivan group accents" [Ibrahimov, 1960: 22], M.Zeynalov's "Daily life lexical" [on the basis of the materials of Nakhchivan group dialects and accents] [Zeynalov, 1983: 48], T.Hamzayev's "Ordubad dialect" [Hamzayev, 1959: 15], A.Guliyev's "The lexical of Shahbuz accents of Azerbaijan language" [Guliyev, 2013: 33], K.Imamguliyeva's "The lexical of Sharur region accents" [Imamguliyeva, 1987: 14] etc. can be show for example. All these are not by chance. Because learning of the dialect lexical has a great importance for the investigation of language history, the same time the ethnography of the people. Because there are some words and word combinations in the dialects and accents that they don't use in literary language or express another meaning, maybe changed its form and maintenance. They infor the most ancient previous of people and reflects it yesterday.

Dialect lexical gives more materials for to rich the literary language. As the other dialects and accents of Azerbaijan language to be learning the lexical of the South group dialects and accents is useful and important for to investigate the materials we note above.

The dialects and accents of Azerijan are spiritual treasury. In the reason of such richness and inexhaustibility that more than 70 years many valued, original investigation continue. Along the many years Mammad Ahmad has investigations on private way. His work named "The materials belong to the lexical of Nakhchivan group accents" attracts especially interest. The book guarding as manuscript has been

published with editorship of ph.doctor on philology, doc. Arif Alioghlu and Zemfira Ahmadova. First time it was published in “Ganjlik” publishing house in 1997 year, the second time in “Atilla” publishing house in 2001 year.

Vocabulary of Nakhchivan group accents and proverbs are entered in this work. In the vocabulary part the words used and specify the accents of Nakhchivan Autonomous Republic’s settlements or the words used in other Azerbaijan dealects and accents but they have another meaning in Nakhchivan territories is given. The vocabulary is explained with different texts. No doubt Mammad Ahmadov’s “The materials belong to the lexical of Nakhchivan group accents” work is useful for dialectology of Azerbaijan language, history of our literary language, lexicography, folklore, onomology field, generally background of our people, his ethnography and historical geography.

Till today the dialects and accents of Azerbaijan language is learnt generally or private according to the regions, even an accent of a village has been the investigation object. In this meaning Nakhchivan group dialects and accents always attract a great attention. Today language materials of the region are learning. “Azerbaijan linguistics” department of the Historical-Philology faculty of Nakhchivan State University gives course, admission and mater degree works to the students for learning the dialects and accents of Nakhchivan Autonomous Republic. “Weaving terms in the accents of Babak region”, “Cattle-breeding terms in Shahbuz accents”, “Gardening and horticulture terms in Ordubad dialect” named admission works gathered the terms connected with weaving, cattle-breeding, gardining and horticulture used in the regions and villages of Nakhchivan Autonomous Republic. All they are investigated and specified by their specific phonetics, grammatic features. These features show themselves in the sentences connected with the explanation of the terms. The terms are grouped and investigated.

All the done works in the investigation of Nakhchivan dialectology by different aspect must be valued an important step. But there is no enough dialectologist cadre for to comparative investigate the Nakhchivan dialectology with other turkic languages. Due to this the main purpose of the scientific investigation plans of

Linguistics department of Art, Language and Literature Institution of Nakhchivan Branch of ANAS is devoted to learn the dialects and accents of Nakhchivan Autonomous Republic. During his activity period the department gathered folklore examples from local population of Nakhchivan city. Some part of the materials gathered during the organized expeditions are investigated, especially it was trying to research dialect origin terms connectd with relationship attitudes and to define their lexical-semantics and ethimological features. It is necessary to write and note the raw materials of the language for to continue the language by regional aspect. The gathered materials were systematized according the topic and genre features. Scientific investigations served to learn and systematize the regional-dialectological features. We believe that the investigations on this field will be useful and it will help to prepare new solid and important works.

2.2. The traces of ancient history in the dialects and accents of Nakhchivan

Our national leader Heydar Aliyev had approached with an especially care to the historical-cultural heritage of Nakhchivan and in his speeches he always emphasize that Nakhchivan is one of the most ancient region of Azerbaijan, one of the part of Azerbaijan where he has a rich history, here is the territory of Azerbaijan which has 5000 thousand years old. This history is full of many events. All these always showed, now showing and will be show that how Nakhchivan is valued for Azerbaijan.

Nakhchivan is one of the Dada Gorgud center of Azerbaijan and it is true that majority traces of “Kitabi-Dada Gorgud” are exist in Nakhchivan. It shows that Nakhchivan is the most ancient and rich land of Azerbaijan. The history, faith, belief, habit and tradition, living manner, culture, even geography of a nation is kept in his language. The words living during many centuries and reached to our days are reflected the existence and morality of the people. There is no need any other word to say and to prove that the dialects and accents are the best and rich treasury which turns to stone the morality of the great people and changing to the stone memory of the nation passing from tongue to tongue, century to century. These natural sources played an important role to open many historical and geographical facts, in the clarification and explanation of many words’ means. Professor G.Pashayev especially notes the role of the dialects and accents, folklore examples in learning the culture and history of a nation and writes: “It is impossible to understand the psychology of a people, his real history, their especially place in the history of the world, development stages, living manner, traditions without learning the dialects and accent, also the folklore of that nation” [Pashayev, G.Sh. 1998: 15]. There is great truth in author’s words. Indeed during the investigation of the history of a language firstly it is necessary to apply to the written monuments and live people language which keeps and saves the antiquity of that nation.

The main aim of the investigation of the dialects and accents of Nakhchivan Autonomous Republic, each dialects of the Eastern Anatolia is to learn the ancient lexical units, how they kept their specific features and some other important facts. Our main aim in the investigation of the dialects and accents of Nakhchivan and Eastern Anatolia is to determine the same and different features of this dialect with the other dialects and accents of Azerbaijan language. How this isolation language is kept and developed itself in other environment under the encirclement of edge and strange influences. Though they include in different borders how they keep and save their ancient features.

Generally it necessary to note that the ancient words, elements and features are much kept and saved in the dialects and accents which are in the foreign environment, developing in the encirclement of another languages.

We have been witness this fact during the investigations in the territories of Kars, Ighdir etc. where Azerbaijanis are inhabited. The Azerbaijanis and tarakamas who living in the Eastern Anatolia are kept and saved the features of the dialects and accents of Nakhchivan Autonomous Republic of Azerbaijan in their negotiation features.

The Eastern Anatolia dialects keep the features of the dialects and accents of Nakhchivan himself and they keep up the language elements of the ancient Oghuz kins itself.

We met tens or hundreds of words used in our ancient written monument "Kitabi-Dada Gorgud" in the dialects and accents of Nakhchivan Autonomous Republic and Eastern Anatolia. By the way let's note this fact that it is known that from the ancient times Oghuz kins were inhabited in these territories. Together with historical facts and toponymic indicators the ancient turkic layer consist of the basis of the lexical of the dialects and accents of these regions affirms it once again.

In dialectological literature Kars accents of Turkish language is characterized as a mixture accent. There are enough companion lexical materials between Nakhchivan dialects and accents and Kars accents which is undergone of the influence of Azerbaijan and Turkish languages include the South-oghuz literary

dialect. Many words used in ancient written monuments were in the literary languages but after a period they lost their activity and passed to the dialect and saved and kept themselves. Let's pay attention to some examples to dialect materials:

Aba – this lexical unit is used in the dialects and accents of Nakhchivan in two means – father, in some villages it was noted as mother. In local Kars accents this word is used in two means mother, grandma. In M.Kashgari's vocabulary the word "aba" is used in the mean of mother and it was noted that this is a Oghuz lexical unit.

Ashigh – in Kashgari's vocabulary is word is given as ashuk and explained as "ankle bone of the man, ankle". The following examples were given in the vocabulary too. Ashukladi, beat his ankle, ol ani aşukladi – he striked his ankle, t he striked his ankle bone.

In the accents of Hanak turkmans of Kars this word is used as "ashigh". For example: There was a man by name Burch. He was so tall that forty arsheen [meter] water from Noah's storm could hardly rise to his ankle. As we know there is a child game by name ashigh-ashigh in Nakhchivan region. The children were gathering the knucklebone of the small cattles and played at knucklebone. As you see this word is kept up and saved in the name of this game. We met this word in Kars tarakama's accents too. This word also used in "Kitabi-Dada Gorgud". For example: My sultan, Dirse khan's son together with three children were playing at knucklebone in the square.

Chanakh [pot] - Measure plate, measure unit. One pot is equal to ten girvanka. For example: Every week aunt Fatmanisa gave me a pot of grain. In the accents of Hanak turkmans of Kars this word is used. In Kashgari's vocabulary this word is noted as "chanak" and used in two means: 1] Salt-cellar med from board; 2] Pot, bowl. This word is used in Oghuzname too. For example: son – is the pots and pans daughter house. Getting neighbour's cauldron look like drink water from pot. Roof – every kind of building. This word ised in all the dialect and accents of Nakhchivan. This word widely use in Eastern Anatolia especially the accents of Azerbaijanis and tarakamas lived in Kars. For example: Padshah's elephant garden join to old woman's roof.

An example noted in M.Kashgari's vocabulary: "tam külf yıkıldı = roof fall down with clamour". The author explains d=t sound changing exist in the dialect of oghuz tribes so.

The author explains the sound changing in oghuz tribe's dialect so. Turks says camel "tashay", but this kin says "davay". The word "torn" is used in tukic language as "ot" [fire], but in oghuz dialect as "od". This word is used in "Oghuznama" too. For example: Nərdübanı tam üstünə çəkmə, aqibət sarqup enərsən [Never pull ladder on the roof, suddenly you may fall down].

İlkindi – afternoon, sunset time. This lexical unit is met in Kars tarakama's accents. Afternoon time with ilkindi. In Kashgari's vocabulary this word is noted too as "ikindi [the second], the second prayer time" This word is also used in "Kitabi-Dada Gorgud". For example: Aydır- "Mərə qocalar, ekündü vəqti muni mana çevirəsiz, yiyəm" "Mara, old men cook him for me to eat in the second prayer time" [Kitabi-Dede Qorqud. 1988: 98].

Investigation of the accents of Nakhchivan and Eastern Anatoli with comparative historical method again shows that the ancient tribe language elements mostly saved and kept in these regions. The companion turkic culture and the trace of the ancient history shows themselves clearly in the dialects and accents of these regions. Because dialects and accents are the rich treasury. The dialects of the both region saved and kept the historicity, national values formed along the hundreds of years and also the traces of generalturkic culture. We often meet the companion similarity of generalturkic culture during the gathering and investigation of the term character words exist in the dialects and accents of Nakhchivan and the Eastern Anatolia

When we comparative investigate the term character words with other turkic languages at that time we again see that they are the carrier of the generalturkic cultural heritage. A great culture stand on the back of the words connected with tillage, cattle-breeding, apiculture, pottery, traditions. The prominent Turkish dialectology scientist, professor Ahmet Bijan Erjulasun writes about the dialects of Eastern Anatolia: *"Along the years the Eastern Anatolia and Azerbaijan had to share*

the same political fate. A little part of the population who was inhabited here before Turkic tribes attack and inhabited these territories could to save and keep up their existence" [Ercilasun, Ahmet B. 2002: 12]. During long years the linguist scientists of Turkey and Azerbaijan tries to research the dialects and accents of Nakhchivan and Eastern Anatolia by scientific aspect. On this field the learning of the various dialects and accents of our language take an important place. The dialects of the both region saved and kept the historicity, national values formed along the hundreds of years and also the traces of generalturkic culture. By this aspect the dialect materials attracts the most attention. When we gather, elect and systematized the term character words in the dialects and accents of Nakhchivan and Eastern Anatolia we often met the companion similarity of generakturkic culture.

When we comparative investigate the term character words with other turkic languages at that time we again see that they are the carrier of the generalturkic cultural heritage.

We again witness that a great culture stand on the back of the words connected with tillage, cattle-breeding, apiculture, pottery, traditions.

Investigation of term character words gathering from the dialects and accents of Nakhchivan and Eastern Anatoli with comparative historical method again shows that the ancient language element are saved and kept these region much

It known that accents are the best reliable sources which keeps the facts belong the ancient period of the language. Due to this investigation of the accent words with historical-comparative method, determination of the models formed them, follow the forming of accent words of Azerbaijan language areal on the basis of ancient turkic word roots can help the solving of many other problems.

2.3. The role of ethno-cultural factors in the formation of Nakhchivan dialect and accents

Although dialectology, a branch of the science of linguistics, appeared in the form of various terms in the field of stylistics and grammar from ancient times [vulgarism, solecism, etc.], ideas regarding the acceptance of this phenomenon as a language norm have been used as the concept of "folk language" by young grammarians in the philosophy of romanticism since the 19s century. begins to express. They considered dialects to be a pure stage of language development and believed that written language replaced the "real language". Since 1870s years, the collection of dialects and their definition as a dialectic border and dialectic development led to the transformation of this factor into a field of linguistics.

The unit of linguistic geography [a related method, modern dialectology] is the word. The word itself develops and is transmitted as a cultural phenomenon. The area of spread of the word is determined within the framework of this or other cultural and economic boundaries. This leads to the tendency of idioms to be identical. A word that has no role in cultural relations often retains its original expressiveness. Thus, cultural relations between local groups are determined, these determinations lead to the complete assimilation of dialects. Modern dialectology [sociology of language] focuses more on the dialectical differentiation of social groups than on the dialectical differentiation of local groups. As we mentioned before, dialects exist according to the purpose of social societies, for example, according to the work that primitive societies are engaged in, or according to well-developed urban society, as well as women's or men's societies.

It can be concluded from this that two points are important for any unification of dialects: economic-cultural relations between existing dialectic groups, or dialects formed under the influence of an ethnic group with economic-cultural relations or the social environment. The existence of ancient ethno-linguistic differences on the natural domestic ground plays an important role in the preservation of language units. Dialects have also influenced fiction over time. Especially in realism and naturalism,

writers tried to express the place in the living language of that society in order to enhance its color. It is clear from all this that dialectology is one of the important factors of linguistics, and the study of this process, which began in Europe in the 19th century, has given impetus to the study of Turkish dialects.

The issues of the study of Azerbaijani dialectology, which is an important part of the Turkic Oghuz language group, began in the 20s of the 20s century. Thus, the First Turkological Congress held in Baku in 1926 played an important role for the further study of dialectology of Turkic languages. Especially since the 50s and 60s, the study of dialects of Turkish languages became more effective. One of the main goals in the work carried out in this direction was the problem of the classification of Turkish language dialects. As a result of these studies, a dialectological atlas of Turkish languages was prepared. L.V.Sherb, who first proposed this idea, that is, the importance of linguistic geography [Ширалиев, 1985, p. 5].

Thus, the preparation of the first dialectological atlas in the field of all-Turkic linguistics worldwide is related to the name of Azerbaijani linguistics. Thus, on the basis of the *"The program of materials collected for the compilation of the dialectological atlas of the Azerbaijani language"* [Baku, 1958] drawn up in 1958, materials were collected from 235 settlements of the Eastern regions of the Azerbaijan Soviet Socialist Republic and based on the isoglosses determined by Shiraliyev, the authorship of Musa Islamov, Teyyub Hamzayev and Rasim Karimov. "Dialectological atlas of the eastern group of the Azerbaijani language" [1965] consisting of 50 maps was prepared. After the successful completion of the first experimental work, large-scale activities were started, "Dialectological atlas of the Azerbaijani language" consisting of 128 maps based on 409 settlements of the Azerbaijan Soviet Socialist Republic, edited by M.Shiraliyev and M.Islamov, was compiled in 1975 and submitted to the publishing house in 1990. was published in This, in turn, led to the study of dialects of Turkic languages from a comparative historical context. M.Z.Zakiyev had a unique approach. According to the author, the history of the language does not mean the history of the ethnos as a whole, but nevertheless, the existence of the history of the ethnos is impossible without the

history of the language. It is from this point of view that it is impossible to determine the objective history of the language without looking at the history of the ethnos [Закиев, 1985, p. 21]. On the other hand, linguistic geography plays an important role in the formation of each dialectology. On the one hand, the general ethnic phonosemantic values determine the general language characteristics of the ethnos, on the other hand, the geographic proximity of a certain ethnic entity to another ethnic group also affects the linguistics of the language.

Taking this into account, the dialects and accents of the Azerbaijani language, which is a part of the Oghuz language group, were classified mainly according to geographical features: 1] dialects and accents of the eastern group [Baku, Guba, Shamakhi dialects and Lankaran, Mughan accents]; 2] dialects and accents of the western group [Ganja, Gazakh, Karabakh dialects and Ayrim accent]; 3] dialects and accents of the northern group [Sheki dialect, Zagatala-Gakh accents]; 4] dialects and accents of the southern group [Nakhchivan, Ordubad dialects].

Manuchehr Amirpur, who divided Azerbaijani dialects into 10 groups, attributed Iravan, Nakhchivan, Ordubad accents to the southern dialect, which is in the 4s group. It should be noted that for the classification of modern Azerbaijani dialects, the local principle is taken as the basis, not the characteristics of tribes and tribes. There were historical and geographical reasons for the emergence of local signs in the Azerbaijani language. For example, since the XI-XII centuries, the conditions for the local diversity of the Azerbaijani language were created in accordance with local feudalism [we do not mean tribal dialects here] [Valiyev, 1978, p. 7].

In the 16s century, the administrative territorial division of the unified, centralized Safavids state further strengthened the traditional regional divisions of the Azerbaijani language. Let's pay attention to the breakdown:

1] The baylarbaylik of Azerbaijan [Tabriz]; 2] The baylarbaylik of Chukhursed [Iravan]; 3] The baylarbaylik of Karabakh [Ganja governorate]; 4] The baylarbaylik of Shirvan.

Such a division, which lasted until the 17s century, accelerated the further development of local dialects.

The dialects of the Azerbaijani language have a number of distinguishing features phonetically and grammatically.

1] Use of nasal vowels: deda, evii, gozu

2] In the first syllable of the word, replacing the sound of a with the sound of ə: gəra, gəri, gəzan, etc.

3] Using the vowel e instead of e in the first syllable of words like əv-home, səvgi-love, deyil//dəl-not, pəmir-cheese, nəfit-oil etc.

4] Using the sound combinations av, ev: av, qavın, qavırma etc

5] Using the vowel ü instead of the vowel i in the root of the word: bülür, etc.

6] Use of p sound instead of b sound at the end of polysyllabic words [in roots and suffixes] kitab, hesab, başıp, bilip, etc.

It is correct to apply these mentioned elements to the entire Nakhchivan area as a whole. For example, when we compare the dialects of Sharur, Julfa Ordubad, we can find different dialects and phonetic grammatical differences between them. For example, one of the main reasons for this difference in Ordubad and Sharur dialects stems from the fact that these areas belonged to different khanates and sanjags over time.

1. In the Ordubad dialect, sometimes the k sound is replaced by the g sound before the closed e sound at the beginning of the word; geçi, gesdi, geshnish, etc.

2. In some accents of the Ordubad dialect, the sound x is replaced by the sound h at the beginning of the word; Hazal, Hermen, Hurcun, Horuz, etc.

3. In the Ordubad dialect, unlike the literary language and other dialects of Azerbaijan, the sound a is pronounced after the g sound in the word "Gel". E.g. Did you come? and so on.

Regarding the features of the Nakhchivan dialect, we should note that these are the main aspects that distinguish the Nakhchivan dialect [with Sharur and Shahbuz accents] from Ordubad [Julfa accents].

1. In the Nakhchivan dialect, the law of harmony is preserved in many cases [especially in stilts].

2. In addition to its own characteristics, South Azerbaijan dialect characteristics are noticeable in the Ordubad dialect, and dialect features of the western group are noticeable in the Nakhchivan dialect.

Let's pay attention different sentences from Julfa accent as an example:

-Unnucan qatix aşına salallar; -Gördüz ki, bəlgəm çətin gəlir, onda yüz qram şiringan otu götür yarpaxların qopat, dəmlə ver naxoşa, anadan doğma olar [Unnujan is possible to drop to yogurt meal; - If you see that the sputum is coming hard, then take a hundred grams of syringan herb, pluck the leaves, brew it, it will make you sick] [Julfa];-bizlərdə soyux vuranlara bir dəstə kəyliyotunun yarpaxlarından çay dəmlip verillər [Yaycı]- In our village, the men who suffer from cold are given tea made from a bunch of keiliyot leaves [Yayji].;- Kəkirənin kəklərini suda qəynədib uşaxların qarındaki quddarı salmaq üçün naharqarına bir qaşix içirix [We boil the roots of the Kakra in water and to drink a spoonful to the stomach of the children for to reduce the stomachache]; -Ay baçı, bı uşağın dırmaxları lap yaman gündədi, hamısı tilişə verip, bir cıqqılı süddübiyan qopadın sütün sürtün [Oh, sister, the child's nails are very bad, they are all bitten, take a little bit of suddubiyan and to rub its milk to child's nails]; -Yazıx gəlini niyə dirigözlü şil edirsiz, bına üş -dörd dənə dağ kəvəri tapın, onnan sonra anadan doğma olar-Why you hurt this bride so, find some mountain kavar for her, then she will be better as just borned [Julfa]; -Anam üş dəstə quş əppəyi qızartmışdı, elə bil bal dadırdı [My mother fried three bunches of gushappayi, which tasted like honey];-Nənəm böyün bir darabızan çuvalı kələfcə yığmışdı, camış elə yedi ki, bir çöp də qalmadı [Today my grandma gathered a big sack of kalafja, the buffalo ate so hard that not a single piece of trash left] [Yayji].- Kələmkeşirinin başını inəyə verillər və qurudub yandırılar [The head of Kalamkeshiri is fed to the cow and dried and burned];- Bön gətddix xərmənə dännəri baş-baş elədix [Today we carried the seed to mill and üe grinded];- Qızım məngənəni göt, get o məs-moran otunu biş [My daughter, take the scythe and go and mow the edge of that ditch] [Valiyev, 1978, p.69];

The southern dialect has words that cannot be observed in other regions. For example: almakhra-plum, argajichikhib-is worn out, argat-headscarf, balnisa-hospital, bambili-clown, basumat-bread, bivec-incompetent, javiz-walnut, jiligga-vest, jibildirigin chikhartmakh-to peel off the skin, jinda-table cleaner, jirnatmaq - to annoy, jivi - lover, dafgulim - horror, dahdirim - a light person, albaham - at that moment iv - to split hair, etc.

III CHAPTER

THE PHONETIC WAY OF DERIVATOLOGY IN THE DIALECTS AND ACCENTS OF NAKHCHIVAN

3.1. Phono-semantic features of Nakhchivan dialects and accents

It is also worth looking at the phonetic semantic structure of these words. For example, let's look at the etymology of this word *iv//*, which means to separate. 01- In order to clarify the structural features of the word *iv* with a [vowel-consonant] structure, let's take a look at the word reputation, one of our dialect words. This word is used in the sense of calling out [Gör nə cürə ünnüyür-Look how he is calling]. This word is used in many regions of Azerbaijan and is widely used in Turkic languages, including Altai, Kazakh, Karakalpak, Kyrgyz, Uyghur, Khakas, Tuva, Bashkir, and Anatolia. A slightly older version of this word can be found in the form of "in" in the divan of M. Kashgari [Ahmedov, 1994, p. 19]. Based on the form of the word "yin" in Turkmen language, some researchers suggest that the word "ün" used to be a front consonant. Disagreeing with this opinion, B.Ahmadov stated that "the consonant y can be a prosthesis in the anlaut". To prove his opinion, the author cited the word *üy//ü* finger joints used in the Gazakh region of Azerbaijan as an example and wrote: "that word has the same meaning in Oyrota u-ye-ye Uyghar eqe" [Ahmedov, 1994, p. 20]. Then the author gave an example of the word *iv//* separated hair used in the Nakhchikhan dialect and wrote: *"A review of words with a vowel-consonant structure in dialects shows that a form of ancient word roots has been like this from the beginning. At the same time, we should not forget the possibility that some of those words may have a throat sound [according to the*

pharyngeal theory] in front of them [anlaut]. It is possible that this structure was a form of words from the beginning. At the same time, we should not forget the theory that some of those words may have a throat sound [according to the pharyngeal theory] in front of them [anlaut]. It is possible that this structure was formed by losing a part of the words” [Ahmedov, 1994, p. 20].

From all this, it is clear that the in Nakhchivan dialect, which is a part of the Turkic Oghuz group and belongs to the southern group of Azerbaijani dialects, is an integral part of the Turkish ethnos with its structural features and phonosemantic features.

The dialect words that form the southern group [Iravan, Nakhchivan, Ordubad] that we find in the Nakhchivan dialect are the result of socio-cultural relations originating from the tradition of Turkish statehood that existed in that area.

3.2. The word creation with phonetical way in the dialects and accents of Nakhchivan

The dialects of the Azerbaijani language are rich in colorful words. There are multifaceted rules of word formation and word creation process. One such rule is the historical structure changes of local words. It is clear that the ancient structure of word roots attracts the attention of researchers. In general, the process of word creation in the Azerbaijani language goes in different ways. In general, the methods of word creation in the language are divided into 3 groups: 1] Lexical way of word creation; 2] Morphological way of word creation; 3] Syntactic way of word creation. This division has been used by almost all linguists who talk about word creation. In Azerbaijani linguistics, S.Jafarov, who was the first to study word creation in a fundamental and more comprehensive way, studied word creation in a lexical way - at the expense of dialects and accents; due to borrowed words; refers to word growth due to the acquisition of a new meaning, by the change of phonetic composition, the simplification of correction words, and the simplification of complex words. In our opinion, phonetic word creation should not be included in lexical word creation, but should be shown as a separate way of word creation. But despite this, this division of S.Jafarov is a more comprehensive approaching to word creation [Jafarov, 2007, p. 135].

Phonetic word creation also has a certain role in the enrichment of the vocabulary. As S.Jafarov noted, *“the creation of new words with the change of the sound composition in the word or the change of both the pronunciation and the written form of the words played an important role in the word creation of various Turkish languages”* [Jafarov, 2007, p. 146].

One of the ancient word creation processes that is considered a grammatical phenomenon in modern times is ablaut, a phonetic substitution. F. Jalilov notes that the trace of this event remained as a rudiment in dozens of words such as *-qıç-leg//qaç-run, əl-hand//al-red, diş-tooth//daş-stone, gəl-come//qal-stay, bil-know//bul-*

find, alt-under//üst-upper [Jalilov, 1988, p. 23]. Of course, all these are diachronic events and do not participate in the process of word creation in the modern language.

Tatar linguist F. Ganiyev, speaking about phonetic word creation in the Tatar language, shows that this method was more active in ancient times and lost its activity in later periods. According to the scientist, words are hardly formed in this way today. If the meaning of the word changes due to the phonetic substitutions in the word or the change of accent, it creates word creativity in this phonetic way [Ganiyev, 2013, p. 55]. If this change does not change the meaning of the word, then phonetic word creation does not take place.

Noting that the apical *k* and *g* sounds have historically played a role in the formation of certain words, K.Imamguliyeva writes: "In the literary language of Azerbaijan, the words "*kir*" ["dirt"] and "*chirk*" ["dirt"] are used, which express the same meaning. In fact, they are the same word that has undergone a phonetic change. In Sharur dialects, the word "*kir*" is also used as "*kirk*". We also come across words such as *kirhli//chikhli*, *kirhlenmax*, which are formed from this word [it is known that the *k* sound turns into *x* or *h* when it comes before a consonant]. It can be concluded that "dirt" was formed as a result of dropping the *k* sound at the end of the word "kirk", and "chirk" variant was formed as a result of the apical pronunciation of the *k* sound at the beginning of the word "kirk" [Imanguliyeva, 1991, p. 24].

The use of words of this type in the Azerbaijani language, both in the literary language and in dialects, attracts attention. One of the main characteristics of this type of words is that they express either the same meaning or close meanings. As noted by F. Jalilov, "*Although this kind of morphological transformation results in a departure from the original semantics, in any case, differentiated words often do not completely lose their closeness of meaning. For example: although the root morpheme of the words sygal, shelter, milking, clamp [tight, right, dense] has changed phonetically and turned into separate words, the original meaning has remained close. The same can be said about the roots yux//yük//yox [yuk-ari, yuk-sek, yokk-ush], which have now become asemantic morphemes. Apparently, asemanticization itself is a kind of word creation method*" [Jalilov, 1988, p. 101].

The words as *qovuuq-köpük-bubble-foam*, *kəpək-qabıq-bran-shell*, *qurdalanmaq-qurcalanmaq*, *qıciq-qıdıq-tickle*, *qart-sərt-stiff*, *qarışiq-qatışıq-mixed*, *cırmaq [cırmaqlamaq]-dırnaq-caynaq- tear [to tear]-nail-claw*, *yanılmaq – karıxmaq – qarıxmaq - to be mistaken - to be confused etc.*, used in the Azerbaijani language. such words were formed as a result of phonetic change.

As it see, some of these words have the same meaning, and some have a close meaning. There are different opinions about the causes of phonetic word creation. F. Jalilov notes that "the way of creating new words by phonetic change in root words has existed in Turkish languages since ancient times. In particular, with the emergence of syncretic roots in Proto-Turkic in connection with the transition from an amorphous structure to an iltisagi structure, this process increased further, and as a result, the number of syncretic roots gradually decreased, that is, the mechanism of iltisagi structure, let's consider some of the syncretic roots.

Qoruq – qaytaq [norm of behavior]. There is no one to norm of his behavior [Nakhchivan, Kangarli]

The word *qaytaq* is the form of the verb *qaytaxlamaq* is used in the meanings of "to cover, to close bağlamaq, to fasten" in the accents of the region of Oguz [Dialectological dictionary of the Azerbaijani language, 2007, p. 108]. In ancient turkish monuments the word *Кюруу* is used in the meaning of "protection, patronage" [Древнетюркский словарь, 1969, p. 460]. In this source the word *Qaytaq* is met in the form of *Кяуа* in the meanings of "to turn; pay attention; to refer to something" [Древнетюркский словарь, 1969, p. 406]. In the modern literary language, the word *qoruq* has gained the right to be a norm, and *qaytaq* has remained in dialects in the form of *qoruq-qaytaq*.

Azıb – tazmaq [stray]. These strays, wandering from the jungle in the forest, almost filled the village [Shikhli, 1987]. This word, used in the Ordubad dialect as *tezmaq*, and in the Kazakh dialect as *tezmak* [Dialectological dictionary of the Azerbaijani language, 2007, p. 376], means "to run, to escape". The meaning of the word "tez" was recorded in ancient sources [Древнетюркский словарь, 1969, p.

557]. In this combination, the word *azmaq* is used in modern literary language, while *tezmok* has been preserved in dialects both within the combination and alone.

Yel-quz [The wind]. Papağım çıxart, a bədbəxt, qoy başına *yel-quz* dəysin- Take off your cap, you wretch, let the wind blow on your head ["Azerbaijan" magazine, 1990].

In ancient monuments, the word *Kyuz* has the meaning of "*place, part of the mountain where the sun does not shine*" [Древнетюркский словарь, 1969, p. 475]. The expression *Yel-guz* is used in the dialects as "wind" and "gas in the stomach". In the modern literary language, the word "yel" has become a norm.

Pay – ürüş [share]. Üç gündən sonra gün çıxdı, qarını *pay-ürüşlə* yola saldılar - *After three days the Sun shined and the ganny was sent with share* ["Azerbaijan" journal, 1990].

This word is used in Şarur, Kangarli, and Babek dialects in the form of *ürüş*, and in Guba, Salyan, and Sabirabad dialects in the form of *ülüş* in the sense of "*a bread with halwa*" [Dialectological dictionary of the Azerbaijani language, 2007, p. 399]. *Ülüş [pay-ülüş]* is used in the ancient Turkish written monuments, "Qutadgu bilig" in the meaning of "share". The word *Ülüş* is used in the phonetic variant of *Ülük* in Orkhon monuments [the monument of Kul tikin, east side, 29] and Turfan monuments [Irk bitik, 61] in the meaning of "share, part, division" [Rajabov, Mammadov, 1993, p. 382]. In the modern literary language, the word *pay* is used, while *ülüş*, *ürüş* and *pay -uluş* have been preserved in dialects.

Söz-gap [word]. He does so to avoid speech [Shikhli, 1987]. *Gap* is used in the Western dialects to mean "*conversation*" [Dialectological dictionary of the Azerbaijani language, 2007, p. 382]. Apart from *word-gap [söz-sav; söz-sov, söz-soy]* is also used in Shivas. *Sab* - means "*word, speech, news*" in ancient Turkish monuments.

According to E.Azizov, the ancient word *sab* underwent the change of *sab>sav>sov>so* in the Azerbaijani language: *sözün-savın, sözün-sovun, sözün-soun, söz-so*: [Azizov, 1999, p. 277]. B. Ahmadov notes that the words of saying and cursing in the literary language are related to the root *sav // sov // soy* [Ahmadov,

1994, p. 15]. The first party in both units - word in modern literary language and soz-sov operates in dialects.

Tor - gözənək [grid, web]. The word tor is used in modern literary language, the word gözənək is used in the meaning of “to sew” in Qarabaghlar village .

Kol – kos [bush]. The word kos, which forms the second part of the word, is used in the Sheki dialect to mean "short, fat [man]". This sign has decreased due to phonetic changes. *“The decrease of syncretic roots was related to the morphological differentiation of lexical-grammatical semantics, sorting by parts of speech, on the one hand, and on the other hand, the strengthening of the mechanism of word creation in the development of the grammatical structure, the expansion of the possibilities of enriching the vocabulary”* [Ahmadov, 1994, p. 101].

According to M.Yusifov, *“The creation of words with close meaning characteristics based on the same root reflects phonetic evolution processes in word roots. These processes take place on the basis of the regularity of sound changes and are of a systemic nature. The evolution of sounds, which is characterized by the tendency to shrill and thin, is clearly reflected in the semantic differentiation of word roots”* [Yusifov, 1984, p. 123].

Thus, the creation of words that occurs by changing the phonetic form of the word plays an important role in enriching the vocabulary of the literary language. Often, such words, which exist in different dialects, enter the literary language as synonyms or doublets.

Historically, the role of the internal restoration method is irreplaceable in the identification of new words that have arisen as a result of a change in the phonetic form of a word. This method can allow us to follow how a word belonging to our language changes and develops from a lexical-semantic point of view with phonetic change. It should be noted that *“internal and external recovery, like etymology, is in many cases hypothetical”* [Aslanov, 1984, p. 40]. Nevertheless, the origin of some words can be determined by this method.

The word üskük is used in our modern literary language. In dialects, the equivalent of this word is oymaq. There is a verse in one of S.Vurgu's works: Üyləri

qabar dutan əllər. According to the word üy, if we assume that sk>ks has been replaced in the word üskük, this word takes the form üskük ~ üysük. If we pay attention to the correspondence between oy in the first syllable of the word Oymag and üy, which is the first syllable of the word üysuk, and consider the meaning, we can say that the substitution of y<c in oy~uy units goes [oy<uy<uc]. Therefore, the recovery of the words oymak and uskuk gives us a reason to conclude that these words are related to the root and this meaning also resonates with the function of the mentioned object.

In conclusion, let's note that in the process of word creation, simple words were formed first, then complex words, and then modified words. Compound words have come a long way historically. From our research on the dialects and accents of the Nakhchivan group, it is clear that the oldest form of word creation is phonetic word creation.

IV CHAPTER

THE LEXICAL-SEMANTIC WAY OF DERIVATOLOGY IN THE DIALECTS AND ACCENTS OF NAKHCHIVAN

4.1. The word creation with lexical-semantic way in the dialects and accents of Nakhchivan

The dialect and accents of ancient Nakhchivan, which is an integral part of Azerbaijan, attracts attention with its unique lexical composition. The words used in the dialect and dialect of this region are closely related to the historical development of the Azerbaijani language. As the society develops, along with the existing units in the language, new ones also appear. New units often arise from the need to express new concepts. But sometimes, although any concept has a means of expression in the language, any new word suppresses it for a certain reason and takes it out of the language and acquires the character of a norm. Undoubtedly, this process does not happen in a moment, this kind of substitution ends with one of them becoming common as a result of the simultaneous processing and struggle of words with the same meaning over the years. Variability is more pronounced in areas of language directly related to form and is easier to pinpoint. It is not difficult to determine and choose options, especially in phonetics. In the lexicon, which is more related to the meaning, it is sometimes difficult to determine the variant.

Derivatological processes have different forms and models. It should not be forgotten that variation in word creation, which is a product of people's thinking and

thought, word creation by lexical-semantic method is a linguistic phenomenon that attracts attention. Thus, in the dialectal examples we observe in the dialects and accents of Nakhchivan, synonyms, homonyms, antonyms are characterized by their interesting features. The words used in the dialects and accents of Nakhchivan and in the relation of variant have the same meaning. One has no additional meaning over the other. In the words included in the synonym row, additional shades of meaning attract attention.

In addition to being a lexical category, synonyms are also a semantic stylistic category. As in the Azerbaijani language, in the dialects and accents of Nakhchivan, lexical units - synonyms, which are different in phonetic composition and close to each other in meaning and content - are widespread. Synonyms play an important role in the precise expression of the idea, it does not allow repetition of the same words in the language. The study of synonyms is important in terms of learning the language of different periods and determining the further development and position of words with the same meaning included in the lexical structure of the peoples and local dialects with which that language is related. The purpose of using synonymous.

The synonyms used in the dialects and accents of Nakhchivan mainly consist of nouns, and partly of adjectives and verbs. Sometimes it is possible to find synonymous variants of auxiliary parts of speech. For example, in this area, the words *ganmaz*, *kal*, *karsala*, *takhabash*, *gushbeyin*, *donukh*, *dumukh* have different phonetic composition, but they are close synonyms with their own subtle meaning. To clarify our point, let's consider some lexical units that are in the relationship of variant and synonymy in the dialects and accents of Nakhchivan:

a] *The synonyms expressed with nouns*. Most of the synonyms observed in the dialects and dialects of Nakhchivan are almost synonyms expressed by nouns. According to the synonyms consisting of nouns, there are also words denoting the names of things that we meet in various fields of household and economy: Bəndəm // bağ - dərz bağlamaq üçün uzun küləşdən hazırlanan qurşaq; Dəndənə - tələşə - bağlama – divar hörülürkən daşın müvazinətini düzəltmək üçün altına qoyulan kiçik daş parçası; Yəznə, kürəkən, giyəv; Cici-bacı // bacılıx– rəfiqə; Andır // merat //

başqa fonetik variantında merət // soyxa – sahibsiz əşya və ya sahibi ölmüş əşya; Gülbacı, gəlinbaci; Tapı, qalın, kömbə, çıppa; Mığmığ//ağcaqənət // ditdili – ağcaqanad; Qodem // acıpencər // tamtira; Macal // girəvə – fürsət; Pasax //qarama – çirk; Çəm // yol-yolağa – üsul, qayda; Licim // yöndəm; Talaşa // şadara.

Şüşəbənd - aynabənd. These words, which express the same meaning, are used as equal words in most dialects and accents of Nakhchivan. The word şüşə [glass], which is used in a wider area, has become a universal character, but the word aynabənd, which is sometimes used parallel to it, also functions in the language as variants of equivalent words that express the same meaning. As a rule, the şüşəbənd variant of the word glass, which is used in most dialects and accents of the Azerbaijani language, surpasses the other variant. In our dialects, the word ayna [mirror] is used in both the meanings of "window" [Baku, Ganja, Gazakh, Shamkir] [Dialectological dictionary of the Azerbaijani language, 2007, p. 31] and "glass" [Baku, Gazakh, Shamkir] [Dialectological dictionary of the Azerbaijani language, 2007, p. 31]. In the dialects and accents of Nakhchiva, we find that the word "mirror" is sometimes expressed as "the palm of the hand" with a completely different semantic load.

Lehmə, löhmə, zığ – palçıq [Hard mud, mud]. We witness that these words are used in the same way in the dialects and accents of Nakhchivan. Although these words are close in meaning, they differ from each other in certain subtleties of meaning and therefore are not words with the same meaning. Mud is soil that has become wet after being wet, and Lehme // lohme is hard mud [in some dialects of the Azerbaijani language, hard mud is called batdag - Z.I.], Zigh - hard mud. Homonymy feature is also observed in this word, for example, dirt, dust formed in the eye.

b] *The synonyms expressed with adjectives.* Cılxa // teyxa– tamam, bütün-full; Lodur // müsdər // ərincəx¹ – tənbel-lazy; Düşüx¹ // bambılı // doydax – yüngül xasiyyətli-selfish; Bədrəx¹ // ağır irəx¹– qara rəng-balck colour; Sısqə // cılız // çəlimsiz–arıq-thin; Şil //müsdər– lame; Donux // dumux // karsala – keyinumb; Qırduz //nəməko // the other phonetic varian as məməko – duzlu-salty; Dinqılı //çıqqılı – kiçik-little; Dəngül-düngül // tək-tük-sparse.

Qəlbi - deraz – uca [High] this word is used in the Ordubad dialect and Shahbuz accents in the sense of "high, tall". In the spelling dictionary published in 1940, the word "qəlbi [high]" was not given separately, but the words "to disappear" and "to rise" were given together. Usually, in a spelling dictionary, words are given one by one in alphabetical order. Next to the word, there is no corresponding word. Here, the word "qəlbilənmək" is mentioned together with the word "to be higher".

Qənşər // qabaq [front] Although these linguistic facts, which we find in the dialects and accents of Nakhchivan, express the meanings of front and opposite, in other dialects and accents of the Azerbaijani language it means as side, part, hidden place [Sheki]; before [Ismayilli, Sabirabad, Kurdamir, Sheki, Baku, Shamakhi, Gazakh, Agsu, Zardab] [Dialectological dictionary of the Azerbaijani language, 2007, p. 293].

Yeyin, qıvraq, qısqıvraq - çevik, cəld [quick] the word qıvraq in this line is observed in the phonetic form of qıvrax, in a more strengthened form as qısqıvrax in the Ordubad dialect meaning "quickly" in the phonetic composition of qıvraq in other dialects of Nakhchivan in the sense of "fast, quickly". It is worth noting that the word Yeyinis used in the form of yegin in the dialects of Baku and Guba in the sense of "quick, fast".

c] *The synonyms expressed with verbs.* In Nakhchivan dialects, there are relatively many synonyms expressed by verbs. Here, the verbs that create a synonymous line with the words actions, situations, etc. Mısmax // kırıməx¹ – susmaq-to shut up; Ürcəh olmax // tuş gəlməx¹ – rastlaşmaq-to meet; Tıncıxmax // nəfəsi daralməx – havası çatmamaq-to suffocate; Qəzilləməx¹ // tavlamaq // dilə-sözə tutmaq – aldatmaq-to lie, yoldan çıxarmaq-to lie; bağı yarılməx // ürəyi qopbax // ödü tökülmək – qorxmaq-to be afraid of; Aşırmax // boğmalamaq // lumbuldatmaq – yemək-to eat; Əndərməx¹ // helləməx¹ – tökmək-to pour;

ç] *The synonyms expressed with adverbs.* In the dialects and accents of Nakhchivan, synonyms consisting of adverbs are observed, even if only a little. Let's pay attention these language facts: Yanpörtü // köndələn – çəpəki-crooked; əlüsdü // əlbəhəl // əlbəhəm- immediately are also used in such phonetic variants – o dəqiqə, o

saat; Ustup // ehmal – yavaş-slow; Kərə // yol // dönə - dəfə-time; macal // illac // hey – güc, qüvvət-power.

As it seen from the explanations, the meaning of one of these words is revealed through the other. Therefore, these words express the same concept and have no additional meaning. *“Synonyms are a lexical-semantic category: a) enriches spoken language; b) thins the language; c) strengthens the meaning; ç] creates emotion in the language; d] plays a decisive role in speech culture; e] clarifies and clarifies the idea in order to express it; e] prevents unnecessary repetition; f] increases effectiveness”* [Dictionary of synonyms of the Azerbaijani language, 2007, p. 5]. Therefore, the use of variants or synonyms in the language is used to avoid repetition and create fluency. It is needed at certain times, if not always.

In linguistics, synonyms, variants and doublets are explained as words with the same or different roots. In the matter of synonyms, variants and doublets, the main reason for the controversy and the emergence of different opinions are words with the same root. *“The lexical-semantic main meaning system should be understood as the totality of meaning of words with the same root, the set of semantic features of variants. The basis of identity is a set of signs that create word identity. These signs consist of lexical-semantic, word correction, grammatical and phonetic features of the same root units”* [Hasanov, 1987, p. 78].

The words we are considering have the same meaning load, one does not carry additional information compared to the other and acts as variants. K. S. Gorbachevich notes that *“the presence of variants in a language is an indicator of its perfection”* [Горбачевич, 1978, p. 19]. Observations show that the synonyms found in the dialects and accents of Nakhchivan are more numerous than in the literary language.

We must say without reservation that the presence of synonymous rows is the most obvious indicator of the richness and flexibility of the language. Because synonyms make it possible to express the idea more precisely. By the way, it should be noted that after the 30th year of the 20th century, the role of such dialectal language facts was great in the enrichment of the vocabulary of the literary language due to synonyms.

Some of the words used in the vocabulary of the dialects and dialects of Nakhchivan are homonyms, which differ in form and content. *“Homonyms are a linguistic phenomenon, they are words that combine lexical and grammatical features of the language, have a certain similarity in the development periods of the language according to their sound composition, and have different meanings”* [Dictionary of homonyms of the Azerbaijani language, 2007, p. 5]. Hasrat Hasanov groups the ways of formation of homonyms in three ways:

1. *“The homonyms forming with lexical way;*
2. *The homonyms forming with morphological way;*
3. *The homonyms forming with syntactic way”* [Dictionary of homonyms of the Azerbaijani language, 2007, p. 12].

“Lexically formed homonyms are distinguished from morphologically and syntactically formed homonyms by their simplicity and historicity. The history of these homonyms is ancient. Words become homonymous even without any grammatical means of word formation, syntactic connection. This road is simple in form, but very complex in formation. It is difficult to determine when and how they all arose historically, and when the vocabulary changed. Now we see and use these words readily” [Dictionary of homonyms of the Azerbaijani language, 2007, p. 12]. This phenomenon is also seen in other languages. We take into account the cases when the word belonging to the universal language has two or more meanings, one of which goes to the literary language, and the others have a dialect character.

Many of the language units that make up the vocabulary of Nakhchivan's dialects and accents were the product of different historical periods, developed and had new meanings in different historical periods. In this dialectal lexicon, lexemes used both in literary language and with other meanings are widespread. Homonyms found in the dialects and accent of Nakhchivan are expressed by different parts of speech. Bəlgə - 1. khoncha taken to the bride's house [an item given to the girl by the boy's house], 2. a particular type of wood used for paint, 3. thick cloth wrapped around the arm in a wooden fight.; Qaşqa-white faced - 1. a four-legged pet with white hair on its forehead, 2. the middle of the forehead; Qalamax - 1. to light the

stove, oven, 2. Doldurmaq-to fill; Əmdərmək / əndərmək-to pour – 1. to pour any liquid from a container on the ground, 2. to cut down a big tree; Küt- Blunt – 1. A tool, 2. piece of dough that fell into the oven before it was baked, 3. Gec anlayan-absent mind; Havır – 1. Time; 2. Anger; Yançı –1. Backer, 2. Helper; Lay –1. A type of carpet; 2. A bunch of cut grass; 3. Layer; Qondarmaq – 1. To build; 2. To make up.

Diksinmək [To wince]- This word in the dialects and accents of Nakhchivan 1. to wince; 2. to fear, to be afraid, to scare; 3. It is used in the sense of disgust. In dialects, this word occurs only in the meaning of "disgust": *diksinmək* [Shaki] – to wince [Dialectological dictionary of the Azerbaijani language, 1999, p. 132], *diysinməx'* [Basarkechar, Borchalı, Ganja, Hamamli, Qazakh, Mingachevir, Shusha, Ujar] – repulsive [Dialectological dictionary of the Azerbaijani language, 1999, p. 147]. It seems, the variant of “to scare” of the word is used widely. In our modern literary language, the word *diksinmək* acts as a homonym.

Qarsmaq - In our modern literary language, the word *qarsmaq* [to scorch] is used in the sense of shrinking a certain material and in the sense of to get singed. These meanings also appear in dialects, *karsmak* 1. [Garkilsa, Mingachevir, Shusha] - 1. to thicken, to tighten; 2. [Kurdamir] to squeeze, 3. [Zangilan] to scorch [Dialectological dictionary of the Azerbaijani language, 2003, p. 313]. In the dialects and accents of Nakhchiva, it mainly means 3 meanings: *Karsmakh* - 1. To fold and sew the cloth inside, 2. Bread with burnt top and raw inside, 3. Burning of the bottom of the pot.

Although the words we are considering have different meanings, these meanings have a closeness. It is known that it is not enough to determine the lexical meaning and grammatical structure of the words in the language, it is necessary to explain the lexical [form] and semantic [meaning] characteristics of those words. It should also be noted that the role of homonyms, along with synonyms, in the enrichment of the vocabulary due to dialects is also noteworthy. Unlike synonyms, too many homonyms in a language is not considered a good thing. T. Baishev notes “*that it is necessary to use the vocabulary of all dialects in order to reduce homonyms as much*

as possible when registering the lexical norm of the language” [Баишев, 1955, p. 98]. “For this purpose, the author considers it possible to use the derivational processes, word formation forms and resources of Turkish and non-Turkish languages” [Баишев, 1955, p. 98].

Antonyms are one of the groups of words that serve lexical-semantic word creation in the dialects and accents of Nakhchivan, and differ in meaning and image. Like synonyms, antonyms are one of the most powerful means of expression in the language and play an important role in the emotional and figurative expression of thought. R. Maharramova writes: “Antonyms are not words that express opposite meanings and concepts, but on the contrary, they are words that express different opposite aspects of the same meaning and concept by contrasting them” [Maharramova, 1968, p. 78]. “The expression of contradictions related to real existence, material and spiritual world is often revealed in language through antonyms” [Efendiyeva, 1980, p. 65]. Hasrat Hasanov defines antonyms as follows: “Antonyms are basically words with different phonetic content that express the opposite aspects of the concepts of quantity and quality, movement, time and space” [Dictionary of antonyms of the Azerbaijani language, 2007, p. 5]. Therefore, such lexical units, which are the opposite of each other in meaning, create a microsystem in the lexical-semantic system of the dialectal layer.

Antonyms occupy an important place in the lexical-semantic word formation system in the dialects and accents of Nakhchivan. As in the literary language, in the dialects and accents of Nakhchivan, antonyms are formed in different ways. From this point of view, the antonyms found in the dialects and accents of Nakhchivan can be divided into the following groups according to their formation: lexical antonyms; morphological antonyms; composition antonyms. Lexical antonyms are antonyms formed only on the basis of meaning [semantic]. Let's pay attention to a few antonyms from the dialects and accents of Nakhchivan: *Lecan-more – scarce*; *Kərə* - short ear / *Pələ* - lop-eared; *Pota* - fat / *çəlimsiz* - thin; *Gözüac-gözütox*; *Günəvər-quzey-Northe-South*; *Kəkov* – tongue-tied / *suvar* – clear, clear talker; *Şaqqama* - intense hot / *sazax* – cold; *Herağaş* – before, early; *ərəzən* – late, sometimes this

word is used as the for of *qavırıx-qavirikh. Fərə-beçə- pullet-cockerel* [Kül sənin başına, gözəl fərə, beçə də səni bəyənmir- Ashes on your head, beautiful pullet, even the cockerel don't like you].

Regarding the lexical-semantic system of the Azerbaijani language, Gudrat Jafarov writes: *“The study of vocabulary by thematic groups is not the only way of systematic research. It can be done in another way. For this, it is necessary to use the following categories that have emerged on the basis of studying the expression and content plans of the language in mutual proportion: polysemy, homonymy, convertibility, synonymy, antonymy, word creation and word growth”* [Jafarov, 1984, p. 120].

In conclusion, let's note that the study of derivational problems related to the lexical-semantic system in the dialects and accents of Nakhchivan is useful in terms of revealing the semantic and phraseological features of a number of words in the literary language of Azerbaijan. Because the vocabulary of chivalry includes homonyms, synonyms, antonyms, as well as phraseological synonyms and antonyms. The lexical-semantic word groups used in the vocabulary of the dialects and accents of Nakhchivan are more diverse in origin.

The collection, grouping and scientific analysis of lexical-semantic units in the dialects and accents of Nakhchivan is the main factor in revealing the words needed by the literary language.

It is clear from the research conducted on the dialect and accents lexicon of Nakhchivan that the lexical-semantic relations belonging to the literary language are also characteristic of the studied region. In the lexical-semantic system of Nakhchivan's dialects and accents, ambiguity, homonyms, synonymous lines, antonyms, etc. events exist. The collected and researched language facts prove it once again.

4.1.1. The word creation with semantic way according to the polysemy words in the dialects and accents of Nakhchivan

The word creation with semantic way is one of the forms and models of derivational processes. Synonyms, homonyms, antonyms are characterized by their interesting features in the semantic way of creating words that we observe in the dialects and accents of Nakhchivan. It mustn't be forgotten that polysemy in creating words in a semantic way, which is a product of people's thinking, is also a linguistic phenomenon that attracts attention. Salim Jafarov defines ambiguous words as following: *“New meanings formed from the first meaning of any word are named its tinges of meaning. Words that express different tinges of meaning of this concept are named polysemantic words”* [Jafarov, 2007, p. 16]. Polysemantic words are the presence of a number of interrelated meanings manifested in the same word or phrase. Ambiguity is a complex and multifaceted lexical-semantic process that plays an important role in enriching the lexical system of the language, because ambiguity is one of the main methods of word creation. *“Polysemantic words describe this or that object, event, process, quality, etc. It is formed by transferring the sound components expressing the name to express the name of a similar sign and task in another object, event, process”* [Hasanov, 1978, p. 173]. In world linguistics the problem of polysemy was learned in the researches of V. A. Zvegintsev, D. N. Shmeliev, M. Fomina, R. A. Budagov and in Turkology K. Musayev, M. Pokrovsky and others were dealt with about it. Among the Azerbaijani linguistics, polysemantic words and their formation were discussed in the scientific works of S.Jafarov, H.Hasanov, I.Mammadov and A.Gurbanov. In linguistics literature, polysemantic words are given with different explanations. *“Polysemantic words refer to this or that object, event, process, quality, etc. is formed by changing certain sound components expressing the name to express the name of a similar sign and task in another object, event, process, quality”* [Hasanov, 1978, p. 135]. Salim Jafarov has defined

polysemantic words as following: *“The new meanings formed from the first meaning of any word are named its shades of meaning. Words that express different shades of meaning of one concept are called polysemantic words”* [Jafarov, 2007, p. 16]. By the way, we must note that polysemantic words, which serve to enrich our language, have an important role in the formation of complex words and phraseological combinations. Thus, *“The word takes on a figurative meaning when it is separated from its first direct meaning and acquires multiple meanings”* [Jafarov, 2007, p. 16]. At this time, its main meaning is real, and its subsequent meaning is metaphorical, in other words, the shades of subsequent meanings derive from the metaphORIZATION of the first meaning. This is the main feature that distinguishes polysemantic words from homonyms. While talking about the form and meaning relations between words H.Hasanov writes: *“...For a long time it is considered that the polysemantic word constitutes a linguistic unit. But the contrary, several words with the same or similar meaning are considered different units. However, in the classification of grammatical morphemes, preference is given to meaning rather than form. As for homonymy, here the meaning is the basis of differentiation of lexical units”* [Hasanov, 1978, p. 12-13]. Polysemantic words exist in all languages of the world. This semantic feature, which has an important role in the enrichment of languages, is present in the Azerbaijani literary language as well as in its dialects and accents. Although polysemantic words are mentioned in research works written on a number of dialects of our language, this issue was not touched in a number of works.

Considering the important role of polysemantic words in our language, let's consider a few polysemantic words that were observed in the dialects and accents of Nakhchivan:

Jahrachi [Cəhrəçi] – 1. the master who makes the jahra; 2. a person who is engaged in spinning yarn in jahra

Lejan [Lecan] - 1. multitude, abundance. For example: abundancing of fruits and vegetables; 2. Dispersed, untidy - untidiness of clothes.

Sulukh [Sulux] - 1. thin curtain; 2. the food that the first milk is cooked inside a thin membrane. Dashdanmakh [Daşdanmax] - 1. It means gathering and movement; 2. It means to flow:

To Brand [Ennəməx'] – 1. to brand an animal; 2. to tear the animal's ear.

Alive [Diri] - 1. alive, not dead; 2. It means none well cooked, half-cooked:

Ayrimche [Əyrimçə] - 1. curve; 2. ugly:

Hellemah [Helləməx`] - 1. to throw face down, to push down; 2. to pour.

Sutul [Sütül] - spike forged in fire; grain obtained from the ear that has been roasted in the fire; the sutul of wheat, the sutul of pea,

Make a noise [Hashir salmag] - 1. to make noise; 2. to be shameless.

Khashalgarin [Xaşalqarın] - 1. pregnant; 2. single.

Dashdamakh [Daşdamax] - to remove gravel from the grain; to stick a stone under the val; to throw the stone, to put the stone in all four sides of the things made of light material for defend away by wind and water

Mati-kutu kurumakh [Mati-qutu qurumax] - To be surprised; 2. to freeze.

Shidirgi [Şıdırğı] - 1. Incessant 2. frequent, 3. furious; 4. without stopping.

In our language, some part of the words denoting the names of human body parts develop towards polysemy, become figurative and create polysemy. Those words enrich the vocabulary of the language by creating polysemy. For example: head, eye, hand, foot, nose, mouth etc. Are very active in forming the polysemantic words in our language. We observe that the verbs are also take an active part with the way of semantically word creation polysemantic words. In this sense, come, go, draw, leave, give, leave, fall, be, do [et], etc. the verbs have an important role. Let's pay attention to the examples where we met in the dialects and accents of Nakhchivan:

The words which formed with the verb of *Sal*: *ələ salmaq* - to make a fun, *sözünü yerə salmaq*- to object one`s word, *minnətçi salmaq*- to make someone to be grateful, *yer salmaq*- to lay the mattress, *çay salmaq*-to make the tea, *toya və ya yasa pul salmaq*- to spend money for a wedding or a mourning party, *yumurta salmaq*- to cook the eggs, *banka salmaq*- to jar, *daş salmaq*-to throw the stone, *bala salmaq*-

miscarriage, *göbək salmaq*- to make a navel, *çaş salmaq*-to bewilder, *əldən salmaq*-to make tired, *dilə-dişə salmaq*-to become the subject of the scandal, *gözdən salmaq*-to fall into disfavour, *dildən salmaq*-to make tired, *yamaq salmaq*- to patch, *yorğan salmaq*- to make quilting, *döşək salmaq*- to make a mattress etc.

The words which formed with the verb *yığmaq*: to make up house, to make up mattress, to gather one`s hand [ev yığmaq, yer yığmaq, əl-ayaq yığmaq] etc.

The words which formed with the verb *gəl*: to relish, to give in, to suit one`s interest, to start to talk, to deem likely, to lair [xoşuna gəlmək, amana gəlmək, işinə gəlmək, dilə gəlmək, gümana gəlmək, kələk gəlmək];

The words which formed with the verb *get*: to come to reason, to fell asleep, to go by the board [yola getmək, gözüne yuxu getmək, əl-ayaqdan getmək]

The words which formed with the verb *çək*: to become scarce, to suffer annoyance [qıtlıq çəkmək, korluq çəkmək] etc.

The words which formed with the verb *çix*: to come out, to help, to appear, get out of embarrassment, to be relative [üzə çixmaq, qahmar çixmaq, ortalığa çixmaq, xəcalətdən çixmaq, qohum çixmaq] etc.

The words which formed with the verb *ver*: to talk face to face, to make a noise, to be agree [ağız-ağza vermək, səs-səsə vermək, yola vermək] etc.

The words which formed with the verb *düş*: to trace to somebody, to ask in marriage, to become the subject of the scandal, to remember, to have to ask [dalına düşmək, elçi düşmək, dilə düşmək, yada düşmək, işi düşmək] etc.

The words which formed with the verb *ol*: disappear, to become senile, to sensible, to be under indefinite situation, to object [qeyb olmaq, beyni qan olmaq, ağılı başında olmaq, avara olmaq, ağ olmaq] etc.

The words which formed with the verb *elə* [et]: to destroy, to retort, to speak hidely[alt-üst etmək, nəm-nüm eləmək, him-cim etmək etmək] etc.

As it seen, the verbs that we have shown as an example above are attached to different words and create different and a large number of shades of meaning. Because “...in verbs, the tendency to polysemy is more, because they perform similar

actions of different objects, the nominative meaning changes to a communicative relationship” [Dictionary of homonyms of the Azerbaijani language, 2007, p. 20].

In conclusion, let's note that the lexical units related to elements of ambiguity in Nakhchivan dialects and accents are quite rich and diverse. According to the conducted comparative ethnolinguistic analyses, in some cases, the comparative study of this type of lexical units in the context of modern linguistics, in a new approach model, is very important for the acquisition and enrichment of the common lexicon of related languages, especially the dialect lexicon, and historical dialectology. Also, the study of polysemous words in the dialects and dialects of Nakhchivan is useful in terms of revealing the semantic features of a number of words in the literary language of Azerbaijan. Because the vocabulary of dialects includes homonyms and polysemantic words. In general, the collection, grouping and scientific analysis of lexical units in dialects is the main factor in revealing the words needed by the literary language.

4.1.2. Lexico-semantic and morphological principle in the formation of double words in the dialects and accents of Nakhchivan

Word creation involves units from the phonetic layer to the syntactic layer. That is why the word formation section is inevitably studied in connection with other linguistic sections. Salim Jafarov, a systematic researcher of the problem of word creation, mentions the lexical, morphological and syntactic ways of word creation [Jafarov, 1960, p. 135]. Also, the scientist noted with regret that the scholars who fundamentally deal with the issue of word auxiliary in the Azerbaijani language pay little attention to the issue of phonetic word auxiliary, and investigated some features of this problem [Jafarov, 1960, p. 12-18]. Thus, phonetic changes are the main criterion in the process of word formation in a lexical-semantic way. Considering that the concept of phonetic path is actually a morphological path and the possibility of morphological phenomena in other lexical-semantic principles, it is possible to imagine the indispensable role of morphonology in the mechanism of word creation. We clearly observe the role of both lexical-semantic and morphonological principles in the formation of double words in the dialects and accents of Nakhchivan. Words created as a result of such expansion or narrowing of meaning have a great role in the enrichment of our modern literary language. Each of the dialects participates to a greater or lesser extent in the formation of literary language norms. At this time, only one of the words with the same meaning in the dialects can acquire the character of a norm in the literary language, while the others live in dialects. In dialects, as well as in the literary language, double use of words with the same or similar meaning attracts attention. One of these words is used and understood in the modern literary language, and the other occurs only in the dialects and accents of Nakhchivan. Such words reflect the constant relationship between the literary language and dialects, words with the same meaning in different dialects struggle to enter the literary language; The position of these words in the literary language changes from time to time due to the change of the norm, which is a historical category, and the influence

of various factors. Then comes a period when a word that has left the language is paired with it to explain a new word, and finally, giving way to a new word, it becomes archaic and functions in dialects. In the period when the variants are double used in the literary language, some of such words turn into petrified expressions and are accepted in this way. Therefore, double words made up of words with the same or similar meaning can be taken as an indicator of historical processes in the vocabulary. M. Adilov writes about such words: “*A number of archaic or borrowed words that cannot be used independently in the modern language continue to live on the second side of their synonyms: nəsil - soy, səs - küy, söz - sov, uzundraz, bozqır, çayrud [yer adı], qabqacaq, qannqarta*” [Adilov, 1958, p. 134]. B. Akhmadov named such words slang, considers them words of the same meaning used in different tribal and tribal languages, and shows that “*the vocabulary of the Azerbaijani language is determined by the mixture of different tribal and tribal languages*” [Ahmadov, 1990, p. 40]. In the dialects and accents of Nakhchivan, the principles of word creation by lexical-semantic and morphonological ways means are manifested in the double word model, of which two types are defined.

1] Double words formed by the case of ablaut; In the double words formed by this method, the vowel in the first syllable of the first component is gen, and in the second asemantic component, that vowel is used in a narrow variant. That is, a//u in some cases, the first of the components reflecting the substitutions of o//u, ə//ü is added as a semantic word, and the second as a semantic word, and used as a new lexical unit. Let's take a look at the linguistic facts that we find in Nakhchivan dialects and accents according to this model of word creation: for example, *kara-kura, kasib-kusub, chak-chuk, dang-dung, tak-tuk, etc.* As can be seen from the examples, monosyllabic double words belong to imitatives. It can be observed that such words [for example, *chag-chug, shal-shul, cart-curt, sart-surt, gart-gurt, garc-gurc*] are used a lot in M. Kashgarli's dictionary:

2] Double words formed by means of an infix that creates intensity in adjective degrees. In the double word created by this method, the remnant of the morpheme *ba*, which means a group, that is, the element *m, b, p*, turned into an infix, is processed.

The first component is a semantic word, and the second component is a non-semantic word. In the dialects and accents of Nakhchivan, we find two types of double words:

1] If the first component begins with a vowel, the infix -m is added to the second component: *un-mun, az-maz, ot-mot, alt-malt, üst-müst-ust-must, uşaq-muşaq-ushaq-muşaq, odun-modun, adam-madam, ilan-milan, oyun-moyun* etc.

2] If the first component begins with a consonant, in the second component, that consonant is replaced by the infix -m; *daş-maş-stone, çit-mit-cloth, yağ-mağ-oil, köç-möç-movement, kənd-mənd-village, qurd-murd-wolf, keçə-meçə-carpet, qarı-marı-granny, qoyun-moyun-sheep, keçi-meçi-goat, yaş-maş-wet, köz-möz-embers, naxoş-maxoş-illness* etc.

We meet another form of this model in the dialects of Nakhchivan Autonomous Republic. Let's say that the first component of a double word begins with a vowel sound, and -m is added to the second component. This can overlap with the asemantic component in separate double words, that is, the same morpho-logical variant appears in different double words. For example: *z-maz, aş-maş*, etc. It is observed that the lexical-semantic and morphonological way in the formation of these double words in auxiliary words has existed in the Azerbaijani language since ancient times.

Compared to the *çör-çöp* written literature, which is often observed in the dialects and accents of Nakhchivan, double words are used more in folk literature and in lively spoken language. This is not without reason. Because the history of the ancient Turkic peoples is closely related to their past. Let's pay attention to the story about Habibi that we come across in textbooks: "*Sultan Yagub of Aggoyunlu went hunting in Shirvan. He fell away from his army near the village of present-day Ujar Barguşat. He wants to know where he is, who is the master of the village. He sends one of his assistants to get the necessary information from the boy grazing the lamb on the hillside. Then there is a dialogue between them:*

- *What are doing here?*
- *I am gathering çör-çöp [rubbish].*
- *What is çör and çöp?*

- *Çör those which are standing, çöp those which are broken and fall to the ground*” [The history of Azerbaijan literature, 2011, p. 231]. We would like to draw attention to the double words. In the dialects and accents of Nakhchivan, straw is used in two senses. Any twigs or pieces of wood in the fineness of thatch, or small things thrown away because they are worthless, are sometimes called rubbish.

Let's pay attention to another example of a double word found in the dialects and accents of Nakhchivan: for example, *sülük-qılıq-view*. “*In order to show a person how to be friendly with others and establish close communication, they say, ‘let your sülük-qılıq [view] be good,’ to realize your goal, speak to him with a gesture, that is, with pleasant words*” [Aliyev, 2016, p. 13]. This word is also found in M. Kashgari's "Divanu-luğat-it türk" century: “*qılıq hal və tavirlar. Halka tavirlar biçimi*” [“Disguised cases and mannerisms. The form of people behave”]. The use of many common Turkic words used by Turkic peoples in the 11th century and earlier, collected by M. Kashgari in his work "Divanü-lüğat-it türk", and the existence of a number of ancient Turkish words that have fallen out of use in the literary language even now in the living spoken language in Nakhchivan, is the ancient language of this land. and it is an undeniable proof that it is an eternal Turkish land [Aliyev, 2016, p. 13].

Let's pay attention to another linguistic fact found in the dialects and dialects of Nakhchivan: for example, *əkə-ükə*. When old people are amazed at the mind and way of thinking of a baby, a small child, they say to him, “*Elə bil əkə-bükə [və ya əkə-ükə] adamdır*” [“He likes an old man.”] When we examine the etymology of this word, we see that *əkə-ükə* means elder brother in Uzbek language [Karşılaştırmalı Türk lehçeleri sözlüyü, 1991, p. 71], and *üke* means elder in Uighur Turkish [Karşılaştırmalı Türk lehçeleri sözlüyü, 1991, p. 203]. Therefore, to this day, in the dialects and accents of Nakhchivan, among the people, the expression of this word is used for the purpose of analogy, preserving the lexical-semantic and phonetic form of the same Turkic peoples.

Among the conditions required for the formation of some double words found in Nakhchivan dialects and accents, the semantic criterion plays a decisive role. The

semantic criterion refers to the mutual meaning relations between the components. The semantic analysis of the constituent elements of double words shows that the combination of components into a single complex is not accidental, but conditioned in terms of meaning. Components combine with each other to express a certain common meaning. In this regard, M. Adilov writes: "*Semantically, the combination of the components of double words into a single composition is not accidental, but is a special word correction method subject to certain laws*" [Adilov, 1958, p. 154]. The double words observed in the dialects and accents of Nakhchiva can be divided into 3 groups of meanings according to the mutual relationship of the constituent parts: 1] double words made up of synonyms; 2] double words whose components are in an antonym relationship; 3] double words formed from words with a common motif.

Let's pay attention to the double words formed from synonyms in the dialects and accents of Nakhchivan. Combining two words with the same or similar meaning into a single complex can be considered the most common way of forming double words. Synonymous combinations, like other types of double words, are an ancient phenomenon in genesis. Two groups of double words consisting of synonyms observed in the dialects and accents of Nakhchivan can be distinguished:

a] double synonyms, both components of which have an independent meaning; For example, *qüssə-qubar-sarrow*, *ev-eşik-house*, *kənd-kəsək-village*, *xalça-palaz-carpet*, *çöl-biyaban-desert*, *dilli-dilavər-voluble*, *qada-bəla-disaster* etc. a chain of closely related words is formed in this row.

b] double words, the meaning of one of whose components is not understood and cannot be used separately. For example, *dərd-sər-sarrow*, *ax-vay- ah-wow*, *ah-tuğ- ah-tuğ* etc. similar words are combined and act as components of double words. "Synonyms are words with different forms that differ from each other in terms of meaning and emotional-stylistic characteristics. Unlike doublets, "*the concept of equivocality is alien to the nature of synonyms*" [Hasanov, 1988, p. 75]. Therefore, we cannot talk about the absolute equality of meaning between the components of combinations made up of double synonyms. The synonymy of the components is

basically determined based on the closest meaning of each of them in this or that pair of words.

In the language, when taken separately, double words formed by words that are far from each other in the synonymous line or are not included in the same line at all are also referred to as double synonyms; for example, *allı-güllü-colurful*, *ev-eşik-house*, *həyət-baca-yard*, *zurna-qaval- trumpet-drum*, *at-dəvə-horse-camel*, *qız-gəlin-girl-bride*, *baş-göz-head-eye*, *qılınc-qəmər-sword-nife*, *qab-qacaq-dishes*, *qab-qasıq-tableware*, *qənd-çay-suger-tea*, *sel-su-flood*, *toz-torpaq-powder*, *dağ-daş-mountainous place* etc. Sometimes the similarity in the external appearance of events and things is not the semantic compatibility of the components as an organizing factor in the formation of a double word. In this regard, *kir-pas-dust*, *his-pas-rust*, *toz-duman-powder*, *boz-bulanıq-turbid*, *qar-yağış-snow-rain* etc. let's pay attention to the double words. The second element in the first combination, rather than the expression of the concept of - *çirk* [rust], serves to give the same meaning as the first component - the semantics of dirt. Likewise, the first component in the *boz-bulanıq* [turbid] couplet expresses quality rather than color. S. Jafarov considered examples of this type of double words [*ürək-dirək-cheer up*, *izi-tozu-trace*, *daş-qaş-jewel*] to be "a combination of words that are figuratively synonymous" [Jafarov, 1960, p. 153]. In our opinion, it is more appropriate to consider these types of units under the heading "double words formed on the basis of a common motif". The term "common motif" is broader and includes all combinations with this content, since a common motif is required for the second component to be figuratively synonymous with the first component.

Another type of double words is formed by the combination of words with the same root. In double words of this type, the first component also acts as the lexical base of the second component. For example, *gül-gülüstan*, *dar-darısqal-narrow*, *dar-dartış-tightened*, *dar-düdüh-tightened*, *düz-düzən-plain*, *toz-tozanaq-dust*, *bağ-bağça-garden*, *bağ-bağat-orchard*, *göy-göyərtil-green*, *iç-içalatinternal organs*, *dil-dilçək-language* etc.. "Due to the fact that the same lexical unit functions as an independent word in the first component, and as a root morpheme in the second component, in

some studies such double words were mistakenly attributed to repetitions” [Verdiyeva, Aghayeva, Adilov, 1979, p. 78]. For us, this opinion cannot be considered true at all, because, as can be seen from the examples, the components do not simply repeat each other, the root that acted as a simple word in the first component becomes a new lexical unit after receiving a word-correcting suffix in the second component. It is known that “*in most cases, a modified word does not completely depart from the semantics of the main word from which it is derived, as a new vocabulary unit, it is formed based on one of the signs of the concept expressed by the root word and expresses it prominently and acts at the level of an independent word*” [Mammadov, 1988, p. 82]. Therefore, it may not be a matter of repetition of the same word, but a combination of synonyms with the same root. Indeed, the linguistic facts that we cited above as an example cannot be considered in any way repeated, because the semantic and structural difference between the components is obvious.

Double words formed from antonyms are also found in the dialects and accents of Nakhchivan: Combining words with opposite meanings is one of the ways of forming double words. This method is widespread in all Turkic languages and is also reflected in ancient Turkish written monuments. In the language of the "Kitabi-Dada Gorgud" monument, you can also find antonymous double words: *Irağından yaqınından gəlmişdilər* ["Kitabi-Dada Gorgud", 1988, p. 93]; *Əvvəl-axır uzun yaşın ucı ölüm!* [*They came far from and nearby* ["Kitabi-Dada Gorgud", 1988, p. 93]; *Long life is the end of death!*] ["Kitabi-Dada Gorgud", 1988, p. 115]. In double antonyms, the components are related to quality, quantity, volume and size, sign, condition, color, age, movement, etc. although it expresses the opposite, the main meaning is determined in the context of the sentence. *şit-şor- shit-shor, götür-qoy-take-put, gir-çix-enter-exit, get-gəl-go-come, üz-astar-face-lining, əl-ayaq-hand-foot etc.* In general, there is a special tendency to figurativeness and idiomaticity in the meaning of double antonyms, which are formed by the combination of words with opposite meanings found in Nakhchivan dialects and accents. For example, the real nominative meaning of the double word "sit-and-stand" has evolved into a figurative

idiomatic meaning. This double word generally expresses the semantics of "behaving". When used in the form of "*sitting and standing*", this double word has a completely different meaning and has the content of "*to be friend*"; Or the meaning of the components of the double word "*go-come*" carries the semantics of "*establishing a relationship*". "*to overturn*" means *to destroy*, "*to go up and down*" *to spread*, "*late-early*" *in the near future*, "*to take and put*" means *to think*. The number of such examples can be increased: *irili-xırdalıbig-small*, *ağlı-qaralı-white-black*, *böyükülü-kiçiklilarge-little*, *məmə yeyəndən-pəpə yeyənə-all of them*, *var-yoxum-*, *gəcəm-gündüzüm-my night and day*, *xeyirim-şərim-my profit and evil*, *yaxşı-yaman-good-bad* etc. Double antonyms usually arise from absolute antonyms. As A. Demirchizade noted: "*Absolute antonyms are also favorable for antonym pairing and antonym complexity; because it is impossible to create an antonym double and antonym complex from many relative antonyms; e.g.: there is a beginning-end pairing, but there is no beginning-after pairing; whereas in the sentence "I said first, then you" the word "before" and "after" are used as antonyms*" [Demirchizade, 1962, p. 137].

In the dialects and accents of Nakhchivan, in lively folk expressions, there are double words formed from words with a common motive. Common signs play a role in the creation of such words. These concepts act as a semantic basis for the emergence of the third type of double words. In the literature of linguistics, double words created with a "common motif" are under different headings - "combination of words that are correlative in meaning", "double words whose components express a certain group of objects, events and processes", "combination of words that are not synonymous and antonymous to each other" formed double words' and so on. has been presented.

The fact that the concepts of the same gender have a common motive prepares the semantic ground for the formation of double words. For example, the double word "*izi-tozu qalmamaq*" ["lost the trace"], which is a part of the stable combination "to leave no trace", was formed precisely on the basis of a common motive - a sign left behind by a person who ran away, disappeared or a thing that disappeared.

In the dialects and accents of Nakhchivan, a large number of double words based on a common motif have a figurative meaning and act as a component of phraseological combinations; for example, *ürək-dirək vermək-toheraten*, *göz-qulaq olmaq-to look after*, *əl-ayaq etmək-to do one`s best*, *baş-beynini aparmaq-to fed up*, *dağa-daşa düşmək-to suffer*, *göz-qaş oynatmaq-to winkle*, *əldən-dildən düşmək-to be cripted by old age or illness*, *dilə-dişə salmaq-to become to the subject of scandal* etc. So, the third type of double words consists of words that are different in their individual meanings, but have a common motive for both.

In conclusion, let us note that the lexical-semantic principle plays a major role in the formation of double words in the dialects and accents of Nakhchivan. Components are expressed either by synonyms, antonyms, or words with a common motif. This distinguishes double words from other units of similar construction - that is, compound words, because such thematic commonality between the constituent parts is not considered necessary for the organization of compound words. On the other hand, based on the lexical-semantic principle and its specific forms of manifestation, it is possible to clarify the semantics of double words whose meaning is not understood in the modern language.

4.1.3. The word creation in Nakhchivan dialects and accents with the way of engraft

The language is the most important national value of the nation and an important attribute that ensures its nationality. Because it is our language that connects our national existence to cultural foundations. This language is one of the main factors determining the approval of our nation and national self-awareness. When talking about our national and spiritual wealth, our spirituality, our mother tongue comes to mind first. In this sense, the attitude of our national leader Heydar Aliyev to a very necessary and urgent issue related to our language, the importance of dialects and dialects defines a very important task for all of us. The great protector of our mother tongue said: *"...The main reason why the dialects and dialects of the Azerbaijani language are so colorful that they reflect almost all the linguistic characteristics of the Turkic peoples spread over the vast Eurasian space is the presence of ethnically similar ethnic Turkish ethnic groups in these lands since ancient times. Early examples of oral literature - epics, tales, bayatis, lullabies, etc. created the necessity for the early formation and evolution of the oral literary language of Azerbaijan"* [<https://az.wikisource.org/>. *Azərbaycan respublikasının prezidenti*]. In this sense, the study of dialects provides rich material for the study of actual problems related to the history of language, modern language, as well as the history, ethnography, toponyms of the people. Dialects play an important role in the study of language history as well as written monuments. Even traces of ancient features, which are sometimes not observed in written monuments, are preserved in folk dialects. The creation of words in the dialects and idioms of Nakhchivan is interesting as an interesting linguistic fact. Professor Salim Jafarov groups the new lexical units formed on the basis of the word creation of the Azerbaijani language and this process, according to its own internal development laws, as following: 1. The process of lexical formation of words; 2. The process of morphological formation of

words; 3. Syntactic formation process of words. Later, the author noted that “*Our language has various forms of inoculation in the process of lexical formation, which have been continuing since ancient times*” [Jafarov, 1960, p. 44]. Thus, it can be considered the inoculation to change the meaning of words that are synonymous or have the same meaning in the dialects and accents of the Azerbaijani language. At this time, semantic integration takes place, even if one of the two words with the same meaning or synonyms used together is understood today, the other becomes obsolete in meaning and is not used separately in that sense. The unknown is understood on the basis of the known. In fact, such words may have had the same meaning in the languages of different tribes and tribes. Because Turkic-speaking ethnos who have settled in Azerbaijan at different times have left their mark on the lexicon of our dialects. Therefore, the idea that “the stamp of history is put on words, history lives in them” is acceptable. Since ancient times, the vocabulary of the Azerbaijani language has been conditioned by the correspondence of the languages of different tribes and tribes. Professor Elbrus Azizov writes: “*It is very difficult to imagine that a language, even in its most ancient state, has not been influenced by another language*” [Azizov, 1999, p. 172]. Therefore, two words with the same and similar meaning used in pairs are lexical units of related tribal languages, and can be words of separate languages as well. Speaking about such words, M. Islamov notes that “... a number of other archaic or borrowed words that cannot be used independently in the modern language continue to live on the second side of their synonyms: *nəsil-soy-generation, səs-un-voice, söz-sov-word, uzundiraz-high, bozqır-field, çayrud-chayrud [place name], qabqacaq-dishes, qarınqarta-stomach, tay-tuş-friend*” etc. [Islamov, 1988, 99]. Such co-used lexemes differ from complex words to simple words in structure. When complex words are simplified, sound changes occur in one or both components due to various phonetic phenomena, the form and meaning of the previous words are partially lost, and if the connected words are semantically unrelated, the words involved in the simplification become either the same or synonymous in meaning, the phonetic composition is basically stable remains, a change occurs in the semantics of the parties, a word moves away from its

previous meaning. It is used alongside the second word and the two together convey additional shades of meaning. The words that used to have the same or synonymous meaning in the languages of different tribes undergo a process of change to one word after the tribes unite. There are three forms of such harassment; a] Ancient synonyms, sometimes formed by phono-semantic obsolescence of one of the words with the same meaning; b] inoculation of Azerbaijani language words and borrowings; c] inoculation of words with the opposite meaning.

The words formed by the semantic obsolescence of one of the ancient synonymous words. The words used in this way were either synonymous or had the same meaning in ancient times. After a certain period of time has passed since the double use of those two words, one of them ceases to function independently, takes refuge in the accompanying word, and the accompanying word also conveys this obsolete meaning. In this respect, those words can be divided into two groups: 1. Words used in the literary language, 2. Words that are literary language on the one part, and dialect words on the other. Literary words are used in double terms, the meaning of one of the sides is not understood separately. The *biliş* part of the word *tanış-biliş-acquaintance, familiar* which are often meet in the dialects and accents of Nakhchivan isn't used separately. In ancient Turkish monuments, *biliş/bilis* means familiar. This is also the case in "Kitabi-Dada Gorgud" sagas. In Mahmud Kashgari's Divan, knowledge is given in the sense of "familiar, knower, connoisseur": *Ol mənim birlə bilişdi* [He familiarized with me]. In I.Nasimi [Kimsə gümanı zənn ilə olmadı həqiqilə biliş - No one tried to learn the truth], in S.I.Khatai [Dərs indi fəğanə, dadə döndi; Biliş qamu mənə yadə döndü-The lesson has now turned to scream, suffer; Familiar turned to stranger for me] the word *biliş* is used in the meaning of "acquaintance, familiar, friend". According to them, the words familiarity can be considered as a combination of words with synonymous meaning. Such words are called double words in traditional linguistics.

Today, the second part of the word "Toy-düyün" means "wedding" in Azerbaijani language. In fact, in ancient times, a wedding meant a "party, eating and drinking party", and a *duyun* meant a "wedding". The word wedding means "party,

eating and drinking" in "Kitabi-Dade Gorgud epos": "*Ozan aydır: Qarılar dörd dürlüdür: birisi solduran soydur, birisi tolduran toydur, birisi evin tayağıdır. Birisi necə söylərsən bayağıdır -Ozan said: There are four types of wives: one is a family that fades, one is a wedding that fills up, and one is a pillar of the house. No matter how you say it, someone is trivial*" ["Kitabi-Dada Gorgud", 1988, p. 28]. "Ulu toy elə, hacət dilə -Make a wedding party and prayer to God". Taş oğuz bəklərinə ağırlıq edib toyladı-He guested the Oghuz beys". Maybe the word "doymaq-be satisfied" exist in literary language is formed from the word "toy". We see this in one example from that epos: "Dolumından aqarsa baba görkli, Ağ sudun toya əmizdirsə ona görkli". In other words, it is good if the mother breastfeeds her baby until she is satisfied with her white milk. In "Kitabi-Dada Gorgud" eposes the words "toy-düyün –wedding" are also used in double terms: Yedi gün, yedi gecə toy-düğün edib yemə-icmə oldı- For seven days and seven nights there was wedding, feasting and eating and drinking. The word "Düyün" was used as the equivalent of modern "wedding". The word "Düyün" used in the meaning of "wedding" in "Kitabi Dada Gorgud eposes": "Yalincıq qızı alır oldu, kiçik düyünü elədi, ulu düyünə vədə qoydu- Yalinchig get the girl made a little wedding and promised for a large one". In the 13th century monument "Dastani Ahmed Harami", the word "düyün" is used as the meaning of wedding. Dügün eylədi, kəbin etdi, aldı, Əcəb budur anı həm bəkr buldı- He made a wedding and married.

Dəlmədeşik / [Ad.]-Holey. Derdeşik//dırdeşikdeşik-deşik, çoxdeşikli-more holey. The root of these words is dir//dər//dəl and the changing of r-l is normal at the end of the word. The same time the worddeş is the same meaning with them. [For us in every where in ancient time the root of the word was dı//de- Z.I.]. In all cases, the root meaning is the same. So, in fact, the words "dirdeşik" and "delmadeshik" are a combination of two words with the same meaning, and they have been double-worked and have acquired an additional meaning.

Pay-puruş, paypulüş-the things which are taken as share [pay-puruşdu gələn qonağı yaxşı qarşılallar- It is necessary to meet the guest well who came with more share]. The word ulush with a phonetic variant close to the word purush, which is not

used separately today. According to S.Y.Malov, in the ancient Turkish written monuments, "Gutagu bilig" was used in the same sense as share. In that source, researchers have expressed their opinion about this word. Let's also say that the word ulush means to work in the sense of yukha with halwa in between [in lieu of mourning, they gave everyone a ulush of halwa]. The word ulush is used in the Kumyk language to mean "share", "to share", "to divide", "to divide" in the form of "to divide", "to share" and "to share" in the language of G. Burhanaddin, and as a syncretic word in the Karakalpak language. In Eastern Absheron dialects, paypurush//paypulush is a phonetically compressed form – share, gift. So, the words pay-purush, share, share-share are a combination of words that previously had the same meaning, semantically they mean share as share.

Söz-sov, söz-sav, söz-soy söz söhbət-word, talk [Sözün savın yoxdu ki- You don't have anything to say]. In ancient Turkish monuments, the word sab/sav is meaningful. Each of these words used to be independent and had synonymous meanings. The word Sav is mentioned in Mahmud Kashgari's Divan, "proverb, story, treatise", and savci means "messenger" in "Qutatgu Biliq". In the current Chuvash language, savak means a word. In the western dialects of the Turkish language, this concept is expressed by the word söv// sök, söy. We read in "Kitabi Dada Gorgud epos": "Anası bir soy dəxi söylədi, aydır-His mothe said a word and ordered". In some sources it is noted that the people use that word as söy-sov. The words söyləmək-to say, söyüş-swear which exist in our literary has relation with sav// sov// söy. The couplet from the 12s century monument "Gisseyi -Yusif" poem "Söylər nersən sözləməkə sözün yaxşı-If you say, your words are good" also increases this belief. Prof. A.M. Demirchizade's opinion about that word is clear. Among the people, "Sözün-savın yoxdu ki-You don't have anything to say". Expressions such as "sozden-sovdan ne var" also mean that "sozden-sovdan" are synonyms, one of them is outdated and worn out. These lexical units were previously phonetic and semantic derivatives from the roots sö//sa//so.

The words "Subay-salix ailəsiz- single, unmarried" and "Salax//salix" have synonymous meanings, the meaning of the second part is outdated and the two words are confused.

Uzundırız – uzunhoqqar – the things stacked lengthwise as well as high, Uzunşüllə// uzunşülləx [past] long and tall, narrow-topped hat, etc. In Western dialects hoggar is used as: 1- "tall man". 2-lexemes "bird with long legs, neck and beak" [Su qıraxlarında olur hoqqar-Hoggar is found in water banks], uzunhoggar "tall man" [Saf// lap uzun adama uzunhoqqar adam diyərik-We call a tall person as uzunhoggar]. The words hoqqar, şüllə//şülləx are not exist in literary language. We can think that they also used as tall in previous time. Upon careful examination, it becomes clear that the words hoqqar, şülləx// şüllə had the meaning indicated by the word tall, and one of the words with parallel meanings later became outdated in meaning and came down to our times by being paired with its synonym. In some accents we meet the word hoqqargərdan [tall body]. The word Şülləx//şüllə is also exist in our accents. Its phonetic variants are exist as süləcə//sülləcə. Şullay is used in the meaning of "tall hat with a truncated cone shape" [Abzar puts a Şullay on his head and warms himself so that he looks like a sheep]. Here it is possible to replace s-ş in the words şüllə//şullax, şullay//suləcə// sulləcə. In fact, the root sul// şul//şül is a derived form. Finally, the semantics of the words hoqqar, şullay//şülləx// şüllə, süləcə//sülləcə also show the concept of length, and it becomes clear that the words uzunhoqqar, uzunşüllə// uzunşüləxare a contraction of words with inonymous meaning.

The three words in the expressions Səsə-küyə [salmaq]-to make a noise, səsin-bəsin gəlmir-you are calm are actually used in the sense of sound. [Gör nə cürə ünnüyür//ünnəyir-Lokk how he screams]. The word The word “Ün” means voice in ancient Turkish monuments, in Mahmud Kashgari's Divan too. In many Turkic languages, in Bashkir, Uzbek and Turkmen languages, ün is used in the sense of voice.

In the epos "Kitabi-Dada Gorgud" [Ünüm inlən bəylər, sözüüm dinlən bəylər-Gentlemen who groan, gentlemen who listen to my word], Ali's poem "Gisseyi-

Yusif" [Anasının qəbrindən bir ün, Ya Yusifin nətə böylə aldı?-Did Yusif get a voice from his mother's grave?], in the works of M. Fuzuli [Əfqanı edib cərəs ünün pəst, Eşqi meyi etdi naqəni məst], in S. I. Khatai's "Dehname" [Quşbeççələri üni yuvadən, Məktəb ünü gəlir həvadən-Birds come from a nest, School fame comes from the air], in M.P.Vagif's couplets [Yanarsan, təpədən çıxar tütünün, Tutuşar boğazın kəsilər ünün-You are burning, your tobacco comes out of the hill, the sound of the throat is cut] is used in the sense of voice. Even now, in most dialects and accents, it is used in the sense of voice:-gecə-gündüz ünüm göyə qalxır - My voice rises to the sky day and night.

The word "ün" has been mentioned in the literature of linguistics. Prof. A.Demirchizade divides our voices into two parts according to the degree of tension, shaping, convergence of the vocal cords; When the vocal cords are tensed, the sounds produced when they pass through the narrow vocal tract are vowels [this includes vowels and voiced consonants], and the sounds produced when the vocal cords are not tensed and not shaped are consonant sounds [this includes deaf consonants]. As a result, it can be said that fame and sound were words with the same meaning, of which the sound form was actively developed, fame became relatively obsolete and limited its functionality. However, both of them are processed due to their semantic connection.

Yan-yörə "ətraf, həndəvər"-the side, surroundings. In fact, just as a side is a side, the word "yörə " also had the meaning of "side" or "part". This word, which was in the form of yor in ancient times, was recorded in the Divan of Kashgar as yörə//yürə//yerə and the meaning corresponds to the word "surroundings, circle", even in this source it is interpreted that the word "yor" is used in Oghuz meaning "surroundings, circle". In the language of Sh. I. Khataini, the form that is used in separation [he has had enough with every thought, with every sorrow; he tears surroundings the orchard] is used in common speech in the form of yan-yörə-side, surroundings with the word yan-side. The word yanpörtü [çəpinə-sideways, əyri-crooked] also corresponds to this model. Parts of the word yanpörtü are the similar meaning words.

Yetim-yesir ata-anasız uşaq-an orphaned child without parents. These words are synonymous. An orphan without a mother [I wanted to keep the orphan, but his grandmother did not agree], and yesir is said to be left without a father. In some dialects, the word saqir is used in this meaning. Sağır means orphan in the Kokand dialect of the Uzbek language. Ələmyesir, sağıryesir, əsir-yesir expressions are also active.

İlan-çayan [Snake - Scorpion]; The word chayan is a scorpion that stings like a snake. Sometimes in ancient sources, yılan-snake and çayan-scorpion are treated as synonyms. Then these words should be ignored.

4.1.4. The influence of hybrid words on the derivative process in the dialects and accents of Nakhchivan

The creation of words in the dialects and accents of Nakhchivan is remarkable as an interesting linguistic fact. In this regard, professor Salim Jafarov writes: “*Our language has various forms of lexicalization in the process of word creation with lexical ways that have been going on since ancient times*” [Jafarov, 1960, p. 44]. Thus, it can be considered a slur to change the meaning of words that are synonymous or have the same meaning in the dialects and accents of the Azerbaijani language. At this time, semantic integration takes place, even if one of the two words with the same meaning or synonyms used together is understood today, the other becomes obsolete in meaning and is not used separately in that sense. Therefore, two words with the same and similar meaning used in pairs are lexical units of related tribal languages, and can be words of separate languages as well. Speaking about such words, M. Islamov notes that “... *a number of archaic or borrowed words that cannot be used independently in the modern language continue to live on the second side of their synonyms: nəsil-soy-tribe, səs-un-voice, söz-sov-word, uzundiraz-high, bozqır-field, çayrud [place name], qabqacaq-dishes, qarınqarta-stomach, tay-tuş-friend*” [Hajiyev, 1990, p. 99].

In the dialects and accents of Nakhchivan, there are the following forms of hybrid word creation: One of the forms of word association is the merging of two words that are close and sometimes have the same meaning to form a new hybrid word.

In this direction, the use of borrowings [mainly Arabic and Persian words] with Azerbaijani words is also noteworthy. As T.M. Ahmadov wrote, “*a certain part of borrowed words participates in the word creation of our language, in the creation of hybrid words*” [Ahmadov, 2001, p. 38]. Originally, the words belonging to the Arabic and Persian languages make up a certain part of the vocabulary of the Azerbaijani language. Most of these words have adapted to the internal laws of the

Azerbaijani language, which have changed phonetically, semantically, and sometimes both ways. This type of bullying is one of those forms. Words with the same or synonymous meaning from different origins are combined and convey additional meanings in addition to their separate meanings.

Words with the same and close meaning belonging to the Azerbaijani language on the one hand, and to another language on the other hand, the words with the same and close meaning that they express individually, unlike the meanings they express individually, both together convey additional shades of meaning, and many of them are understood as one word. Let's pay attention to the hybrid words that were created due to borrowings from some words in the dialects and accents of Nakhchivan:

Yelmar//yeremal//yeleamar the name of snake. The first part of the word is ilan-snake. The word yıl-an//yel [due to l-r compatibility, sometimes falls into the form of earth] is derived from the Persian word mar "snake". In fact, the ilan-ilan [snake-snake] model is combined and acquires a new meaning and means a type of snake.

The word pul-para also expresses an additional meaning by combining the lexemes pul-para [actually money-money] and double processing. In our opinion, the word qəpik-quruş-"penny" was also formed in this way.

Çölbiyaban çöl, düz- desert, field, plain [A bala, çölübiyabanda qalmamısan ki-Baby, aren't you left in desert]. On closer inspection, it becomes clear that the words çöl və yaban//biyaban desert and wilderness have the same meaning in isolation. The word çöl-field is clear. In Persian the word yaban-field and biyaban-desert are also means desert, field. These words were also used as yazı-yaban. In the "Kitabi-Dada Gorgud" epic we read: "...ozan evin tayafı oldur ki, yazıdan-yabandan evə bir udlu qonaq gəlsə, ər adəm evdə olmasa, ol onu yedirər, içirər, ağırlar-Ozan the rule of house is that if a respected guest comes suddenly to home and the husband of the house isn't at home, the wife can feed the guest". In the dictionary of L. Budagov, biyaban "desert, field" is mentioned, and in the work of V.V. Radlov, the words "yaban-field" are mentioned. In the works of Sh.I. Khatai, the word yaban [You should not seek the truth in the desert, never; If you are wise, seek the truth in your heart] was used as "field, deserts, barren place". Today, the words yabanı bitki -wild

plant [wild, field plant] and foreigner [person, idea] in the literary language are related to that word due to their form and semantics. So, in ancient time yazı-field, yaban-desert. Later, çöl, biyaban-desert words became with the same meaning and different origins. Later, the word yazı “field” became outdated and obsolete, giving its place to its synonym word “çöl”-“desert” and was called çölübiyaban // çölübiyəban//çölbiyaban.

Lexical units such as iridraz, uzundraz, uzunlola are also synonyms. Together, they convey additional shades of meaning. Even the word "iridraz" is used in dialects. Uzundiraz - uzunhoggar, things stacked widely and high,

Making up words with both sides of the alphabet is also a form of word creation. In this case, borrowed words with the same and synonymous meaning are used side by side, creating an additional shade of meaning. That is, at this point, one of the separate meanings is sometimes not understood, both of them mean the same thing, sometimes one is used independently, the other is left out of use, and when they are said together, they create additional shades of meaning. For example: ayan-şayan//ayın-şayın “obvious, clear, obvious”. [Laf ayın-şayın danışix, nə olar olar-Let’s talk clearly. Quzuların ayın-şayın otlasın M.Şəhriyar-Let the lambs graze freely, M. Shahriyar]. A. Hasanov said that those words were historically formed from two words with the same and similar meaning.

Mizan-tərəzi-scale. In ancient times, each of the twelve parts into which the sun's circle was divided in the sky was considered a "constellation". According to M.Adilov, one of these constellations is the Libra constellation. In fact, the word tarezi is a combination of the Persian taraz and the suffix i-. The word mizan also means measure and weight and is synonymous with that word. So, two borrowed synonyms have an additional meaning in the Azerbaijani language.

Gidi dünya // gidi dünya – the running world are the same meaning words. Hey cruel world, cruel world. In fact, these are world words. However, words with the same meaning have acquired additional shades of meaning. The first party acts as the designation of the second.

Əvəzəbədəl-Substitution in the word "equal, same" [So, thus, all three of us became substitutes - A. Hagverdiyev] is the thing given or received against something, reciprocation, bədəl-substitution, taking the place of something, replacing it, 2 value, price etc. it is meaningful. By the way, let's note that the lexical unit of badal preserves its existence in Turkish language.

The word lütüryan "naked" [laf yayda da luturyan yassan so:ux - Even if you sleep naked in summer it will be cold for you] is a combination of two words. Üryan-lut means naked.

Professor Elbrus Azizov writes: *“It is very difficult to imagine that a language, even in its most ancient state, has not been influenced by another language”* [Azizov, 1999, p. 172]. The study of Azerbaijani dialects, including the dialects and accents of Nakhchivan, the development of word creation and hybrid words, provides rich material in terms of studying the mutual relations between Turkic languages, as well as writing comparative grammar, phonetics and lexicon of Turkic languages, preparing an etymological dictionary and determining a number of regularities of the language. The study of hybrid words used in the dialects and accents of Nakhchivan allows us to draw correct conclusions about the history of the Azerbaijani people and language. It is impossible to clarify the ancient basis of our literary language without conducting research in this direction.

4.1.5. Conversion in the dialects and accents of Nakhchivan and its place in word creation

Despite the creation of large-scale works in the field of lexis starting from the 50s of the 20s century, fundamental research works on word creation began in the 60s. In 1960, S. Jafarov's large-scale and influential monograph entitled “*Word creation in Azerbaijani language*” [Jafarov, 1960] is a very valuable document in terms of determining the history of the development of the Azerbaijani language, especially the evolutionary path of the vocabulary of our language, following the process of word creation in full sequence, and explaining the ways of word creation. is a work. After that, a large number of research works dedicated to word creation in the Azerbaijani language appeared, and these works are still ongoing. The enrichment of the vocabulary of the Azerbaijani language and the process of word creation have been studied in different directions. In some works, the enrichment of the language was studied in its entire sphere in the general aspect, and in the second group of works, word creation was studied on the basis of various methods. Word creation is not only in the theoretical aspect, but also related to specific areas, including relevant parts of speech, suffix morphemes, as well as research material in a specific time frame. But let's admit that any conversion event in dialects and dialects has not been an independent research object and material of word creation. I.F.Sokolov shows that although there are rich and varied studies on the morphological structure of the word and word creation, naturally, there are many unsolved issues in this field [Jafarov, 1974, p. 43]. It is known that not all lexical units have the same attitude to word creation. The participation of any word in word creation and its role in social life is very much related to thinking.

Agamusa Akhundov writes that word creation has a special place within the branches of linguistics or language levels: “... *while language levels have their own special unit, word creation does not have its own special units. In this respect, it is considered one of the basic language levels*” [Akhundov, 2006, p. 159]. Vocabulary

is a branch of linguistics that deals with the creation of new words. There are the following methods of word creation:

1. Word creation by adding various suffixes to the root of the word.
2. Word creation by adding a word to the root of the word.
3. Word creation by moving from one part of speech to another part of speech.
4. Word creation by giving a new meaning to the word.

The first of these is called word creation by morphological method in the linguistics literature. Since suffixes are different in different languages, there are different types of this method: a) word creation with a prefix [prefix]; b) creation of words with the final suffix [postifixal]; c) infixal word creation. Sometimes a word can be formed as a result of the joint participation of different suffixes. Such word creation usually belongs to felective languages. Words formed by adding a suffix to the root are called derivative words.

The second method of word creation, so word creation by adding a word to the root of the word, is more commonly called word creation by syntactic means in the linguistic tradition. There are two types of the word creation by syntactic way according to the number of words: a) word creation with the combination of two words [qilquyruq-qilquyruq [a bird name], çaydəsmalı-tea towel , üzbəüz-face by face face, etc.]; word creation by combining three or more words [əlüzzyuyan-wash-stand, topaldıqaç-topaldigach [a name of a game], etc.]. Words created by syntactic method are called complex words according to their structure. Compound words appear in different forms in different languages.

The third type of word creation, such as, word creation by moving a word from one part of speech to another, is widespread in languages that do not have morphological signs of parts of speech, or rather, word-forming suffixes. This method of word creation is also called conversion. Academician Agamusa Akhundov writes about this language phenomenon: “*Conversion cannot be limited to a syntactic phenomenon such as the processing of parts of speech as different sentence members. This can be considered only one type of conversion, as some have shown, accidental conversion*” [Akhundov, 2006, p. 160]. Conversion is a method of changing the part-

of-speech paradigm on the basis of a word without the presence of a modifying suffix. Conversion, such as the event of speech parts passing to each other, is one of the processes that occurs in all languages of the world in accordance with the grammatical nature and syntactic structure of each language. The emergence of new parts of speech as a result of lexical-grammatical changes in the language is a historical event. The performance of conversion at the syntactic, semantic-syntactic, morphological-syntactic, semantic levels shows that it cannot be limited to the syntactic phenomenon of processing parts of speech as different sentence members. This is considered a type of conversion - accidental conversion. Although conversion is widespread in languages without morphological features of parts of speech, more precisely, without word-creation suffixes, it is also a linguistic phenomenon that is manifested historically and in the modern situation in Azerbaijani, which is one of the iltisq languages.

In Azerbaijani linguistics, F. Zeynalov, A. Akhundov, J. Jafarov, S. Abdullayev, and others created as a result of conversion nominalization [substantivization], adjective [adjectiveization], pronouncanality [adverbialization], verbization [verbalization], pronounicetion [pronominalization], numerality, conjunctinality [conjunctinalization] and its. in explaining the processes, morphological and syntactic phenomena were sometimes approached from separate positions. Conversion as a lexical-grammatical phenomenon, which is one of the methods of word-creating, has been little studied. However, extensive research has been conducted in linguistics on its separate types, especially on substantivization.

In the dialects and accents of Nakhchivan, it is necessary to include the phenomenon of conversion in the methods of word creation. The generation of conversion serves to create words in a semantic way. Words created through conversion observed in the dialects and accents of Nakhchivan manifest themselves at four levels: 1] syntactic; 2] morphological-syntactic; 3] semantic-syntactic; 4] semantic.

Syntactic conversion refers to all speech phenomena, it involves the processing of a word included in any part of speech in the place of another part of speech

without undergoing any image change. For example, in the sentences of "Kandarı əvərdə qoyanda soyux əvə dolurwhen the balcony of the house is opened the cold enters into the home" the adjective cold is used only in the noun position, isolated from the syntactic case. Let's pay attention to the examples: In the sentences of "Bu kənddən köç-Move from this village; Bu biş-düşdən dad -Taste from this meals" the nouns köç-move and dad-taste are verbalization by syntactic aspect. In the word-combinations as Daş küftə-stone kufte, taxta teşi-wood teshi the nouns has been adjectiveization: in the word-combination -sənnən savayı-except you the adjective savayı turned to postposition in syntactical environment.

In the dialects and accents of Nakhchivan, in the alive vernacular, we come across more than ten different models of syntactic conversion. This type is considered the first stage of conversion.

2] From a morphological-syntactic point of view, conversion means that a word belonging to any part of speech, when moving to another part of speech, also accepts suffixes of grammatical categories belonging to that part of speech. In other words, the converted word takes the suffixes of case, quantity, affiliation or reporting during substantivization, negation, type, time, image, person, etc. during verbalization. accepts suffixes. For example: Gözəllərin ağılı topuğunda olur-The mind of the beauties is in the ankle; hər qocaya ağsaqqal deməzlər-not every old man is called an elder; çoxuna qallağ eləyir-he makes fun of many; uzaqdan baxana döyüş asan gəlir-From a distance, the battle seems easy: Dərd əkirəm qəm biçərəm, acı əkirəm qəm yeyirəm-I sow trouble and reap sorrow, I sow bitterness and eat sorrow; Sənə uzun ma: yerlə sürünsün-To you long for me let him crawl on the ground: the words in upper sentences the words as gözəllər-beauties, gözələ-to beauty, çoxuna-to more, baxanlara-to lokker, acı-bitter, uzun-long have been substantiveized not only at the syntactic level, but also morphologically, by accepting plural, case, and attributive suffixes belonging to the noun. As it can be seen, the nouns taste and migration have been verbalized morphologically as well as syntactically, receiving person and tense suffixes, bitter adjective negation, tense and person suffixes, respectively, in the

process of verbalization. Compared to syntactic conversion, the conversion rate is higher here.

3] Semantic-syntactic conversion mostly refers to the events of substantivization and adjectivization. During the conversion at this level, the noun-adjective homonymous words are syntactically used instead of nouns or adjectives. For example, qoca- old man, dəmirçi- blacksmith, kəndli-peasant, etc. the words are like this; In the books dedicated to the morphology of the Azerbaijani language, words with the suffix -ç¹; -li⁴ are given both in the case of correcting nouns and correcting adjectives. Adjectives formed from verbs are closely involved in semantic-syntactic substantivization. -ma, -ma, -ici, -ici, -ucu, -ucu; -i, -i, -u, -ü suffixes formed from the verbs tutma- catching, yapma-making, süzmə-filtering, düyçü-sew, sancı-sting, diri-alive, ölü-dead etc. Adjectives like It is true that the mentioned words have semantically more noun properties.

Let's note that the degree of substantivization or adjectivization is higher than morphological-syntactic conversion.

4] Semantic conversion implies that a word entering a certain part of speech loses all semantic and grammatical connections with that part of speech and moves to a new part of speech. Therefore, semantic conversion is limited only to substantivization. In the dialects and accents of Nakhchivan, semantically, basically, adjectives and verbs become substantives. This special type of complex words observed in the dialects and accents of Nakhchivan includes the following thematic groups of lexical units:

a] examples of semantic substantivization of adjectives are anthroponyms: Imamvedi, Adishirin, Dilishirin, Adigozel, Gitztamam, Gizbas, Gizbasti, Gara, Gadim, Balaca, Balli, Gular, Goychek, etc.

b] examples of semantic substantiveization of verbs: Alverdi, Dilverdi, Pirverdi, Gulverdi, Hagverdi, Agamverdi, Allahverdi, Ojagverdi, Garyagdi, Gorkhmaz, Qizgayit, Gyzyeter, Unutmaz, Dinmez, Sonmez. Dayandur, Dursun, Yetar, etc.

The words which express the names of customs and ceremonies: khinayakhdi, uzgordu, yazachikhdi, ayagachdi, adeladi, akachachdi, adeladi, duvaggapa, parchabichdi//paltarkasdi.

The name of games: bayraqqachirma, qayishagirma, Khangoldi, dabanbasdi, qurshaqtutdu, dadam mana kor deyib, galib-gedani vur deyib, toqqadoydu, qalaqurdu, qachdi-tutdu, topaldiqach, papaqaldiqach. ojaq yandi, su qaynadi

Titles of the clothes: Hajigaytardi, Hajimenabakh, alishdim-yandim, bukechamandargalir, gonshubagrichatdasin, gendadur

The name of gun: dayandoldurum.

Conversion is closely related to two areas of language - grammar and lexica. This phenomenon, as you can see, is widespread and has rich grammatical and semantic features.

4.2. The word creation with semantical way by homonymization and synonymization in Nakhchivan dialects and accents

Historically, word creation in Nakhchivan dialects and accents has gone in several directions. One of such derivational processes is semantic word creation. Semantic word creation is by concretization, expansion, contraction, polysemy, homonymization, synonymization, antonymization, etc. is a connected process. Generality, homonymy, synonymy, antonymy, etc., which are characteristic features of words in the language. cases are also manifested in dialects.

Nakhchivan dialects and accent differ from the literary language due to their lexical-semantic features. This difference is more evident in homonyms and synonyms, which make up the main part of the lexical composition. In other words, homonymization and synonymization have a special position in semantic word creation. The uniqueness of the homonyms and synonyms found in the lexicon of the dialects and accents of Nakhchivan lies in the fact that they are fundamentally different from their variants in the literary language in terms of their meaning and form.

Homonymization. It is known that words that have the same sound composition but have different meanings are called homonyms. Homonyms exist in all languages as a historical category. The concept of homonymy also manifests itself in dialects. A dialect word becomes homonymous, creating homonymy by expressing a different meaning in different dialects and dialects. The fact that homonymous words have the same phonetic composition and convey close or completely different meanings does not create confusion when used in the common language. On the contrary, it adds nuance to the speaker's language.

In Nakhchivan dialects and accents, it is possible to observe homonymous lines with three and more than three members. It is possible to find such homonymous lines when we reconcile the facts related to different stages of development of our

language and different functional styles. So, one of the main tools in the creation of homonyms is phonetic change and mainly changes in the life of the people. Hasrat Hasanov groups the ways of formation of homonyms in three ways: “1. *Homonyms formed lexically*; 2. *Morphologically formed homonyms*; 3. *Syntactically formed homonyms*” [Dictionary of homonyms of the Azerbaijani language: 2007, p. 5].

“*Lexically formed homonyms are distinguished from morphologically and syntactically formed homonyms by their simplicity and historicity. The history of these homonyms is ancient. Words become homonymous even without any grammatical means of word formation, syntactic connection. This road is simple in form, but very complex in formation. It is difficult to determine when and how they all arose historically, and when the vocabulary changed. Now we see and use these words readily*” [Dictionary of homonyms of the Azerbaijani language: 2007, p. 12]. This phenomenon is also seen in other languages. We take into account the cases when the word belonging to the universal language has two or more meanings, one of which goes to the literary language, and the others have a dialect character.

Let's pay attention to the homonymous words we observe in Nakhchivan dialects and accents:

Madar. This word is used in different meanings in Nakhchivan dialects and accents, creating homonymy. One of the homonymous meanings is "*thrift*"; the second is "*supply, food*"; and the third is "*the only one*" [Behbudov: 2003, p. 135] and in the "Explanatory Dictionary of the Azerbaijani Language" the word *madar* means "*the most willing, the dearest*; it is given as "*help, hope* [about the child]" [Explanatory dictionary of the Azerbaijani language: III v., 2006, p. 277].

Yağır-yagir. The word *yagir*, which is explained in the explanatory dictionary as "*deep wound formed on the back bone, which heals late*" [explanatory dictionary of the Azerbaijani language: IV vol., 2006, p. 501], is explained in two ways in Nakhchivan dialects and accents. The first means "*wound*", as in the literary language, and the second means "*procrastinator, a person who takes a loan and does not want to pay it back*" [Dialectological dictionary of the Azerbaijani language: 2007, p. 536].

Xəfə-khafa. In the "Dialectological dictionary of the Azerbaijani language" in the Nakhchivan dialect, "a house with a lack of air and a dark house, etc. This homonymous word, used in the sense of Sharur, means "burku" in the Kangarli accents" [Dialectological dictionary of the Azerbaijani language: 2007, p. 218]. In the "Explanatory Dictionary of the Azerbaijani Language", along with the meanings of "hurricane, stuffiness, hot air", it also means "hidden, secluded place that no one can see" [Explanatory dictionary of the Azerbaijani Language: II v. 2006, p. 441].

Tutma. This lexeme is used in several meanings in Nakhchivan dialects and accents. 1. *qovunun bir növünə- to a type of melon*; 2. *ürəkkeçmə xəstəliyi // hədsiz əsəbləşmək- heart failure // to be extremely angry*; 3. *şorava, duza qoyulmuş bəzi tərəvəzlər- some vegetables put in brine, salt: körpə kal qarpız və ya qovun, xiyar, kələm , badımcan- a little dull watermelon or melon, cucumber, cabbage, eggplant etc.*

Tıncıxmax-tinjikhmakh. 1. *Çətinliklə nəfəs almaq, təngnəfəs olmaq, havası çatmamaq - Difficulty breathing, shortness of breath*; 2. *beziqmək, təngə gəlmək-to get bored, to fid up.*

Bəndəm-bandam. 1. *dərz və ya bafa bağlamaq üçün kökündən çıxarılmış sünbüllü küləşdən və ya uzun otdan düzəldilən bağ- a ball of grass made of uprooted spiked stubble or long grass to tie a joint or a fence.* 2. *meyvə saplağı- fruit stalk.*

Şor-shor –1. çox duzlu-more salty; 2. ağartı məhsulu –milk product.

Such words, which have the same phonetic composition and express different meanings, are found in different dialects of the language. The mentioned examples are used both within the same dialect and as inter-dialect homonyms.

Homonyms derived from polysemous words. A new word does not suddenly form from a polysemantic word. This derivative event occurs gradually. New words are formed as a result of the complete separation of additional meanings from the main meaning of that word. A word derived from a polysemous word differs from its derived word in terms of its lexical and grammatical meanings. Ambiguous words expand their semantics by losing the meaning connection between the base and its

derivatives: for example bic-bij- 1. ağacda əmələ gələn zoğlar-shoot, sprout; 2. Qeyri-qanuni dünyaya gələn uşaq-illegitimate, extramaterial child.

Homonyms created with morphological way. Morphological process is of great importance in Nakhchivan dialects and accents. The roots of the main parts of speech are fixed by adding various word-correcting suffixes: for example, ağartı-agarti- 1. Dairy product, 2. Anything whitish in appearance. Gira - 1. Fruit, melon; 2. It is also used in the sense of being dressed. Qimcanmag – 1. To be ashamed. 2. To move.

Homonyms created with syntactical way. In Nakhchivan dialects and accents, the homonyms formed with syntactical way mainly formed by the relation of approaching. For example: quşqonmaz-dropwort-plant; 2. prickly place; 3. Very high ground.

The homonyms created with phonetical way. Some of the homonyms found in Nakhchivan dialects and accents were formed as a result of phonetic derivation. In the root of the word, there is an increase in the sound, a drop in the sound, sometimes the displacement of the sounds, etc. homonymization occurs as a result. For example, buy, buy.

We have grouped the homonyms observed in the lexicon of Nakhchivan dialects and accents as shown above. As you can see, the main feature of words with the same spelling and pronunciation but different semantics is preserved in Nakhchivan dialects and accents. Homonymy manifests itself in different ways both between literary language and dialect words, in the lexicon of different dialects, as well as in the vocabulary of dialects and dialects of the same area.

Synonymization. Unlike homonyms, synonymous words have the same, close meaning and differ from each other in sound composition. The word synonym means "same name" in translation from Greek. Although they express the same meaning, having different phonetic composition, synonyms play a big role in enriching the vocabulary of the language. As a result of the fact that the vocabulary of the language is so rich with words with the same meaning, our speech can be richer, our thoughts can be clearer and more emotional. Synonyms exist as historical categories in all languages. Just as there is a concept of synonymy in the modern Azerbaijani

language, the dialect system of the Azerbaijani language also has this feature. Synonymization in the dialects and accents of Nakhchivan attracts attention with its interesting features. The synonyms collected from this area are different in spelling, close in meaning or the same, and differ from the literary language. According to the parts of speech they belong to, synonyms can be grouped as follows. Let's pay attention to some examples:

1. Synonyms consist of nouns: Ağıl – dəyə-Agil - daya. This word means "tövlə-stable" [Dialectological dictionary of the Azerbaijani language: 2007, p. 14]. The word daya has a different meaning in the "Explanatory dictionary of the Azerbaijani Language": "a little house made of crowbars and the like; It was explained as *alachik, qazma*" [Explanatory dictionary of the Azerbaijani language: I v., 2006, p. 607].

Mərə, şamata – yığnağ-Mera, shamata - yignag; çitmə // çirtmə-chitma // chitma phonetic variants are synonymous with the word chalma and mean headscarf. Qundax, bəbə, çağa, səbi – körpə uşaq-Gundakh, baba, chaga, sabi - baby child; vəm, çəm-vam, cham – means direction.

2. Synonyms consisting of adjectives: yüngülxasiyyətli – dəligimbir – dahdingil – dilbıç – diringiş-light-hearted - diligimbir - dahdingil - dilbiz - diringish; adamayovuşmaz – qılbız – birouz – qarayoşmağ – do:dağ – mızı; yekəpər – göhman – dazal – dərzəmbal – dəvədəlləy-adamayovushmaz - qilbiz - birouz - karayoshmag - do:dag - mizi; yekaper - gohman - dazal - darzambal - devadallay; Avazımax, ayazımax – vaxtı keçirmək-Avazimakh, ayazimakh - to pass the time

3. Synonyms consisting of adverbs: elcarı // elliy-eljari // elliy - completely;

4. Synonyms consisting of verbs: qımcanmağ - tərənmək-qimjanmag - to move; songulamak - to choose, sağmalsubay eləməy-samgalsubai elemay; bırınamax- yola verməmək-birinnamakh - to behave badly;

In conclusion, let's note that the richness of the national language and speech is determined by the richness of the homonymous, synonymous, and antonymous words used in it. The study of semantic homonymization and synonymization observed in

the dialects and accents of Nakhchivan is useful in terms of revealing the lexical-semantic features of a number of words in the literary language of Azerbaijan.

4.2.1. Nakhchivan the dialects of the roots of some of the homonymous ethnolinguist analysis of words

It is known that the structure of the word, to understand the nature and evolution of semantic need to watch it. The modern meaning of the ancient meaning of the word restoration is necessary for a complete analysis of adekvat. We think that a lot of the Turkic languages and dialects of ethno linguistic analysis of controversial issues brings updated. To be sure, are less influenced by other languages and dialects. The words and terms of language present in different stages of development to kept alive and reliable source of funds as dialect and vocabulary accents is speech. Taking this into account, the dialect-homonym is a word roots comparatively examining the historical aspects of the Turkic languages available for study [Turkish, ozbek, Khakasia, Turkmen, Uyghur yellow, Tatar, Bashkir, Uyghur, Chuvash, Garagalpag] beside, as well as possible medieval Bulgar-Khazars, Pechenegs, Oguz and Kipchak languages investigated in a variety of materials have been registered sources. As is known, the language and dialect, which is related to the Turkic languages as well as "noise" word ku \ - \ swan - \ survey - gu is expressed in the base of the stem. For example, "the Ninth New Collegiate Dictionary" in the noise, sound, scandal, in terms of wind, birds and animals vocabulary imitation of the sound them are fundamentally based on the root of the names mentioned above, noise, bluster, loud, noise-scandal, rumble, hound, kus-kus, kusuldemek, kusultu, wind, law-cob, rid, rid, rumbling, shouted, guppultu, gurlamaq, guruhagur, gumbuldamaq, frogs, and so on. Also note that many of the Turkic languages called on the organ of hearing. Ibn Mahmud Gashgarlı and observe the process Ibn Muhanna dictionaries. Let's compare it with the materials of the Turkic languages: kurqe [thunder], kunurt [guruldamaq] oyrot language. Linguistics is known from the literature, vocabulary imitation of the sound many languages, including Turkish languages, the word has played a major role in the development fund. For example, "etymological dictionary of Turkic

languages," says: "... all the verbs above is based on the ancient imitation of the sound leksem that he is the oldest of its economic activity is related to the level of importance of the Turkish lexicon. Attributes are the transition to the second degree of morphological forms the basis for the initial phase should be attributed to the presence of the Turkish language. A. Zayonckovski "ma, ba" mimem separated. Perhaps they mele [kind.] And Mele [Az.] Kept forms ... "The initial description of the above-mentioned reasons [lexical roots] fellərinin imitation of verbs - ir, ur, as well as the universal suffixes - la; sr. IR-to-man - manla, with the help comes. The case of stem-bases, of course, the language refers to the development of the initial layer. This is the opinion of the Azerbaijani language dialects and accents, as well as relatives of Turkic languages, and is supported by a written monument: bilbılı-baby calves [Az. Language. Kazakh c.]; Bilbil-duckling [Az. language. Borchali c.]; Bili-duckling [Az. language. Kurdemir c.]; monire-Place [Rubies]; moro [Kyrgyz.]; morə [Uighur]; Put the man in the past four years; mangradı-shouted [MK]. Thus, it becomes clear that the above-mentioned examples, took an active part of the Turkic languages and studied word vocabulary imitation of the sound \ qu - \ - \ ku - g \ - \ ka refer to the roots of the word. However, as is known from literature, ku \ - qu leksemi means water of the great Turkish language. English and Turkish languages related to us, we have obtained evidence confirms this opinion. Let's compare: Well, kuyu [we know the meaning] - Basically all Turkic languages; Guba [water Gulf] - Yakut language; Setup [ice scrap] - qaraqal. language; kuyulqaak [whirlpool]. karl Uzbek language. dial. ; qanturdu [off thirst] - M. Gashgarlı; Qanoy, qanov [small ditches] - En. language. Yerevan accent; crisp - [pregnant animals from the bosom of the liquid] - less. language. Yerevan accent; sheath [the small courtyard from the bottom of the ditch] - En. language. Yerevan, Gabriel, Ordubad accents; qaq [ponds] - M. Gashgarlı; kuy [wet ground] - Less. language. Şahbuz accent and so on. Regarding options lekseminin phonetic dialect of water K. Guliyeva \ - [ku; - g \ - ka root word marks a considerable amount of capital. The author believes that the leksem means water. Kuu's Tatar-Çalkan etnoniminin N.Baskakovun kiji are interested in etymology: "Calkanlar" Swan Tatars "the name of the Swan [Kuu]

received on behalf of the river - Swan River's [Kuu kiji]" [Баскаков, 1985, p. 9] By moving on, it should be noted that many of the Turkic languages bird - which means Swan. Given that the aquatic bird swan Swan - the logical meaning of water birds. Also note that Ibn-Muhanna dictionary kogu swan bird calls. In our opinion, the phonetic version of Kuu etnonimda retained initially. Ethnonyms linguistic analysis is very important because they kept their previous version of the language. Qu \ \ ku semantics to carry water to the root of the fact that more attention is drawn to a language. "Kum" word in the dictionary and many Turkic languages Mahmoud Qasqarlinin "coastal sand" means. The dictionary meaning of the word ibn-Muhannanin is celebrated - a wave of the sea. Xalac dialect of the language, the word "channel" means. In our opinion, this option initially. "The coastal sand" in the later option, ie the shore of sea wave produced by the substance, which means the water. Among the words listed above water, which means "-ka \ - qa" options available. As we know, the ancient Turkic language -Ka is pressed. This was the meaning of many words. This shows a clear difference in the names of the food itself. Let's compare: korot, kuruta drain [sour milk for the winter, frozen, dried yogurt, cheese] -Less. language. the western dialects, the Bashkir language. Tatar-calk. dial; Chuvash; toc. dial. Tuv. language; Uzbek language. deaf. accent; Ibn-Eng. ; Tatar language and dialect. ; Prius Uighur language. dialect, language kumand oyrot. dialect; qatix [grilled meat to keep it] - En. language. Ordubad sprout; kaymag [cream] Az. Language and dial. ; Bashkir language; TUV. language., toc. dial; Uzbek language. deaf. accent; IbnMuh., Tatar language; Prius Uighur language. dialect; kayabuk [sour cream] - Tatar-Calkan. dial; kuyultmaq [sour and sweet milk mix] - Tatar-Çalkan. dial; kuzəm [flour porridge] - Tatar-Çalkan. dial; kolomuok [root] - Sakha; kuvurdaq [meat dish] - Tatar language and so on.As you can see, based on the above-mentioned names stews ku ancient Turkic root \ - swan stands, dry foods, based on the names of the -ka \ - is the root of g. In our opinion, this fact is related to the semantics of the root. In our opinion ku \ - \ cob and -ka - Ga semantic differensiallasma slower than the process that confirms the facts of this language. An earlier stage of development of the language refers to the root itself. Kuu's - water, ka means of the above-

mentioned examples of solid food in the next phases of the development of the ancient Turkic language. It is an ancient Turkic language *sozyaratma leksemin* involved in antiquity is the opposite. For example, it is reflected in the names of some human organs: stomach, Maw, blood [oyrot. Languages and dialects - the stomach], qatqat - qarınla animals digestive organ located between the stomach [the language Gabriel, Kurdemir, Shamakha dialects], kuuk – Bladder. As can be seen, the body of the directly. It should be noted that many of the dishes cooked meals Turkic languages and heritage monument in the sense the word is used in the boiler. Trace leksem in this ancient tales. For example, Phoenix Melikmamamad tale says, "I say to you, to me, a water bird, Qâa say - give the meat." Thus, as noted above, it is very important to analyze leksemin full reconstruction of the ancient meaning. However, this fact is important in terms of linguistics emerged, along comes a new question - which according to the nature of ethno linguistic phonetic variants. G.Kazımov idea is interesting in this regard: *"Talk is stable and relatively less altered voices. Development and innovation are stronger than in the vocabulary"* [Баскаков, 1985, p. 15]. Turkic languages that are specific to the study leksemlərdə \ -k -Q \ phonetic transition is observed. As we know, anlautda deafness consonants and consonants ringing volatile situation is typical for these languages. In general, the phonetic structure of the Turkic languages shows that in ancient times was a very limited amount of phonemic consonants: a modern version of the ancient Turkic languages, most of which is independent of consonants were included in the units. For example: j-y [dy, ty] ny-n, b-p-m; -s and z. consonant pairs deaf and ringing. For example, the phonetic phenomenon of modern dialects by M. He also is noted as follows: "kq. -Q - k phoneme. Kazakh and some words of Nakhchivan is observed to be Fonemine accents. However, the accents differ in the use of these fonemin anlautda. For example, the Nakhchivan dialect \ q \ voice - gentle, indoor saitlərdən, the Kazakh dialect - a thick, enclosed front vowels are used: qucə winter [Nakhchivan] Quçə, qıccıx, qunc [Qazakh]." Swan approach the". N.Baskakov who studied dialects said: "Calkan dialect, literary and other dialects are observed in the Altai, first of all, as an independent phonemes differ poor deaf and voiced consonants, ie, they do not fully

differentiated; especially in the case of the deaf and the ringing of the following consonant couples manifests itself: \ bp \, \ dt \, \ Qk \, \ z. \ [İbni – Mühenna Lüğati, 1997, p. 19]. "This process is observed in other Kipchak Turkic language group. For example, the Uzbek language karluk standard can be drawn. D.Nasirov Garagalpag Qasqarlınnın Dictionary of English materials, in comparison with Mahmoud said: "It includes a number of consonants and vowels similarities between languages and dialects are in the field. The most important of these are: ringing - \ q \ - e \, and deaf \ - κ \: matching consonants. The matches are dominated by some variant of the deaf: Karg, Kümüş, hedgehog, brick, kertti. Garagalpag language dialect variant is dominated by ringing seems that the legacy of the arrow: grief, qopu garqa, qumus, qertti [Kazımov, 2010, p. 164]. Seen as a continuation of the process of Oguz Turkic languages should be noted that the study of Turkic dialect of Erzurum E.Gemalmaz that the palatal consonants at the beginning of the word cingiltılāsır, for example, \ kg \. F.Yıldırım who have studied the same phonetic event in Adana and Osmaniye dialect said: "regions at the beginning of the syllable \ kg \ change often comes across an old-Esgin [Yıldırım, 2006, p. 119]. The idea of the Bashkir language, which belongs to the Kipchak subgroup materialları is confirmed. Ethno linguistic analysis proves that the above-mentioned dialects anlautda ringing the prevalence of consonants languages characteristic feature of the arrow. But we are interested in the root homonymy. Because \ ku \ - \ Clusters - that \ - \ qu - g \ - \ gu - pl \ homonym If we accept that the roots of the word, a new question arises logically created such an abundance of ancient semantics. If you take into account the fact that some words have two meanings - the sound of the water, preserved, then the situation becomes clear: kusultu-sea wave sound. So to suggest that there are pre-ku \ - \ Clusters - that \ - \ qu - g \ - \ gu - leksemi the south of natural phenomena [thunder, wind, etc.], as well as water noise was created. Leksem progressively narrower semantic point of view, independently began to express this or other natural events. Phonetic different Turkic languages and then modified and managed to create rows of the homonym words.

4.3. The phraseological way of semantic word creation in Nakhchivan dialects and accents

In Nakhchivan dialects and accents, one of the processes of semantic word creation takes place at the expense of phraseological units. The phraseological expressions, which are the product of folk thinking, has a very ancient history. Although the number of phraseological units was less in the early periods, it gradually increased in later periods. Although the date of formation of these compounds has not been precisely determined, they are found in the oldest written monuments of Turkic languages. If we take into account that the phraseological combinations were written down after they were widely spread among the people, then it becomes clear that they are much older than the time when the monuments were written as the primary product of the people's thinking. *“In the vocabulary of the language, or rather, in the lexical system, there are such combinations that are ready-made units due to their meaning characteristics and create a special group”* [Akhundov, 2006, p. 185]. Salim Jafarov gives the definition of this special word group, phraseological unit, and the phraseology that deals with it in this way: *“Phraseology [the combination of the Greek phrasis phrase and logos training words] means a set of stable word combinations that exist in the language. Basically, it is unstable, or rather, it is formed on the basis of grammatical combinations”* [Jafarov, 2007, p. 88]. Phraseological units that are readily available in the language are whole lexical units. The words included in these phrases, consisting of two or more words, lose their original real meaning and are used only figuratively, and the composition remains unchanged.

In traditional linguistics, phraseology is divided into two meaning groups: the first is named *“phraseology in a broad sense”*, and the second is named *“phraseology in a narrow sense”*. In Azerbaijani linguistics, M. Huseynzade, A. Demirchizade, S.Jafarov, Y.Seyidov and others have conducted extensive research on the phraseology of our literary language. Scientists, like lexical units, have divided

phraseological units into two groups: monosemy and polysemy: 1] Single-semy phraseologisms;

2] polysemy phraseologisms. Related with this classification B.A.Khalilov writes: “Polysemy words play a great role in the creation of polysemous ideomatic expressions. It is known that the latter, along with their main meanings, also have figurative meanings and shades of meaning. Additional meanings related to the main meanings remain within certain combinations. They reflect most of these additional meanings” [Khalilov, 2008, p. 13]. Based on the meaning of phraseological units in the context of the text, H.Bayramov notes that the characteristic of a fixed word combination as a phraseological unit is determined only in the text, and a small part of the phraseological units in the Azerbaijani language is ambiguous [Bayramov, 1978, p. 24-25]. S.Jafarov writes about the fact that phraseological units are not translated into another language as they are, and if they are, meaningless ridiculous expressions are obtained: “In general, as a feature of the phraseology of world languages, the inability to literally translate into another language also applies to the Azerbaijani language” [Jafarov, 2007, p. 90].

Some of the words used in the Nakhchivan dialects and accents that denote the names of human body parts create a basis for the formation of a phraseological unit. The creation of these phraseological units serves to create words in a semantic way. *head, eye, ear, nose, mouth, tongue, face, heart, waist, hand, foot* [baş, göz, qulaq, burun, ağız, dil, üz, ürək, bel, əl, ayaq] etc., which we observe in Nakhchivan dialects and accents, are names of human body parts. the number of phraseological units created by processing words in a figurative sense is large. Let's pay attention the examples:

The phraseological units formed with the word *baş* [head]: *başı ayazımaq*-to think normal, *başı eynimək*-to have a quick mind, *baş çatlatmaq*-to think hard, *baş-beyin aparmaq*-to fed up, *baş ağartmaq*-to make noise, *başını itirmək*-to lose one's head, *başı daşa dəymək*-to dawn on one, *başı əldə olmamaq*-tipsy, to be busy, *baş salmaq*-to explain, *başına dönmək* -to serv, *başını sallamaq*, *başı qarışıq olmaq*- to busy with more, *başını yerə qoymaq*-to sleep, *başı bədənində ağırlıq etmək*-to have a

swollen head, baş götürüb qaçmaq-to run away, başının üstünü kəsdirmək-to come unexpectedly, başağrısı vermək-to bore [bezdirmək], baş-göz etmək [nişanlamaq]- to betrothal, başını divara vurmaq [peşmançılıq çəkmək]-to grieve etc.

The phraseological units formed with the word göz [eye]: gözümdən düşmək-to fall into disfavour, gözüünə çarpmaq-to strike the eye, gözüünə dəymək-to glance at, göz ağartmaq-to go over, gözüünü dikmək-to stare fixedly, göz oynatmaq-, göz eləmək-to wink, gözü üstündə yeri olmaq- make a great respect, gözləri yerindən oynamaq-to stare in great amazement, gözlərindən od yağmaq-to keep one`s eyes skinned, gözüünə işıq gəlmək-filling well, gözü tərəsinə çıxmaq-to stare in great amazement, gözü kəlləsinə qalxmaq-to stare in great amazement, gözü açılmaq- to stare in great amazement, gözləri hədağadan çıxmaq-to stare in great amazement, gözümdən cin çıxmaq- to stare in great amazement, gözümdən həndəs-məndəs yağmaq-to show the white feather etc.

The phraseological units formed with the word qulaq [ear]: qulaqburması vermək-to pull someone`s ear, qulağa sırğa olmaq-that will teach him a lesson, qulaq günahkarı olmaq-one who overhears, əli qulağında olmaq-the nearest news [yaxında eşidiləcək xəbər], qulaq tutulmaq-to pretend not to hear, qulaq vermək-to give ear to etc.

The phraseological units formed with the word burnu [nose]: burnunu sallamaq-to turn up one`s nose at, burnu ovulmaq-to eat humble pie, burnu dik gəzmək-nose-in-the-air, burnu yellənmək- nose-in-the-air, burnulamaq, burnunu soxmaq-to pry into etc.

The phraseological units formed with the word ağız [mouth]: ağızdan yava // ağızını yava tanıtmaq [yumuşaq rəftar etmək]-indiscreet, ağızının acısını tökmək [hirsələnmək]-to spill the beans, ağız-burnunu əymək // ağız-gözünü əymək-to change one`s tone, ağızını aramaq [fikrini öyrənmək]-to sound out, ağız-ağıza vermək [qışqırışmaq]-to talk face to face, ağız deyəni qulaq eşitməmək [çox səs-küy]-flow of words, ağızı pis olmaq-to vituperate, ağızı açıq qalmaq-to be agape, ağızlarda saqqız olmaq-to pump someone, ağızından süd qoxusu gəlmək-to be inexperienced etc.

The phraseological units formed with the word *dil* [tongue]: *dilə gəlmək-to start to talk*, *dilə-dişə düşmək-to be in the limelight*, *dili topux vurmaq-to speak with an accent*, *dilə dolamaq-to say lair*, *dilə tutmaq-to express*, *dilə çəkmək- to express*, *dilə salmaq- to be in the limelight*, *dili dolaşmaq- to speak with an accent etc.*

The phraseological units formed with the word *üz* [face]: *üz vurmaq-to apprise*, *üzdən salmaqto fed up*, *üzə çıxmaq-to appear*, *üzə düşmək –utanmaq-to shy*, *üzü quylu qalmaq- çarəsiz-to fall flat on one`s face*, *üzünü qaşmaq- to scratchone`s face // üzünü açmaq- to open one`s face*

The phraseological units formed with the word *ürək* [heart]: *ürəyinə xof salmaq-to take fate to heart*, *ürəyinə dəymək-to hurt*, *ürəyi getmək-to faint, to want*, *ürəyi keçmək- to faint*, *ürəyinə dammaq-to have a presentiment*, *ürəyi açılmaq-to speak calm*, *ürəyi patlamaq- to be worried*, *ürək-dirək vermək-to cheer up*, *ürəyi boşaltmaq-to feel good*, *ürəyi mancanaqda olmaq-to feel boring etc.*

The phraseological units formed with the word *bel* [waist]: *bel bağlamaq-to rely upon*, *beli boşalmaq-to felt backbonr*, *beli sınmaq-to bend double etc.*

The phraseological units formed with the word *əl* [hand]: *əldən-ayaqdan getmək-to be crippled by old age or illness*, *əl qatmaq-to busy with*, *əldən çıxmaq-to let slip through*, *əli belində dayanmaq-to stand on*, *əli əyri olmaq-to be thief*, *əl tutmaq-to help*, *əl çəkmək-to give up*, *əl götürmək-to give up*, *əl atmaq-to lav hands*, *əl vermək-to betray*, *əllərini ölçmək-to speak with hands*, *əlinə girəvə düşmək-to get a chance*, *əldən getmək-to go by the board*, *əldən düşmək- to be a bargian*, *əli üzülmək-to get off*, *əldən salmaq-to put down*, *ələ salmaq-to make a joke*, *əlinə düşmək-to get a good chance*, *ələ almaq-*, *əлиндən yerə qoymaq-to put down*, *əлиндən gəlmək-to be able to do*, *əli sıxmaq-to shake the hand*, *əldən qalan əlli il qalar-one man no man*, *əli atəyindən uzun-unruly*, *bir əli bir başı olmaq [peşiman olmaq]-to fell sorry*, *əлиндən gələnı yeddi qaba çəkmək [mərdlik etmək]- to do one`s best etc.*

The phraseological units formed with the word *ayaq* [foot]: *ayaq əymək-to go bad way*, *ayaq açdı etmək*, *ayağı kəsilmək-to stop frequenting a place*, *ayağı kəndirləmək [evlənmək]-to be married*, *əl-ayaq eləmək-to de one`s bets*, *ayağı qırıb oturmaq-to sit down etc.*

Agamusa Akhundov mentions four types of phraseological units: “*phraseological combinations, phraseological units, phraseological conjunctions, phraseological expressions*” [Akhundov, 2006, p. 187]. As in the literary language of Azerbaijan, there are many phraseological units made up of our national words in Nakhchivan dialects and accents. These large language units can be divided into the following group: idioms; phrases; wise words; Proverbs; proverbial phrase.

Idioms. Idioms formed with semantical way in Nakhchivan dialects and accents are one of the widespread types of phraseological units. This type of idioms originated as a synonym of a word with a figurative meaning; for example: ağzıgöyçək-məzəmmət etmək-to reproach, ağızı pərtov - səviyyəsiz söz danışmaq-to use bad language, ağziyirtix – sirr saxlamayan-to betray the secret, ağzın aramax – fikrini öyrənmək-to learn one`s thought, ağzına su almaq susmaq-to hold one`s tongue, göz qoymaq-izləmək-to watch, gözü təpəsinə qalxmaq– təəccüblənmək-to be suprised etc.

As it yes in literary language, idioms in Nakhchivan dialects and accents can be divided into two groups: 1. Fixed idioms; 2. Unstable idioms.

1. *Fixed idioms*. Stable idioms are phraseological units that do not change in form and content. Salim Jafarov divided stable idioms into three groups: 1] idiomatic words; 2] idiomatic expressions; 3] idiomatic sentences [Jafarov, 2007, p. 89-98].

1] *Idiomatic words*. We can show the following examples of idiomatic words observed in Nakhchivan dialects and accents: dırxanlı və ya əlli-ayaqlı-bacarıqlı-skilful; döydümölməz-davamlı-durable, dəyməduşər-ərköyün-pampered, başyeyən–itkiyə səbəb olan-a man who has a bad step; zəhlətökən - bezdirən-unbreidled, isdiqannı – ünsiyyət quran-pleasant etc. While analyzing these given examples by semantical aspect, clear that these words were formed as a result of losing their independent meaning.

2] *Idiomatic expressions*. In the Nakhchivan dialect, such expressions are formed after complex verbs are used figuratively; for example, dalağı sancmaq – bir şeyi hiss etmək-to feel something, ofsanata түşməx'–qəbul olmaq-adopting, zəhlə tōx'məx'– bezdirmək –to fed up. The main feature of idiomatic expressions is that it is

impossible to separate these expressions into parts. If we divide it into parts, the meaning will be lost and the idea will not be clear. Idiomatic sentences, like idiomatic expressions, cannot be broken down and replaced by another.

3] *Idiomatic sentences*: Let's pay attention to the examples from the living folk speech of Nakhchivan: yumurtadan yun qırxır–simic-greedy, cındırınıdan cin ülkür-qorxunc görkəmdə olmaq-to be in a bad view, bür-bük qoy palazın altına – sözə qayıtmamaq-never turn to back word; dünən ölüb, bu gün ölüb - bərk qorxmaq-to be afraid more; danışanda ağzına tüklü dovşan yerləşmir- müşdəbeh-boastful; bəylərlə pulov yemir ki, bığı yağa batır - özündən razı-presumptuouse;

Stable idioms are divided into three groups in terms of their meaning: 1] Homonymous stable idioms; 2] Synonymous stable idioms; 3] Antonym stable idioms.

Homonymous stable idioms. As is well known, the main feature of idioms is their figurative meaning. Homonymization also occurs when words are used figuratively. The following homonymous stable idioms are found in Nakhchivan dialects and accents: *Yer eləməx'*-pis təsir etmək-to feel bad. *Üz verməx'* - xoş qarşılamaq-to welcome with pleasure. *Ürəyi yanmaq* – susuzlamaq-to be thirsty etc. As it yes in the literary language, in Nakhchivan dialects and accents, homonymization is weaker than compared to synonymization and antonymization.

Synonymous stable idioms. S.Jafarov, A.Demirchizade, A. Gurbanov and other linguists of ours talked about the meaning types of phraseological units in the modern Azerbaijani language. H.Bayramov also touched on the issue of synonymy of phraseological expressions and idioms: “*Phraseological expressions, as well as phraseological expressions, idioms can be synonyms of each other. They serve to express the idea in a figurative, simpler, and ironic way*” [Bayramov, 1978, p. 34]. The following synonymous stable idioms are found in Nakhchivan dialects and accents: *Dəridən-qabıxdan çıxmaq* – əldən-əyaxdan getməx'- canfəşanlıq etmək-to do one's best; *başına* and *ıçməx'* – əziz tutmaq-to pamper; *toy tutmaq-cəzalandırmaq*-to punish; *havası alımmax* – sakitləşmək-to be silent; *süt gölündə üzməx'* // *donuzu əysiy olmaq* – varlanmaq-to rich; *başın altı yasdıx qoymaq* – arxayın olmaq-to be sure;

dışının dibindən çıxanı deməx' - təhqir etmək-to insult; başı ayazımaq – başı açılmaq- işlərini qurtarmaq-to finish one`s work; həngama qopartmaq-dava salmaq-to quarrel; öz başını yesin // havası öz başında çatdasın - ziyan özünə dəysin-let to suffer himself; ağzıaçıx qalmaq –yorulmaq-to get tired; mitil tüşməx' – yorulmaq-to get tired; başdan çıxartmaq – aldatmaq-to lie; görün-baxım eləməx' - maddi kömək göstərmək-to help with money; ürəyi əyağı:n altda tüşməx-to be afraid'; gönüqalın-kobud-coarse, üzü yumuşaq-mülayim-moderate, ayağı ağır –uğursuz-unlucky, əli yüngül // ayağı yüngül – uğurlu-lucky.

Antonym stable idioms. In Nakhchivan dialects and accents, there are not a few stable combinations that contradict each other and create antonymous idioms. Let's pay attention to some of them: süt gölündə üzməx' – dövlətli olmaq-to be rich, qəpiyə güllə atmaq – kasıb olmaq-to be poor; bir dəri-bir sümux' qalmaq – arıqlamaq-to lose flesh, ətə-qana gəlməx' – kökəlmək-to fatten; diliuzun – alınacağıq-blameless, diligödəx'–təqsirli-culprit, yola verməx' – dolandırmaq-to revolve, yola getməməx' – dolandırmamaq-never revolve; əli aşağı tüşməx' – pulu az olmaq-to have a less money, əli yuxarı olmaq – pulu çox olmaq-to be rich; xəcələtdi qalmaq – xəcələtli olmaq-to be confused, xəcələtinnən çıxmaq-borcunu qaytarmaq-to show one`s gratitude; ağzınnan bal tökülməx' – gözəl danışmaq-to speak nicely, ağzınnan hörrə tökülməx' – danışmaq qabiliyyəti olmamaq-have no speaking ability; gözdəri qızmaq-əsəbiləşmək-to angry, havası alımmmaq-sakitləşmək-to be calm; döşünə yatmaq-bəyənmək-to approve, ağız-burun əyməx' – bəyənməmək-don't approve, lələ dağlı- incik-offend, döşünə döymək- qürrələnmək-to take pride in.

2. *Unstable idioms.* A number of idioms can be found in Nakhchivan dialects and accents, in which it is possible to replace one word with another. It is also possible to include an additional word between such words. Such phraseological combinations are called unstable idioms. We can group them as following:

- Unstable idioms that retain their original meaning when one of the words in the compound is replaced by another word: for example: ayax basmamaq – gedib-gəlməmək-never vist, əlindən inni-cinni qurtarmamaq – qabiliyyətli olmaq-to be

deligent, gözündən cin şırmaq-təhlükəli olmaq-to be dangerous, üzündən həndəs-məndəs yağmaq – utanmazlıq etmək-to be shameless etc.

- Unstable idioms that have the same meaning when another word is added between the words in the merger: əlimdən gəlir //əlimin içinnən gəlir – əcəb etmişəm-I do my best; ağız əydi // ağızın - burun əydi – bəyənməmək-don't approve, qaş oynadır // qaşın-gözün oynadır – işarət edir-to wink at.

- Unstable idioms that have the same meaning when the words in the merger are changing: example, belində ağac sındırır; başında qoz qırır; diririyib divara. Let's change the words in these sentences: ağacı belində sındırır [he breaks the tree in his back]; qozu başında qırmaq [to break the nut on head]; divara dirəyib [pinned to the wall]. Apparently, the form and meaning in this fixed idiomatic phraseological unit remain constant. In unstable idioms, the form changes, but the meaning remains constant.

Phrases. Figurative combinations formed as a result of processing a certain part of the words that make up the combination figuratively, and the other part in a real sense are named phrases. One of the words in the phrases is intended to strengthen the other. Despite the fact that it is used mostly in artistic language, there are not a few phrases that occur in the spoken language. Let's take a look at the phrases we observed in Nakhchivan dialects and accents: başın haqqı-for your head, adın haqqı-for your name, mən ölüm-let me die, sən öl-let you die, canım sa:desin –let me say you, bashina-donum-my dear, qadan alim-my lover, qurban olum let me sacrifice myself, mən ölüm, sən öl, canım sa: desin, başına dönüm, qadan alım, qurban olum, ayağın altda ölüm-let me die under you legs, quzu kəsım-let me die the lamb for you, ağrın ürəyimə-give yo sorrow me, dərdin ürəyimə- give yo sorrow me, qadan ürəyimə-give yo sorrow me etc.

Proverbs and proverbial phrases. These are the genres of folk literature. These words have completely lost their original meaning over time. Let's pay attention to a number of proverbs that we noted in Nakhchivan dialects and accents: Hənəx'-hənəx' axırı bir dəyənəx'- Joke is the gun of friends; İt hürər karvan keçər-Dog barks, the caravan passes; başına gələn başmaççı olar- The one to whom something happens

becomes a shoemaker; Su axıb çuxurun tapar-Birds of fine feather flock together; Ər döyən arvadı it də tutdu bir yandan- As if it weren't enough to be beaten by the husband, the dog bit the wife, too; Bildirçinin bəyliyi darı savrılıncaxdı- She marries off anyone who gets in the sifte; Xanım qıran qabın səsi çıxmaz-The bowl break by wife is cheap; Kürt nə qanır bayramı, hor-hor içir ayrı- Kurds never understand holiday, he drinks the buttermilk; Ayı qandı, kürd qammadı-You can teach the even bear, but not kurd; kürdün çörəyi dizinin üstə olar; Aralığ atı, kor Fatı –If you run after two hairs you will catch neither; ağacı qurd içindən gəmirər; gəlin durdu ayağa başdı basın saxlasın -Try to protect yourself after bride.

Let's us pay attention to the proverbial phrases which we meet often in Nakhchivan dialects and accents: bir narı var, qırx yarı-To be wise behind the hand; bir həsirdi, bir Məmmədnəsir- Neither meat, nor fish; dövəsi ölmüş ərəb, girdin bazara gördün hamı gözü qıpxıxdı sən də ol gözü qıpxı- Wrap yourself in a carpet and roll together with your kinsmen; Araz aşığınnan Kür də topuğunnan etc.

As a conclusion, let us note that the phraseological units found in Nakhchivan dialects and accents, as in our literary language, are not divided into constituent parts in terms of form, meaning, and content, but express only one meaning in the same form. It is also clear from the conducted research that although ancient phraseological units are preserved in modern Turkish languages in different ways, new ones were created in every era. Nakhchivan dialects and accents are rich in phraseological expressions. Phraseologisms are more common in dialects than in literary language. That is, these combinations, which have become archaic for our literary language, are included in the active and active stock of our dialects and accents. However, it is difficult to determine the boundaries of phraseologisms. Therefore, it is very difficult to determine that a number of phraseological units are specific to the literary language and dialects, and since there is no single criterion in this field, it should be assumed that they are used in most dialects. Although some of the phraseological words specific to Nakhchivan dialects and dialects are found in different dialects and accents of the Azerbaijani language in different forms and meanings, or in the same form and different in meaning, some of them are used with the same semantic load.

The reason for this is that individual words have an areal character, and general words do not appear due to dialectisms created by the addition of grammatical means. The phraseological combinations we have involved in the study form part of the lexicon of Nakhchivan dialects and accents and play an important role in enriching the vocabulary. The study and research of these combinations is important for revealing the history of our language, as well as the history of our people, its relationship with related or unrelated languages and peoples. The collection and analysis of phraseological units in the dialects and accents of living folk speech can help to correctly study and scientifically interpret the phraseological composition of the Azerbaijani language. As with all the dialects and accents of our language, the investigation of the facts of this language, which has ancient historical roots, is one of the main issues in the dialects and accents of Nakhchivan.

4.3.1. Derivative features of verb-homonymous phraseologisms in Nakhchivan dialects and accents

Verbs are considered the richest part of speech in Nakhchivan dialects and accents. The nationality, polysemy and figurativeness of verbs are the main factors determining their use in phraseologisms. Just as the majority of phraseological units in Nakhchivan dialects and accents are composed of verbs, verbs are almost the main core of homonymous phraseologisms.

Homonymous phraseologisms in Nakhchivan dialects and accents has its own grammatical structure. The survival of any phraseological unit in the language depends on the regularity in its structure. As we know, when we say a phraseological unit, the first phraseological units that come to mind are combination type. But based on the research of recent years, we can say that some linguists speak about the existence of phraseologisms at the sentence, word, even text level in the language and accept the phraseologisms at this level [Mahmudova, 2009; Mirzaliyeva, 2009]. This division, of course, applies to research conducted from the synchronous aspect. Thus, we accept word-level phraseological units precisely in terms of the current state of the language. However, that phraseological unit may have existed at the level of combination in the earlier stages of the language. In our article, we will talk only about the structural features of compound-level verb homonymous phraseologisms.

In Nakhchivan dialects and accents, homonymous phraseological units of compound type have interesting grammatical features. It is possible to apply the ideas of scientists about verb-phraseological units in our language to homonymous verb-phraseologisms.

M.Mirzaliyeva has divided this type of phraseological units into two parts [Mirzaliyeva, 2009, p. 65]: 1] Phraseological units whose first side does not undergo grammatical changes; 2] Phraseological units whose first part is subject to grammatical change.

In combination level phraseological units, words that have lost the ability to be independently processed are used. They cannot express the semantic meaning outside the compound. They have a completely different lexical meaning only when they are combined and figuratively used in a compound. The semantic integrity of verb-homonymous phraseology seems to limit the grammatical freedom of these combinations. 3]. H.Bayramov conditionally divides the verb-phraseological units of the Azerbaijani language into 2 main groups: 1] both components that create the verb-phraseological units have equal rights to meaning. E.g.: əldən salmaq-to fed up, qara yaxmaq-to slander, qaş qaralmaq-to go sunset; 2] the first part of the components forming verb phraseological units plays the main role, but the verb part loses its lexical meaning. For example: qərar vermək-to decide, nəzərə almaq-to consider-, etc. Another Azerbaijani linguist N. Rahimzade says that the verbs formed by the words " etmək, eləmək, qılmaq -to do" in our language have lost their original meaning and serve a new meaning equal to the word they are added to. However, as a verb, it maintains its verb category within the component.

As in the modern Azerbaijani language, the number of verb homonymous phraseology in Nakhchivan dialects and accents is greater than the number of noun homonymous phraseology. In Nakhchivan dialects and accents, multi-part homonymous verb phraseological units are also found. These are phraseological units consisting of three or more lexemes. For example, Araya söz qatmaq [salmaq]-Interfere [interfere]-: I. mübahisə törətmək-. to argue, narazılıq yaratmaq- create dissatisfaction; II. söhbət zamanı əsas məsələdən danışmamağa- trying not to talk about the main issue during the conversation, fikri yayındırmağa çalışmaq~söhbəti fırlamaq trying to divert the mind~turning the conversation, aralığa söz qatmaq- to interfere; Ağılı başından çıxmaq-To lose one's mind: I.Ağılı itirmək-To lose one's mind, ağılı çaşdırmaq-to confuse one's mind, ağılı başından getmək-to lose one's mind, sərsəmləmək- to talk madly; II. Məftun olmaq, vurulmaq, valeh olmaq- To be fascinated, to be struck, to be fascinated; III. bərk hirsələnmək-to be very angry; III. Araba ilə dovşan tutmaq- Catching rabbits with a cart: I. bir şeyi tədbirlə, hiylə ilə siyasətlə əldə etməyi bacarmaq- to be able to achieve something by measures, by

trickery, by politics; II. çox ləng işləmək, bir işi çox ləng, ağır, yavaş görmək- to work very slowly, to do something very slow, hard, slow.

As the structure of any homonymous phraseological unit of any verb expands, that is, as it becomes more complex, the probability that it can be replaced by a word decreases.

Verb-homonymous phraseological units are mainly used as the news of the sentence: For example, Baş alıb getmək-to leave, to go away: I. hara gəldi çıxıb getmək-to go anywhere, uzaqlaşmaq-to go far;-baş götürüb getmək-to leave with nonsense. “Əli kənddən baş götürüb getdi-Ali has left the village”; II. arzu edilməz dərcədə çoxalmaq-multiply undesirably; Başımı doldurmaq- To fill the head: I. kimisə bir işə təhrik etmək- to incite someone to do something; II. ağzına qədər doldurmaq-to full of.

The verb homonym in phraseology gives the entire semantic complex as a whole.

1. It is impossible to change the first component of verb-homonym phraseology used in Nakhchivan dialects and accents.

2. The first component of the homonymous verb used in the Nakhchivan dialects and accents undergoes a grammatical change in a part of the homonymous phraseology.

Verb homonymous phraseology has all the morphological categories specific to the verb. However, these morphological categories are not fully expressed in all phraseological units of multi-participial verbs. Of course, their semantic, structural classification by all types and images, time and people is limited.

Verb-homonymous phraseology can be used not only with one verb, but with several different verbs. The elements that cover the main nuclear element play an important role in the creation of phraseology. The semantics of verb homonymous phraseology is revealed and the ambiguity gradually disappears.

A verb phraseological unit may require a case governed by an independent verb that phonetically coincides with the verb component.

Although phraseological verbs usually require one case of the noun, they can handle both cases of the noun at the same time like regular verbs. The syntactic function of a phraseological unit already indicates which part of the sentence it appears in and, thus, which words it is associated with. The carrying of certain lexical-grammatical features of a phraseological unit can give information about its real combination possibilities, if less. Indeed, if any phraseological unit is a verb combination, then it is already possible to imagine with which words it can be semantically related. In fact, that is why we have found a certain limit by clarifying the possible limits of the connection of a phraseological unit with a word.

Phraseological units of verbs are mainly used as the news of the sentence. Verb homonym phraseological units that reflect the inner world and mood of a person appear in the news function of the sentence. In general, this verb denoting action can function as the message and completeness of the sentence by being a predicate and an object of homonymous phraseological units.

The words that make up the first component of verb phraseological units are simple, complex and complex in structure.

Thus, these units also have classified and non-classifiable forms. They change according to the person, time, type, form, effective or ineffective, negative or affirmative. Of course, these categories do not exist as a whole in any phraseological unit. Some of these categories are reflected in some phraseological units, and in others only one.

Verb-homonymous phraseological units express state and action by means of those categories. In this tense, the homonymous verb gives the entire form and set of meaning to the phraseology as a whole.

Verb-homonymous phraseologisms react with the verbization of the last component. Many researchers believe that verb homonym phraseological units mainly consist of 2 components [main and auxiliary]. The main component carries the semantic load. The auxiliary verb deepens that meaning. However, despite this, it does not lose its auxiliary function. The main auxiliary verbs used in the homonymous phraseological units of the Nakhchivan dialects and accent –etmæk,

olmaq, bilmək - to do, to be, to know, etc. For example, Başını bənd etmək-To married: I. aldatmaq-to deceive; II. evləndirmək-to marry, ev-eşik sahibi etmək-to have a house-threshold. Əlinin duzu olmamaq-Not to be the salt of the hand: I.Edilən yaxşılığın əvəzində pislik görmək-Seeing evil in return for the good done; II.Bişirdiyi yeməklər dadlı olmayan adam haqqında deyilən ifadə-A statement about a person whose food is not tasty.

Verb-homonymous phraseology of this type is also common in the Azerbaijani language. For example, a phraseological unit expressing the same meaning is expressed by different auxiliary verbs. All verb-homonymous phraseology in the Azerbaijani language loses its original meaning and becomes metaphorical.

4.4. Semantics of some words used in the dialects and accents of Nakhchivan

The dialects using in limited area are belong to different lexical group. Sometimes the same phonetic composition words don't express the same meaning. There exist such words that it is impossible to explain their etymology on the basis of the turkic language materials. In this case it is necessary to use the materials of Caucasian-iber languages. The reason some dialects and accents of our language are among the Caucasian-iber languages.

Some part of the words express the relationship attitudes and use in limited area can't understand by youth therefor their meaning became very narrow. It is only possible to express the meaning of such words by description way: we can show the words gunu, quda, yenga, elti, kurakan, bajanakh, yezna for example. For example, gunu –one man`s two wifes named each other. Guda- is understanding as the married son`s and daughter`s parents named one another. Yenga – the woman who takes bride to bridegroom`s house or brather`s wife. Kurakan, giyav [the used in Kazakh, Zagatala, Gakh accents as Göm<göyüm [Gom<goyum] – daughter`s husband; bajanakh-sister`s husbands, yezna-siter`s husband. Using the addition affixes inform that those words have an ancient history.

In some turkic languages the word guda is met in following forms – guda [turkman language], kuda [kirghiz, kazakh languages], kuda, kudaji [tura, oyrat languages]. The word kurakan ised as following forms-kuyey [kazakh language], In Nakhchivan dialects and accents parallel to kurakan the word giyav also using, kудaa [tuva language], kuyoo [kirghiz language] is used. We see the words yenga and elti in turkish language, but elti is used in turkmen language too. It is possible to meet the word yezna in kirghiz and bashgird languages. It is interesting in bashgird language the little daughter`s husband is called geyau, but elder daughter`s husband is called yezna.

We can see that the words reflect with most ancient farm, life and cultural rules take an important place in the vocabulary of our dialects and accents. The words mean ancient measuring, month, day names etc. include such words' line.

Khish, jut, ulama, jahra, kirkira, aldayirmani, shadara etc. words include the ancient historical tool names.

Ancient measuring names attract the interest: batman, maghar [in majority dialects and accents], ismil, uruf, arva [weight measure], charakh, gulaj, shaklam [half filled big sack, wooden cask, dagga].

The day, month names connected with ancient farm attract the attention.

Before soviet sovereignty some month names connected with Islam religion as shaban, ramazan, maharram etc. were exist in Azerbaijan literary language and also in the our dialects and accents. –The words passing from Persian consists some part of the day names: seshanba, yekshanba, dushanba, panchshanba etc. But before adopting Islam religion many month, day names connected with farm were used in our language. Later on some part of these under the influence of Islam religion left our literary language. But today the words left our literary language exist in the lexical of our dialects and accents. The words chilla [elder, little], kechigiran [goat killed], gorabishan, guyrug doghan, guyrugh doghan, payiz//jeyran kolgaya galan ay [autumn//the month when the gazelle comes to shade] the second month of autumn], kalavaz month [the third month of autumn], gilaz month [the sweet-cherry ripen month] leysan month [the month of raining cats and dogs] [spring season], madakhil months, oghlakhgiran [march], khazan months [autumn] [Ord.], adina//adna include it.

The day names connected with previous nomad life duz gunu [the day to give the cow salt], sut gunu [milk given day], all the names express the week used in Novkhani accent of Baki dialect can be showed as for example. Example: I gun-sut gunu [milk day], II gun- danna of milk day, III gun-danna of danna, IV gun- the day to cook gatlighi plov, V gun-the little Friday, VI gun –the moving day of nomad family, VII gun-the milk day came again.

The dialect words used in limited area in Nakhchivan dialects consist an important system. It is possible to relating the limited dialect words to different lexical-semantics or thematic language units as exist in Azerbaijan language. Example, the words belong to cattle-breeding: peshgurt [going to mountain after harvest], the mal damnan chikhan vakhti, mal dama giran vakhdi [the day when the caws leave cattle-shed, the day when the caws come back to cattle-shed] [the last month of autumn], yayilan vakht [in spiring early in the morning taking the cattles to pasture], mal yellanan vakhti [early in the morning grazing of the cattles], dol vakhti [insemination], mal-gara orushdan donan vakhti [time the cattle-breeding return from pasture] [at 6-7 o'clock in the evening], mal-gara saghini vakhti [milking time of cattle-breeding] [at 8-9 o'clock in the morning], mal saghini vakhti [milking time of cattle-breeding] [at 8-9 o'clock in the morning], goyun saghini vakhti [milking time of sheep] [at 1 o'clock in daytime], guzu amisha galan vakhti [time the lamp coming for suckle] [at 2-3 o'clock in daytime], gunduz vakhti [time the sheep brought to graze the autumn seed].

The words connected with tax used in our dialects and accents: bidax, dinma vər, vakhti [land taxi], chanbashi [tax get for cattles], manzil [flat] [gira qoyma] [Ord.], salat puli// asgar puli, biyar, su vergisi [water tax], tustu vergisi[fumigation tax], torpagbasdi, galla, [beshda bir], toyju// mavji, bahra, janpulu// bashpulu, yer pulu, desetın pulu, otbashi [tax for pasture], masraf [tax for serve the village], rayin [free of charge service to land master] .

The words informing duty, rank, social rank: khan, bay, bag, bed, agha, ranjbar, nokar, nokarchilig [farm labourer, servant, the job of a servant], kandkhuda, kokha, yuzbashi, chovush, mugrug, murov, darabayi, galabayi, meshabayi, baylarbayi, gomurnat// gubarnat, nachannik, pristav, garadovoy, uradnik etc.

The social ranks exist in the villages in ancient time: 1] varli [rich], 2] orta [middle], 3] ayakh [foot]; 1] baş [head], 2] orta[middle], 3] ayakh [foot].

The words connected with election: sharsaldi, dashsaldi [Nakhchivan], tasselled [sal]. Turkic people have ancient and rich history. It is possible to form tukic people and their languages in a great part and different geographical condtion of Asia and

Europe. The turkic languages differ from other languages for their close structure features.

It is possible to observe the closeness of lexical of all turkic languages except chuvash and yakut languages. It is also belong to the limited dialect words.

Specially there are some interesting similarities between turkish literary language and Azerbaijan dialects and accent. You can see it during the comparative investigations of them. In Nakhchivan dialects and accents of Azerbaijan language the open area surrounding with fence where the cattles are keeping along the summer is named *Aghil*. In Turkish “the surrounding open area for to shelter the animals as sheep, goat etc.” is named *Aghil* too [Azerbaijan dialectology dictionary. 1999: 4].

Aghil- the place where the cattles are sheltering [Ancient Turkic dictionary. 1969: 18]. This lexical used in “Kitabi-Dada Gorgud” epos and meaning the place for to shelter the sheep. He closed the door of the aghil; Dali Garchari yalinjig eyladi agla qoydu [He abandonmenet weapon Dali Gajar and arrest him into agil]. Achakh – [Kazakh] “– simple the word also used in Turkish literary language parallel with to be volunteer and express the same meaning. *Urusdamin yakhshi khasiyyati var, alchakh adamdi*” [Azerbaijan dialectology dictionary. 1999: 4] [Urusdam has a good behaviour, he is alchakh man].

Shagga [a half of the body]. The word means the part of a cut caw or sheep and use in our literary language and dialects and accents. We meet the word shagga in our literary language and dialects and accents. It is observed that the also used in the meaning of tribe, relative in Nakhchivan dialects and accents.

It is possible to meet with these words in some turkic languages. “*It is used in Turkman language tira*” [Jafarov, S.A. 2007: 282], “*in tuva language torel*” [Jafarov, S.A. 2007: 511], “*in oyrot languages torel*” [Baskakov, N.A., Toshakova, T.M. 2005: 156] “*forms in the meaning of tribe. The word oymakh is met in turkish language oymak, in tuva language aymakh*” [Jafarov, S.A. 2007: 511] form.

It is necessary to note that in many territorial conceptions the tribe names show the connection of the blood relationship have already changed to the word quarter.

The limited used dialect words consist some part of the lexical composition of Azerbaijan language. They belong to different lexical-semantic and thematic word groups. The followings can be showed the limited dialect words for example:

Ahgnakh [the lake or bog where the buffaloes slept – Aghnaghin suyu chox chixli olur [the water of the aghnagh is veri dirty] [Qshl]; Kallar aghnakhda yatir [The buffaloes are sleeping in aghnakhda].

Aghil – cattle-shed - İneyi aghila baghliyif gavaghina ot tohdu [He closed caw to aghil and give it grass].

Aghuz [in all villages] – the meal prepared from just given birth caw's first milk. –Bi qazan aghiz bishirmişdim, hamisini payladım. I had cook a cauldron of aghiz and shared of all.

Alaf – Qish galir, mallarin da bi changa otu yox [winter comes but the caw's have no a piece of grass].

The lexical unit yenga is one the ancient dialect word. We meet this limited used dialect word in “Kitabi-Dada Gorgud” eposes. In the epos it means “brother's wife”. Qarindashim Qiyani oldurmusham. Aghja yuzli yehgami tul etmisham. I have killed my brother Giyan and my white face yenga became widower. Newly two far neighbours became jiji-baji.

Yenga is one of the words connected with the first development period of language. Earlier times the word yenga dialect word was meaning “elder brother's wife” then it changed its meaning. So its meaning is increased and now it means the woman who takes the bride to husband's house. During wedding parties it expresses elder bride, elder bother's or uncle's wife .

In “*Ancient Turkic vocabulary*” [Baskakov, N.A., Toshakova, T.M. 2005: 256], IbnMuhanna's vocabulary yenga means “*elder brother's wife*” [Lady of the Prophet Muhenna Luchi. 1934: 86].

In azerbaijan accents the word yenga means “the woman who takes the bride to her husband's house” or “elder bother's, uncle's wife”. In Tovuz, Kazakh, Borchali accents “elder brother's or cousin's wives” is named yenga. In Boyuk Garakilsa,

Garakilsa, Basarchechar, Shaki, Zagatala accents “elder brother’s or cousin’s wives” is named yenga.

Dialect lexical has its specific different features. In compare with literary language there have a shelter in dialect lexical. It is known that the lexical layers of the language consist of different creation history words. The composition of the general people language consist of different layers form one another. The accents are differ among these layers. So the elements of the ancient layer of the language are saved and kept in accents’ lexical.

Archaic words consist one of the important part of Azerbaijan dialect lexical.

“Tolazlamag – is meaning to throw. Though Lala is a limited used dialect word but it expresses various meanings in different zones or territories. It is used in Dialectological vocabulari of Azerbaijan” [Azerbaijan dialectology dictionary. 1999: 361] in the same phonetic composition but different meanings:

Lala I - father, elder brother.

Nolar – used in Nakhchivan dialects and accents as the equivalent of the pronunciation of question word “na olar” used in literary language. *“Garamat means bad intention, bad lucky, sorrowful, always thoughtful in Kazakh, Salyan dialects”* [Azerbaijan dialectology dictionary. 1999: 115].

Keyimak –to become numb. Not feeling, to lose one’s feeling. Gimirlamag – expresses to throw in Kazakh dialects. In the same dialect hanjari- expresses how. Eyni achilmag – means improvement of somebody’s mood. To feel himself well. Sirvanmag - this is negative sensible word and it is the act belong to cats and dogs. Amba – In Kazakh dialect it is used the equivalent of the pronunciation of “amma” exist in literary language. We can say it about the word hanjari. It has “həncəri” variant. Some lexical units were limited used dialect words in previous, but later on they began to use widely and passed to our literary language. *Yapınji, keyimak, sanballi, alachig, [cloak, numb with, heavy, nomad tent] garamat are the examples which we said.*

To use the protagonist, coloured meanings and richness of the dialect words proper to purpose show the creative ability, world outlook and knowledge level of the author of literary work.

4.4.1. Words inform relationship in Nakhchivan dialects and accents

The dialect terms gathering from the villages, regions, cities of Nakhchivan Autonomous Republic and inform relationship gives opportunity to say so idea that in our dialects and accents the most ancient Turkic-Azerbaijan origin dialect words stands on the first plan which are connected the previous history of our nation and the most ancient period of our language. For a long time the words used an independent lexical unit is using with the same semantics mean or with some phonetic changings. For to prove our thoughts let's applying to the examples got from dialects and accents.

Relationship attitudes exist among the human when the world created. In this attitudes the people apply to each other with different terms. Majority of the relationship terms used in the dialects and accents of Nakhchivan is exist in our literary language [Nakhchivan group of Azerbaijani language dialects and accents, 1962: 71]. But there some terms you can neither meet in literary language nor the different regions of Azerbaijan.

We can divide the relationship terms used in Nakhchivan dialect according the general tradition in two groups; blood relationship and marriage relationship terms [Islamov,1968: 181].

In some region and villages of Nakhchivan the word *father* used with thses words – *dədə*, *qağa*, *qadam*, *aqa*, *ava*, *aba*, *abba*, *ədə*, *əyə*, *dadaş*, especially in sayyid families *agha* [master], *papa* a “souvenir” from Russians; the word *mother* – is used as *mama*, *nənə*, *aba*; *elder bother*- is use as - *dadaş*, *ədə*, in the villages of Shahbuz and Sharur regions *qağa*; *little brother* –is used as *qaqaş* [in the meaning of pamper]. *Aunt-aba* [in Ordubad]; *mother's little bother-dayday*, *uncle's wife-dayjani*, *uncle's wife- amjani*, *əmdostu*, *əmmə*; the other form *aunt*, *uncle's wife* is used as *əmmə deyilir* [Explanatory dictionary of Azerbaijani language. 2006: 40]. The *cousin [aunt's son]*- *ədə* [Şahbuz]; *cousin [uncle's son]*- *mirzə* [Garachug, Garakhanbayli, Bulgan]; *grandma* –mother, in the meaning of pamper– *cici mama*, *mother's mother-*

machi nana; *grandpa*- ata, dədə, ağa-in bashgurd and kazakh languages the word *elder* is used other variant as ağay [News of the Azerbaijan Academy of Sciences. 1953: 9]; addition of this the oldest grandpa of a tribe is used with the word— Cəddə baba [Jadda grandpa]. Jadda grandpa's tribe continues with the words - ovlad, nava, natica, kotuca, yadica, sadica, itica etc.

Which tribe is the family's son is belong to is characterized with an interesting term. Example: the first son- gözün ilk avı [the first hunting of the eye]; *but the last son* - last-born child, sometimes similarity of it halvaqapan or axir-uxur, the child is born an old family calls as janazazingirovu.

During the investigations in Ordubad region of Nakhchivan Autonomous Republic the terms formed from marriage relationship attracted the attention. The families who married their sons call each other guda [Father and mother of the son-in-law and daughter in-law]. With respect the bride calls her *elder bother-in-law*- mirzə; *to brother-in-law's wife*- mirzajani; *to little brother-in-law's wife*- galinba; *to elder sister-in-law* – shahbaji; in her father-in-law's house family members apply to bride with different word forms as baji, gulbaji, guba [Sharur], galinbaji, shahbaji, galinba; elder brother's wife – sonajani, aba [in Ordubad]; girl's family calls *son-in-law* - giyav, kurakan, bride's brothers calls son-in-law –yezna. [This word is taken from Persian and means to work, working]. The boys married from same family's daughters call one another bajanag, if a man has two marriage contract wife they named gunu, gunubaji. On wedding day the woman who taking the bride to bridegroom's house is called yenga. This dialect term has only one meaning in Nakhchivan territory and other regions of Azerbaijan: in Turkic population this word means *bother's wife or uncle's wife*, of course for respect the husband's friend's wife is named with this word. This term is used with its first mean in Nakhchivan territory. If we think so that on wedding day the bride is taken to bridegroom's house by the nearest and eldest relatives, it shows that this word connects the both mean itself.

Some part of the relationship term is formed with –liq affix, the other word with morphological way. For example: atalıq [step-father], analıq[step-mother], qızlıq [step-daughter], oğulluq[step-son], övladlıq [step-son] etc. all these terms expresses

step-relationship attitudes. There are some terms as qardaşlıq [brotherhood], bacılıq [sisterhood], dostluq [friendship] etc. formed with –liq affix. All these means friendship, sympathy.

According to the tradition the best and holy relationship is kirvalich.

The native families who puts their sons to each other`s embraces call one another kirva, but kirva`s wife is named kirvadostu, kirvajani [in Ordubad]. Sometimes the dialect terms have their own mean and using borders, so in the nearest villages the same term expresses different means.

In some of our region and villages the best respected man of a tribe or kin is called mirza, dadash, aqa [Bichanak], qagha etc.

Though some of the dialect terms we note above is generally using, but some part of them is only used in some families. The investigations prove that the traces of the historical periods exist in a word used in a family live in mountain village or a word exist in a dialect.

When the oldest men are amazed to the mind of a baby, little child they say: *“Look him as if aka-buka [oraka-buka] man”*. *“When we investigate the etymology of this word we see that in uzbek language aka-uka meaning elder brother”* [Comparative Turkish dialects dictionary. 1991: 71], in uyghur turkish *uka* meaning elder [Comparative Turkish dialects dictionary. 1991: 203]. So till today expression of this word among the population keeps up and saves the same lexical-semantics and phonetic form and meaning in turkic people and using for similarity aim.

Dadash – is meaning in Turkey, especially Erzurum province as elder brother, generally in the East the other variant brother, the second meaning daliqanli, babaigid [brave, strong, fearless young person] [Korkmaz, A., Korkmaz, M. 1994: 113].

Aba – in ancient turks this word meaning *house midwife* . Still in Anatolia turkish– ebe [Korkmaz, A., Korkmaz, M. 1994: 147] [sometimes used as mother or grandma meanings], in bashgirds – abi [Comparative Turkish dialects dictionary. 1992: 51], in turkmans` [Comparative Turkish dialects dictionary. 1991: 647], kazakhs` variants ene, but in kirgiz variant aye [Comparative Turkish dialects dictionary. 1991: 646] is formed. In majority of the Turkic dialects the words aba or

abavayin [Korkmaz, A., Korkmaz, M. 1994: 147] meaning *parent, father and mother*.

To apply to family members, native relatives without their names with the term kept from our grandpas informs the cultural previous and respected approaching to elders of our nation. According to the tradition the apply form of the first son of the family is rule for the next ones and becomes a tradition and habit. Sometimes it becomes the general term of a tribe. When the babies begin to speak we must teach them that they have to speak appropriate to our general national principle, to our unbreakable foundation previous. Never apply to our natives in strange language.

So a short information about the modern condition and ethnical composition of relationship term exist in dialect lexical of Nakhchivan Autonomous Republic describes the thought of general view of them. There are many Turkic-Azerbaijani layer in the dialects and accents of the region which they have not been appeared yet and haven't been investigated. They have an important role to learn the ethnography of Azerbaijan people and to define the history of our literary language.

4.4.2. Word creation connected with weaving tools used in Nakhchivan dialects and accents

It is possible to meet weaving examples in majority villages of Nakhchivan. Embroidery socks, saddle-bags, rugs have been weaving in these villages and now is weaving too. So the ancient history of the weaving gave the chance the creation of many and rich terms connected with weaving in Nakhchivan dialects and accents. Some part of these terms also used in other dialects and accents of Azerbaijan language, the other part of them only using in Nakhchivan dialects and accents. As you now there is no any weaving terms vocabulary, these term isn't learn in our different dialects and accents we tried to deal with majority of them.

Some part of the terms belong to this field isn't exist in our literary language, they only kept up in the dialects and accents of Azerbaijan, also Nakhchivan dialects and accents. The other part of them is using in our literary language today. The terms belong to rug, carpet and felt industry also used in "Kiatabi-Dada Gorgud" and exist in our literary language too. The other group terms have different features from literary language. For example we can show the followings:

Till to weave the raw material wool for weaving is passing different processes. Different tools and loom is used during this process.

Yun daraghi / darakh [wool harrow/harrow] – a tool for to harrow the wool. There some terms express the parts of this tool: tooth of a harrow, embrace of harrow, dishdix'/ teeth of harrow- the bone where the strings of harrow pierce, dizalti/seat of the harrow.

Tifdix' daraghi [nap harrow]– a comb for to harrow the nap.

Cahra [Spinning-wheel]- spinner tool.

We met the following names which show the different parts of spinning wheel: paddle wheel –the part provides rotating of the spinning-wheel; jagh- the stick which keeping the entrance of the spinning wheel to half-open; arrow, bilajakh / handle-

the part for to provide the spinning wheel: gəlingonan, stone for spinning-wheel, keshaval – wide rag for connect the paddle wheel, or arkan, takhalakh, takhalakh passing, iy [needle], gulakh [ear] etc.

Kirish [string]– thread for to provide spinning wheel.

The word kirish also used in Guba [Rustamov, 1961: 146], Gazakh [Huseynov, 1998: 76] accents, in turkman literary language and in ancient vocabularies with the same meaning.

Iy [needle]- it is one of the part of the spinning-wheel and this tool is used for to spinner the wool. This is used in uzbek language as jig, turkman language ik, in modern turkish igh forms [Comparative Turkish dialects dictionary. 1991: 675].

Gulakhlikh - a part connects iy with spinning-wheel.

Girdarisi – a bit of skin for to grease the kirish.

Teshi - [spinner], peleyin – a special tool for spinner the wool with hands. *Teşiyən pıləni pambığı yunu əyir [Ba.q.]*.- *Spinner the wool, pila, cotton wool with teshi*. The teshi is used in Baki dialect [Nakhcivan group of Azerbaijani language dialects and accents. 1962: 201] and Guba [Rustamov, 1961: 144], Gazakh [Huseynov, 1998: 127] accents. It is noted in teshi form in turkman [Comparative Turkish dialects dictionary: 1991: 974] literary language and ancient vocabularies.

Cağ [Jagh]- Socks knitting needle [mile].

The word jagh is used in the same meaning in the accents of Gazakh.

Yay [Roll]– a tool used in felt industry. *Yay kharab olub nadi, yunu yaxhshi atmir [Neh.]*. What is wrong with roll it can't throw the wool well.

Yaykirishi [roll string]- the tool made from the bitter intestine of animal. So kirishes are very durable.

Tokhmakh – a timber which is necessary for felt industry.

Safgil- a tool used for felt industry. This lexical unit is also used in chaparan form.

Alix' – a little teshi [spinner].

Yannikh- side woods of loom. In some accents the word “ana” is also used together with yannikh.

Okh- the part used for connect the sides of loom. *Okh garax' aghashdan ola, yoxsa hananın aghzi duz galmaz omrunda [Sir.]*- It is necessary to make arrow from wood or loom`s mouth has never been straight.

Each loom has two arrows. One of them is called under arrow, the other is called up arrow.

Gücü ağacı [Guju wood]- a wooden tool which connects arish with guju string in loom.

Gücü çubuğu [Guju stick] – a stick used together with guju wood. *Yaxçı kucu chubughu karmashovdan olar [Kər.]*. A good kuju stick must be make from karmashov.

Vərəngalan /varangalan [Go round] – A wood regulating arish. This tool keeping arish half-open for to pass the argaj.

Lalax'/ leləx' [ləlak]– tip part of arrow. *Alt oxumuzun lələyi çürüyüb, zəhlə də gücə düşsə qırılacax [Neh.]*. Lalak of the under arrow has laready rot, if zahla also will overburden it will break.

Zəhlə [Zahla]- the carvities for arrows exist in the sides of loom.

Tavgi [Tavgi] – When a carvity open in the sides of the loom due to that wood not to break pieces it has bind with string in different places. Those strings called tavgi.

Çilix' - *Çilix' never let lalak to go down, arishes stand tight [Sir.]*.

Kirtız [Kirtiz] – steel stick used for to make even thinner the thread with hands.

Sülü [Sulu] – A mile made from wood. The word “sulu” used in Guba [Rustamov, 1961: 211] and Baki [Shiraliyev, M.S. 1957: 227] dialects in the meaning of a needle for weaving too.

Pa:z – A big wedge. The word pa:z used in turkman language panha [Comparative Turkish dialects dictionary: 1991: 843], in uyghur language pana [Comparative Turkish dialects dictionary: 1991: 844] forms.

On parallel with the word pa:z [wedge] the verb pa:zdamaq [to wedge] is also used in Nakhchivan dialects and accents.

Qoltuğaçacı [Goltughaghaji- armpitwood] – a wooden tool made for keeping the guji wood half-open from sides.

Həvə [Hava] – weaving tool [loom].

Kirkit/Girgit – some teeth weaving tool made from iron.

The word “kirkit” is used in the western group dialects and accents of Azerbaijan language too.

Çatma [Chatma] – a part of the place loom. Chatma is made from three sticks.

Qiliş /qilij [sward]– a especially weaving tool made from wood for to fasten the argaj.

Chakajax' [puller] – a wood for to fasten the place loom. If there is no *chakajax'* it is impossible to fasten the loom [Jah.].

Majority parts of place loom is the same with upper loom. There are guju tree, guju stick, back tree, varangalan etc. on place loom.

One of the most using tool in weaving is needle. There are some terms named the sorts of the needle in Nakhchivan dialect and accents.

Tabana- a big stick for to sew mouth of sack, large sack. It is used in Kazakh language as tiben.

Qullaba – a special needle for to sew the palan [pack-saddle].

Giyigh – a sort of needle.

Chuvaldiz – a needle used for to sew large sack, sack and carpet. The word chuvaldiz is connected with chuval [large sack].

Barmakhjil / barmakhjig – a skin for finger during sewing socks. Burghaj/ burghash - this word is used in the meaning of wood or iron for to fasten the thread or chain in Baki [Shiraliyev, M.S. 1957: 89] and Guba [Rustamov, R.A. 1961: 121] dialects. As it seen the both meaning is closed to each other. The word burghaj is a derivative word and formed from the verb twirl.

Uysuy – majority accents uskux' – engrave. *I can't sewing something without uysuy.*

Chirpajag– a thin stick for to shake the wool. *Elə bı hində yun çirpirdim, çirpacağım qırıldı [Ba.b.]. During shaking wool my stick broke.* Chirpajag is used in Ordubad dialect as churpajukh.

Some part of the terms used in Nakhchivan dialects and accents is connected with the kind of weaving thread. Majority of these words are ancient turkic words. It is known that one of the forming way of archaism is the words which named the things used in daily life and farm lose their activity an pass to the passive fund. For this majority kinds of weaving thread are not using in our daily life and farm. But still there some words you can meet in Nakhchivan dialects and accents Orkan and sijim [woolen rope] is the oldest of all. We meet the word sijim in “Kitabi-Dada Gorgud” eposes: “*Gəlin, Dirsə xanı tutalım, ağ əllərin ardına bağlayalım, qıl sicim ağ boynuna taxalım, alımanı kafir ellərinə yön alalım*” [Kitabi Dada Korkut epos. 1962: 25]. Let`s arrest Dirsə khan, tie his hands, to wear the sijim his neck, take him to giaour countries.

The word orkan also noted in some ancient vocabularies.

The gathered terms character words connected with weaving show that some part of the exist in Nakhchivan dialects and accents. They also using in Azerbaijan literary language and other turkic literary lanuages in the same phonetic form and meaning. Some group of them is using in different dialects and accents of Azerbaijan language. The other group terms only belong to Nakhchivan dialects and accents. Investigation of these words with historical-comparative methods shows that the lexical of Nakhchivan dialects and accents sre rich and ancient.

4.4.3. Word creation connected with weaved things used in Nakhchivan dialects and accents

Development of the weaving is connected with more raw materials, especially wool, cotton and cocoon which are necessary for it. Development of cattle-breeding and silkworm breeding in the regions and villages of Nakhchivan help to develop the weaving. We can say that in all houses and villages the people were busy with weaving.

Today it is possible to meet ancient weaving examples in majority villages of Nakhchivan Autonomous Republic. Embroidery socks, saddle-bags, rugs have been weaving in these villages and now is weaving too. So the widely spread of weaving and its history made opportunity forming the rich terms connected with weaving in Babek accents. Some part of these terms is using in different dialects and accents of Azerbaijan, the other part is using in Babek accents.

As you now there is no any weaving terms vocabulary, these term isn't learnt in our different dialects and accents we tried to deal with majority of them.

Some part of these terms left our literary language, onlu kept in the dialects and accents of Azerbaijan language, also in Babek accents. The other part of them are using in our literary language.

The terms belong to rug, carpet and felt industry also used in "Kiatabi-Dada Gorgud" and exist in our literary language too.

The other group terms have different features from literary language. For example we can show the followings:

Gaba [all accents] – rug – The word gaba is used in Baki dialect [Shiraliyev, 1957: 223] in the same meaning.

Kanara [majority accents] / kanara [Kul.] – a long and narrow carpet. Kanara is reflecting the same meaning in Ordubad dialect [Comparative Turkish dialects dictionary. 1991: 258]. The term is formed from edge word.

Farsh [Kul., Gah.] – the biggest rug – the word farsh also used in Nakhchivan and Ordubad regions in the same meaning [Comparative Turkish dialects dictionary. 1991: 403]. In Turkish farsh is used in carpet meaning.

Khali / xəli [majority accents] – a big rug. The word is used in Turkman language-khali, in Turkish hali, in garagalpak language-galghi/gilem [Islamov, M. 1968: 332] forms and same meaning.

There are different names of carpet for their using purpose in Nakhchivan dialects and accents. For example: difar gabasi/tufar gabasi [wall rug]– a woven rug for to hang the wall; yer gabasi [place rug] – a woven and thick rug for floor; garafat qabaghi / taxt qabaghi [in front of the bed or throne] – a little carpet which is laying in front of the bed; taxt ustü / qarafat ustü [upper of the bed or throne]– a woven rug for upper of the bed; janamazdikh / jenamazdikh – a little woven rug for to keep the seal and rosary; ayaghalti – a rug laying the threshold of the home etc.

There are names for the colour and embroidery of the rugs in Nakhchivan dialects and accents. For example: gara yerri gaba-black indigenous rug; gulu qirmizi yerri gaba-flower red indigenous rug; surangi / sürangi yerri gaba- pink colour indigenous rug; davaiyi rangi yerri gaba- camel colour indigenous rug; palid irangi yerri gaba- oak colour indigenous rug; narish / narinj yerri gaba- orange colour indigenous rug etc. Let's note that the word “yerri”- expresses the all the colour of the rug except the colour of the embroidery of the carpet. Generally the “place” –the none embroidery field of the rug is in the same colour and that colour is vanguard. The rugs named with this vanguard colour.

The carpet names according to their bulk: tak yelan gaba-one yelan [border] gaba; cut yelan gaba-twice yelan gaba; ush yelan gaba-three yelan gaba; tak gollu gaba-one lake gaba; qosha gol gaba-twice-lake gaba; ush gollu gaba-three lakes gaba; dord gollu gaba-four lakes gaba etc.

The kinds of the rugs for their embroidery: Samavar gollu gaba; qayish gollu gaba; kilim nakhishdi gaba; farmash nakhishdi gaba; qabirgha gollu gaba; al-ala gollu gaba; jeyranni gaba; bunuz gollu gaba; qoshdu gaba; tavizdi gaba; qushdu gəbə; chalabort gollu gaba; chaynik gollu gaba; Huseyin gollu gaba; Shaki gollu gaba;

qatarri gaba; govarchini gaba; akhishli gaba; balikhli gaba; badnus gollu gaba; qutulu gaba; Kolani nakhishdi gaba; qizilgullu gaba; chiman/chaman gaba; Salbinaz nakhshidi gaba; khali nakhshidi gaba etc. Let's note that we will again speak about embroidery names widely. That is why we don't speak much about them in here.

As the nice woven rugs exist in Babek region, there are attractive kilims and carpets which are weaving this region too. That is why many terms exist in the lexical of the accent which named the kinds of kilims and carpets.

Kilim names for their embroidery: kilsə gullu kilim; chakhmag gullu kilim; nimchə gullu kilim; ilan gullu kilim; tisburya gullu kilim; samavar gullu kilim; gatdan gullu kilim; minjigli kilim etc.

There following carpet kind names in Nakhchivan dialects and accents:

Kursu palazi – a big carpet weaved for chair; gazil palaz; pambikh palaz; yer palazi; yarigat palaz – the carpet which its arish made from cotton, arghaj made from wool; tandirasar palazi; saya palaz; karbit – a bulky and quality carpet weaved from wool etc.

There some words named the fine weaving things in Babek accents too:

Jejim [majority accents] “– it is a thing which weaving from thin thread” [Shiraliyev, 1957: 220] in the same meaning. But in Shaki dialect it means “*the carpet weaved from wool*” [Shiraliyev, 1957: 263]. There some words exist in the accent that they given for from which thread the jejim is weaved and how their embroidery. Example: qayikh jejim – jejim with boat embroidery; ladi jejim – jejim with ladi embroidery; keji jejim – jejim which is made th thread mixed with cocoon; shadda jejim – jejim which its maybe argaj or its arich is cotton etc.

There are many terms in Nakhchivan dialects and accents which names the socks' kinds weaved from wool. These names are given to the socks for the parts of them, the sorts of the socks for their embroidery, according to the number of the thread that the socks weaved and some reason of the socks. Example:

Altdikh [in all accents] – the under part of the socks. Boghazdikh [in majority accents] – the part of the socks wearing the legs.

Bog hazdikh is used in the same meaning in Baki dialect [Shiraliev, 1957: 164].

Saya jorab [in majority accents] – an none embroidery socks, simply socks. In Babek accents tapikli jorab – a thin socks weaved one thread, gosha ipli / jut ipli jorab [double thread socks]– a thick socks weaved two thread; gol jorab; gul jorab; doghanakh nakhishdi jorab; sikhi sidiyi jorab; gaynag nakhishdi jorab; burukh jorab; tars-uvand jorab; boz jorab; gavlikh nakhishdi jorab; salbi aghaji/ sarv aghaji nakhishdi jorab; irizin jorab etc. are the terms named the sorts of the socks.

The mentioned kinds of weavings were prepared in weaving loom. But there are such weavings that there is no any weaving loom for them. Some tools is made from weaved materials in the looms for to form them in different definites and the things used for various purpose. There are interesting terms in Babek accents which are expressing such things.

Kharal [in all accents] – A big sack weaved from carpet. “*Kharal is used in the same meaning in Icharishahar accent of Baki dialect* [Shiraliev, M.S. 1957: 196].

There some kinds of chuval [sack] which expresses what animal is it weaved for to carry the load: at chuvali [sack for horse] – a sack necessary to carry the load with horse; eshshax' chuvali-sack for donkey; okuz chuvali-sack for bull; dava chuvali-sack for camel. These terms express the bigness-smallness of the sack.

Khasha [Jah.] – a wide and big sack made from goat wool. “*The word “khasha” exist in dialectological vocabulary of Azerbaijan language*” [Azerbaijan dialectology dictionary. 1999: 410].

Ter [majority accents] – a big saddle-bag with loops. Farmash / Farmaj [in majority accents] – furniture.

Asmalikh [Jah., Kul.] / qashigikh [in majority accents] – a bag weaved from thread for to pile up spoons in it.

There are following terms named the sorts of saddle-bag in Nakhchivan dialects and accents: bazax'li khurjun-a decorated saddle-bag; gotazdi khurjun- a tasselled saddle-bag; saya khurjun; yux' khurjunu-saddle-bag for load; at khurjunu-a saddle-bag for horse; ulakh khurjunu- a saddle-bag for donkey; yahargashi – saddle-

brow a decorated saddle-bag weaved for to put it on saddle brow; tark khurjunu [back of saddle] – a saddle-bag weaved for the back of the saddle; heyba; jamtay / jamta etc.

The felt is one the thing made from wool. From the ancient time the felt also entered to our culture and life as carpet. We meet the word felt in one of our ancient written monument “Kitabi-Dada-Gorgud” eposes: “- *Kimin ki, oghlu-kizi yox, gara otagha gondurun, gara kacha altina doshayin*” [Kitabi Dada Korkut epos, 1962: 16]. – *Who has no son or daughter sit him in black nomad tent, make him to sit on black felt.*

There are some terms connected with the kinds of felt using in Babek accents.

Mukhuru [majority accents] – a big bulky felt. Felt made for nomad tend.

Naman / nami keckasi [in all accents] – a felt agaist damp. Gapilikh [in all accents] – the felt for the door of the nomad tent.

“*Gapilikh is used in the accents of Tovuz, İmişli, Kazakh regions in the same meaning*” [Azerbaijan dialectology dictionary. 1999: 306].

Doshanajax' [in all accents] – The felt for house. – on dord kilov yunnan yakhchi bir doshanajax' atdirmakh olar [Sir.] – It is possible to weave a good felt from fourteen kilogram wool.

Galib [Bad., Kul.] – felt. “*The word galib is used in the same meaning in Sabirabad, Jabrayil, Zangilan accents, in the form of galif in Kazakh, Janga dialects, Tovuz, Shamkir accents a felt for to lay on the nomad tent meaning*” [Azerbaijan dialectology dictionary. 1999: 321].

Loru [Kul.,Neh.] – a special felt made for to put it in the saddle of the horse or donkey. “– *It is used in Gubadli, Jabrayil accents as lori, in Guba dialect as luru forms and expresses the same meaning*” [Huseynov, A.A. 1998: 103].

Tarrix' [in all accents] – a felt put under the saddle to the waist of the horse.

In Kazakh dialect this word is used in form of darrix' / tarrix, in Goychay accents tarlik, but in the same meaning. The is given the following forms in turkic languages. In garagalpag language – tarlik, uzbek language – tarlik, tuva language –

derlish, kazakh language – tershik / terlik [Comparative Turkish dialects dictionary: 1991: 876] but in the same meaning.

Takalti [in majority accents] – a felt which is pu between tarlik and galtagh. This felt is bigger than saddle. If two men ride horse the second one sits on takalti.

“In Kazakh dialect and Borchali accents the word used in the form of takalti” [Kitabi Dada Korkut epos. 1962: 239] in the same meaning.

A group of terms used in Babek accents express the kinds of the weaved thread. Majority of these terms are the ancient turkic words. Some of them has already forgotten together with the things which they expressed. It is known that one of the forming way of archaism is the words which named the things used in daily life and farm lose their activity and pass to the passive fund. For this majority kinds of weaving thread are not using in our daily life and farm. But it is still possible to meet such terms in Babek region. Orkan and sijim is the oldest of all. We meet the word sijim in “Kitabi-Dada Gorgud” eposes.

The word orkan also noted in some ancient vocabularies.

The thread names in Babek accents are following: chati, irashma, gatma, bagh, gozakh etc. these thread names are connected with the field where they used and they differ from each other for their reasons. For example, the word chati is used generally thread meaning, but there are some differences between the terms of sanax' chatisi and bizov chatisi. So sanax' chatisi is shortest and there have tassel in both side of it, it is weaved from coloured threads. This chati-thread is used for to fasten the jar to the shoulder-blade of a man. But buzov chatisi –calf thread is longer. During the milking front legs of the cow is fasten with it. By side there different kinds of chati [thread]. Example: kinds of thread: chrikh baghi, jambaghi, khurjunbaghi, belbaghi, tumanbaghi etc. [thread of rawhide sandal, thread of jam, thread of saddle-bag, thread of waist, thread of drawers].

V CHAPTER

THE MORPHOLOGICAL WAY OF DERIVATOLOGY IN THE DIALECTS AND ACCENTS OF NAKHCHIVAN

5.1. Word creation with morphological way in the dialects and accents of Nakhchivan

As in our modern literary language, in the dialects and dialects of the Nakhchivan group, word creation occurs in three processes: Professor Salim Jafarov grouped the word creation of the Azerbaijani language and the new lexical units created on the basis of this process, according to its own internal development laws, as following:

1. The process with lexical way of the formation of the words;
2. The process with morphological way of the formation of the words;
3. The process with syntactic way of the formation of the words;

Later, the author noted that *“These three ways of our language, which have continued since the ancient and most ancient times, and continue to develop new features in our modern language, cannot be thought of as special ways that are isolated from each other and have no connection.*

All three ways of the word creation process in our language are connected to each other in terms of their development history, and one of them played a great role in the creation and development of the other. Even now, we clearly observe that there is a close connection in the process of formation of new lexical units [words] either lexically, morphologically or syntactically” [Jafarov, 1960].

Morphological formation of words. It is known that morphological suffixes play a decisive role in the formation of words. Such suffixes are more common in the dialects and dialects of Nakhchivan than in the literary language.

In the studied dialects, in the process of morphological creation of words, features different from the literary language are manifested. Here, a number of word-correcting suffixes, which are not in our modern literary language, differ from some of the suffixes.

Word-deriviting suffixes used in these dialects can be grouped as following: Name-deriviting suffixes; Verb-deriviting suffixes; Adverbial- deriviting suffixes.

Name-deriviting suffixes themselves are divided into two parts: a] Name-deriviting suffixes; b] Suffixes that creates verbs from verbs.

The word creation with morphological way in the modern literary language of Azerbaijan is an extremely complex process, so it has many different forms. morphological way, words are formed mainly by means of word-deriviting suffixes. Let's pay attention some of them:

-ç1. In these dialects, the variant suffix *-çi* in our literary language is used in these dialects with a thin vowel *-çi*. This suffix, which has the ability to create more words than other suffixes, creates the concept of profession, art, specialty. This suffix also means a certain tool, object, etc. it creates the concept of the one who produces and uses it and other professions [Jafarov, 1960, p. 75]. For example: *aşığçı*-*ashig player*, *toyçu* [*wedding man*], *təfligçi /çağrışçı* [*the man who invites the guests to the wedding*], *əbəçi* [*obstetrician*], *iməci* [*helper*], *işığçı* [*electrician*], *arıçı*-*beerkeeper*, *sağınçı* [*milkmaid*], *tələyçi* [*meditator*], *hayçı*, *küyçü* [*fuss maker*], *çürüyçü*-*nuisance*, *dərgəzçi* [*a man who cuts grass*], *qırçı* [*greedy*], *çərənçi* [*a man who talks a lot*], *xarmənçi*-*farmer*, *süpürgəçi*-*sweeper*, *solğuncu* [*troublemaker, thief*] [Dialects and accents of the Nakhchivan group of the Azerbaijani language, 1962, p. 252], *tapılçı* [*a man who collects grass*] *tapılçı otu yığır bir yerə tapıl eləyir*-*Grass collector gathers the grass and makes a tapıl* [Dialects and accents of the Nakhchivan group of the Azerbaijani language, 1962, p. 255]. *Layxorumçu* – *otu bir yerə yığan adam* - *a man who collects grass* [Didivar] [Ibrahimov, 1960, p. 29], *dəmçi* [Şahbuz] - *züy*

tutan- yes-man. This word is used in the same sense in Meraza dialects [Ibrahimov, 1960, p. 18].

Sometimes the suffix -çi is added to words even when it is not needed, it does not create a new meaning in the word: oxuyançı-singer.

The suffix of -ma, -mə. In our language, mainly the following group of new words were formed by means of this suffix. For example: words denoting the name of an object: duy-ma, dol-ma, süz-ma, etc. words denoting the term: addition, exchange, approach, etc. mutual business name and words denoting signs: striking, knocking, braiding, etc.

Let's pay attention to the language facts which are formed with suffixes of -ma, -mə in the dialects and accents of Nakhchivan: *Bəsdəmə* [to put on sour cream for riding, to fatten] [Nehrəm] [Ibrahimov, 1960, p. 11], *Bəsləmə* - *kökəldilmiş*, *bəslənmiş*-fatten [in the meaning of small and large horned cattle; *Asma* - hand towel hanging peg, tool [the hand towel must be on peg] [Şada]; *Addama* [Cəhri] – a stone placed in certain places for crossing a river or ditch; *Atma* – a beam placed on top of a shed [tövlənin tikib qurtarandan sonra üstünə ağac qoyurux, ona da atma deyərik - After building shed we placed a beam on it and named it atma [Cəl.]; *Bəsləmə* - *bəslənmiş*-fatten, *kökəldilmiş* qoyun, at və s-a fatten sheep, horse etc. [Nehrəm]; *Ağızğəlmə* - milk ulcer etc.

The modern literary language of Azerbaijan has a wide range of opportunities to create words with morphological way. Currently, more than a hundred suffixes are used to create new words. Of these, about forty are noun-derivating suffixes.

In the beginning of the 20th century, some suffixes, which are considered unproductive in the literary language, and actively participate in word creation in dialects, played a major role in the enrichment of the modern literary language of Azerbaijan. Let's consider some of them.

-gə. This suffix is mainly used to form nouns by joining verbs. *“Even though the painters are sorted by parts of speech in the modern language, in terms of diachrony, such differentiation among them was weak. Even today, some suffixes are used in the paradigm of both adjective and noun, or both noun and verb. This*

characteristic increases even more as we get older" [Giyasbeyli, 1987, p. 103]. In fact, it is still derived from the suffix -qaql-kək, ğağl-gəg, with the dropping of the last consonants q and k, and it gradually loses its productivity, and sometimes it disappears by mixing into the composition of the word. E.g.: the word qabırğa ["rib"] is formed from the elements "gap-ir-ga" [Jafarov, 1960, p. 89].

Let's pay attention to the words formed with the suffix -gə: *Bəlgə* [First engagement things sent from boy's house to girl's house] [Ibrahimov, 1960, p. 11]; *Əmbərgə* - hair band [Ahmadov, 2001, p. 18]; *çəngə* [Qarabağlar] - a handful; *bəralgə* - the place where the animal to be hunted passes, *pusqu*-the ambush, *bərə*-the ferry [Ordubad]; *sısqə*-thin, *tilişgə*-lick, *cöngə*-bull, *sızqə*-leaky, *ürgə* [at]-urge [the name of horse] etc.

The words formed with the suffix -gə are widely used in other dialects and accents of Azerbaijan language. E.g.: *külgə* [Cəbrayıl, Xanlar] *çenkə* [Şəki Bərdə, Daşkəsən, Şəmkir]

The suffix -qı is used for to create nouns from verb. S. Jafarov agrees with the opinion that this suffix is derived from the suffix -qıq/-kik/-quq/-kük [Jafarov, 1960, p. 90]. M. H. Giyasbeyli, who talks about the wider distribution of this suffix in the Oghuz languages than in the Kipchak languages, also notes that this suffix creates meaningful words in the Azerbaijani language [Ahmadov, 2001, p. 228].

-ənək. Through this suffix, attributive and substantive nouns are formed from verbs. According to S. Jafarov, who noted that the suffix -anaq, -ənək is a complex suffix [an+aq; -ən+ək] in terms of etymology, the first part of this suffix -an, -ən is not an adjective suffix. The specificity of our language is our mother tongue; The suffix -anaq; -ənək, which is part of the element -an, -ən, gives a reason to conclude that the verb is derived from the type suffix. So, just as the verb is the basis for the grammatical categories, it can also be the basis for the derivation of these or other names... The suffix -anaq; -ənək, is also formed with the suffixes -ın, -in, -un, -ün the return form of verb or when the suffix -aq, -ek is added to the unknown type, it is formed by turning the type suffix into -an, -ən element due to its influence. For example, *Boğunaq-boğanaq, əkinək-əkənək* [Ahmadov, 2001, s. 16] Some nouns are

formed with the suffix- *anaq* in the literary language of Azerbaijan: *dəyəmək-stick*, *sızanaq-ance*, *biçənək-hayfield*, *boğanaq-hurricane*, *tozanaq-dustbowl* etc.

This suffix attracts attention in our accents for its active role: *ağanax* [Nakhchivan, Ordubad, Sharur] - a murky, muddy pond where buffalo lie in summer, *biçənək-hayfield* [Ordubad], *bicəngə* [Julfa] - *hiyləgər-sly*, *boğanaq-hurricane* [Sharur, Kangarli, Babak], *cəvcənəx* [Sharur] - *chin*, *cücənək* [Nehram] - man clothing similar to a woven woolen structure, *çərtənək* [Kangarli] - chest, *çökənək* [Qarabağlar] - *collapse*.

-inti. Substantive nouns are formed from verbs with this suffix. Speaking about this suffix, S. Jafarov writes: “*There is no doubt that the first element of this is the indefinite or reflexive suffix of the verb*” [Jafarov, 1960, p. 81]. In the modern literary language, the words formed with the suffix - *inti* indicate that this suffix is productive: *çöküntü- sediment*, *kərənti [karanti]-a tool for cutting grass*, *gəzinti- walking*, *əyinti-deflection*, *yeyinti- food*, *ərinti- alloy*, *tapıntı- finding*, *qazıntı- excavation*, *yığıntı-pollution*, *girinti-çixıntı- recess-protrusion* etc. We meet the words made by this suffix in the accents of our language: *biçinti* [Naxçıvan] – small pieces left over from sewing clothes, *birənti* [Kəngərli] - 1. together; 2. aggregate, sum; 3. *yolayırıcı- crossroads*, a place where different roads meet.

-ti. This suffix serves to form substantive nouns from verbs. S. Jafarov disagrees with N.A. Baskakov's opinion that this suffix is derived from the suffix -*dıq/-dik/-duq/-duk*, and puts forward the opinion that it is derived from the suffix -*ı/-i/-u/-ü*: “*Its closeness to that suffix in terms of form can justify that it is true*” [Jafarov, 1960, p. 95].

Meeting, sprouts, greens, etc. used in modern Azerbaijani literary language. words are formed through this suffix.

In the dialects of the Azerbaijani language, we meet less the words formed with the help of this suffix: *çalətı* [Shaki] - yogurt yeast, *çipirtı* [İmişli, Kurdamir] – *çırpı- brushwood*. *E.g. qaraltı- siluet*, *hənirtı-howl*, *ağartı- bleach*, *bağirtı- screamed*.

The indicated suffixes played a great role in the enrichment of our literary language due to internal possibilities.

In conclusion, let us note that it is clear from the modern view of the vocabulary composition of the dialects and accents of Nakhchivan that the morphological method is more productive than the lexical and syntactic method in the process of word creation. Most of these linguistic facts are formed by adding various suffixes to word roots.

The process with the morphological way of word creation has such meaning and shape characteristics that it is necessary to study them in both general and special aspects of the suffix system of our language, that is, in relation to different parts of speech.

The common features of the suffixes involved in the process of morphological word creation are their lexical-grammatical signs, productivity, derivational ways, meaning creation; and its special aspects can be determined in relation to separate categories of speech. In the linguistic facts that we find in Nakhchivan dialects and accents, different parts of speech are also formed as the same part of speech is formed from one part of speech.

Professor M. H. Giyasbeyli said to these processes that take place in our language, *“Suffixes that form the same category as well as different categories acquire a lexical-grammatical feature. This shows that the lexicon and grammar are closely related, and the lexicon plays an important role in the grammatical structure of the language. Therefore, in our language, suffixes have lexical, lexical-grammatical and grammatical properties as they serve both fields - lexis and grammar”* [Giyasbeyli, 1987]. The main feature of lexical suffixes in the majority of morphologically formed words in the dialect and accents of Nakhchivan is to create new meaningful words that express a certain concept.

In fact, lexical-grammatical suffixes also make new meaningful words that express a certain concept. However, unlike lexical suffixes, words formed through this type of suffixes do not undergo any grammatical changes in their structure when they come into contact with other words.

5.2. Characteristics of name-creating suffixes in Nakhchivan dialects and accents

Our dialects and accents differ from the literary language phonetically, syntactically and lexically, as well as morphologically. Professor Buludkhan Khalilov writes about the morphology of dialect and dialect facts and the importance of its study for traditional linguistics: *“Morphology has a wide connection with the department of dialectology. It is impossible to study grammar in depth without knowing the many morphological regularities in our dialects. It can be said that there are many linguistic facts that confirm the connection of most of the topics taught in morphology with dialectology”* [Khalilov, 2007, p. 26]. When we analyze the living folk spoken language in the Nakhchivan dialects and dialects, we come across interesting linguistic facts related to name-forming suffixes and forming nouns. M. Huseynzade gives the definition of modified nouns as follows: *“Modified nouns are nouns formed by external signs, that is, by changing the shape of simple words. Such nouns are called the nouns formed with morphological way. By adding a word-correcting suffix to simple words, a correcting noun is formed from various parts of speech”* [Huseynzade, 2007, p. 26]. Morphologically, the role of name-forming suffixes in word formation is important. In the morphological structure of the dialects and accents of Nakhchivan, there are many different aspects, as well as other dialects and dialects of the Azerbaijani language, as well as aspects that are identical with the modern literary language. It is possible to observe these different, characteristic features more clearly in the process of word formation by morphological means. In Nakhchivan dialects and accents, this or that suffix is more active or, on the contrary, weaker than in the literary language. Rather, a certain suffix can end on more words or parts of speech and form new words in dialects and dialects than in literary language. This linguistic fact is also evident in the dialects and accents of Nakhchivan. For example, a certain suffix that is productive in the literary language has the ability to create more words in the dialects and dialects of Nakhchivan and

creates many new words that are not used in the literary language, or creates a completely new meaning in the word. This can be considered a lexical-morphological way of word creation. The process of word formation by lexical-morphological method is the main tool that closely connects the word creation of our language with grammatical structure and morphology. Here, new words are formed by adding word-creating suffixes to existing words. This method is the richest and most productive type of word creation. *“In the lexical-morphological type of word creation, suffixes can be grouped by parts of speech: noun modifiers, adjective modifiers, verb modifiers, adverb modifiers”* [Jafarov, 1968, p. 76]. In general, word-correcting suffixes can be divided into two groups according to their relationship with parts of speech: 1] suffixes belonging to only one part of speech; 2] suffixes common to several parts of speech include more nouns and adjectives. This is historically explained by the generality of both categories. Such commonness is less in verb forming suffixes. Most of the suffixes that form verbs belong only to the verb itself.

Thus, in the dialects and accents of Nakhchivan, there are a number of characteristic word-correcting suffixes that form correcting nouns, which actively participated in the creation of new words by joining nouns and verbs. Such suffixes can also be found in Nakhchivan dialects and accents. These are valuable in terms of preserving the ancient features of our language. In the dialects and accents of Nakhchivan, word-creating suffixes are divided into two groups: 1. Name-creating suffixes; 2. Verb creating suffixes. In the dialects and accents of Nakhchivan, the suffixes that form names are divided into two parts according to their origin: a] suffixes belonging to the Azerbaijani language; b] suffixes of Arabic and Persian origin.

In the dialects and accents we are discussing, new words formed by means of name creating suffixes occupy an important place. Name-creating suffixes are combined with different parts of speech to form new words. However, not all of these suffixes are equally involved in the word creation process. While some of them can be added to words and even now create new words, some of them no longer have the ability to create words, and the number of words formed with these suffixes is also

small. Considering these characteristics of photographers, they are divided into two groups: productive and non-productive. In the dialects and accents of Nakhchivan, not all of the suffixes that make up names are mentioned, but only some of them, the suffixes that serve to create words, we give them without dividing them into groups:

-anax, -ənəx', -nax, -nəx'. This suffix joins nouns, adjectives and verbs to form words that express the name of the sign and the result of the action; for example, *sızanax-acne, bicənəx'- scabies, döyənəx'-hard place, etc.*

-acax, -əcəx', -ənəx'. This suffix is attached to verbs to form substantive and attributive nouns; for example, *çirpacax, tutacax, keçinəcəx'* [*chirpajakh, tutajax-handle, chechinajax*] *etc.*

-cax, -çax, -çix. This suffix is added to verbs and sometimes to nouns to form nouns and adjectives; for example, *qolçax, irgəncax* [*qolchax, irganjakh*] *etc.*

-li, -li, -lu, -lü [*-ni, -di, -ri*]. This suffix is a productive suffix. A lot of new words have been created through it; for example, *əlli-ayaqlı-quick, boylu-pregnant, durumnu-, damarrı-veined etc.*

-ix, -ix', -ux, -üx'. This suffix is added to verb roots to form nouns and adjectives; for example, *batix, ütix', təntix', düşüx'* [*batikh, utux', tantix', dushux'*] *etc.*

-çı, -çi, -çu, -çü. Salim Jafarov writes about the *-çı*⁴ suffix we are talking about: "*This suffix mainly makes names that are combined in six meaning groups*" [Jafarov, 2007, p. 156]. The suffix we are talking about is one of the productive suffixes in the modern Azerbaijani literary language as well as in the dialects and dialects of the Azerbaijani language. In the dialects and dialects of Nakhchiva, this suffix creates words denoting the concept of profession, art, and occupation; for example, *quzuçu, sünnətçi, töycü, karxarçı, kəlçi, belçi, ayaqçı, südçü, suçu, əppəyçi, tapılçı, xərmənçi* [*quzuchu, sunnatchi-circumciser, toyju, karkhanachi, kalchi, belchi, ayagchi, sudchu-milk maker, suchu-waterman, appaychi-bread maker, tapilchi, kharmanchi*] *etc.*

-ça, -çə. By means of this suffix, nouns with diminutive content are formed; for example, *döşəkçə- a mattress, sandıxca-a little chest, ləyənçə-a little basin, qazanca-a pot, dühcə-duhja, qulança-gulanca etc.* In Nakhchivan dialects and accents, we

observe that the words ending with the suffix -ça, -çə also have other meanings. By the way, let's note that in the modern Azerbaijani literary language, as well as in Turkish languages, this suffix does not only mean diminutive; for example, the word *yetimçə-orphan* means caressing, caressing, pity.

-ma, -mə, [-ba, -bə, -və]. This suffix is added to verbs to form nouns and adjectives. For example, *basdırma, artırma, burma, çalma* [a small scarf tied under the big scarf], *hörmə, dişdəmə, salma* [çay], *yappa* [*horma, dishdama, salma* [tea], *yappa*].

-əm suffix is one of the unproductive suffixes. This suffix is involved in the formation of words such as *bəndəm-bandam, küzəm-kuzam*.

-lax, -ləx' and the phonetic variants of this suffix *-dax, -nax, -dax', -dex'* from nouns such as *otdax, xitdəx' // ximitdəx', çitdax, çatdax, xışdəx', dişdəx'* [otdax, xitdax' // khimitdax', chitdax, chatdax, khishdax', dishdax'], and from verbs to express adjectives and abstract concepts forming nouns; for example, *dannax, cızdax, öddəx'* [dannax, jizdakh, oddakh'], etc.

-qu, -ğu suffixes are mainly attached to verbs to form nouns. For example, *çalqu-chalgu* [broom], *qurqu-gurgu* [lie, cunningly constructed game], etc.

-lix, -lix', -nux, -dix, -dux. This suffix attracts attention with its productivity. Joining most parts of speech, it forms nouns that express different meanings; for example, *başdix-bashdikh* [an amount of money given from the boy's house to the girl's house on the eve of the wedding], *-döşdüx' doshdukh'* [apron], *cığallix, xuruşdux-cigallikh, khurushdukh* [naughtiness], etc.

-gən, -kən the suffix is attached to both effective and ineffective verbs, forming adjectives expressing the concept of sign, quality, character; for example, *deyিংən-talkative, söyüşkən-sweary, sürüşkən-slippery*, etc.

-ov, -öv. "This suffix is one of the non-productive suffixes in our language that is disappearing by joining the word it joins" [Jafarov, 2007, p. 159]. Let's pay attention to the lexical units formed by the suffixes *-ov, -öv* in Nakhchivan dialects and accents: for example, *selov, kəsov, ərov, kədov, kirov, bicov, gicov, əcov, hacov, tırtov, pərtov* [*selov, kasov, arov, kadov, bijov, gijov, ajov, hajov, titov, partov*] etc.

In general, the materials of our dialects and accents play as important a role as written monuments in the study of the process of word creation in the Azerbaijani language by morphological means, and in the discovery of ancient word-creating suffixes. Thus, when each dialect or accents is examined, along with characteristic suffixes, ancient forms are also identified. Sometimes the suffix that shows itself in one or two examples is observed in other dialects and accents, Turkic languages, as well as in other words in written monuments. Thus, it is possible to obtain extensive information about the origin and distribution of the suffix.

Summarizing all these features of name creating suffixes, we can come to the following conclusion:

- In the dialects and accents of Nakhchivan, a suffix can be added to a word that does not end in the literary language;

- The painter creates a completely new meaning that does not exist in the literary language by joining the same word;

- Some suffixes used in the dialects and accents of Nakhchivan can be attached to more parts of speech than those in the literary language. It is clear from the actual linguistic materials that the differentiation between suffixes in the dialects and accents of Nakhchivan is weak compared to the literary language. This means that the historically existing feature remains in the dialect.

5.3. The verbs created with morphological way in the dialects and accents of Nakhchivan

One of the parts of speech that has interesting, rich and characteristic features in the Nakhchivan dialects and accents of the Azerbaijani language is the verb. *“According to its general grammatical meaning, the verb denoting work, situation, action is considered the core and component of morphology as a part of speech. In Turkology, the archaicization of verbs, types of lexical meaning, structure, classified and non-classified forms, as well as categories such as type, negation, effectiveness and ineffectiveness have been systematically studied”* [Tanriverdi, 2012, p. 273]. In the Nakhchivan dialects and accents of the Azerbaijani language, the verbs that attract attention with some different characteristics are included in the analysis at the level of research. Within this division, it is possible to distinguish two subgroups: a] Verbs that are in Nakhchivan dialects and accents and continue to function within the framework of the same semantic load in the modern Azerbaijani language; b] Verbs in Nakhchivan dialects and accents, but in the modern Azerbaijani language, have a more or less different semantic load.

The verbs created by morphological way are widespread in Nakhchivan dialects and accents. This is related to the lower development of the lexical and syntactic process of word modification in dialects and accents compared to the morphological process. Except for some verbs in Nakhchivan dialects and accents, it is possible to easily divide most verbs into their roots and suffixes. Because the root of this type of correcting verbs preserves its independence as a lexical unit even today in the modern Azerbaijani language. *“In Azerbaijani linguistics, morphing verbs are sometimes studied only under the heading "morphing verbs formed from nouns", and sometimes both "morphing verbs formed from nouns" and "morphing verbs formed from verbs". But since the suffixes that form verbs from verbs are morphological*

indicators of the types of grammatical meaning of the verb, it is considered more appropriate to study them within the type category of the verb” [Tanriverdi, 2012, p. 276]. The verbs used in the Nakhchivan dialects and accents of the Azerbaijani language have different structures. Some verbs consist of only one root, they are used as real verbs without taking any formative suffixes. Another group of verbs, according to their structure, consists of a root [or main] word-correcting suffix. The root or basis of these types of verbs are mostly other parts of speech, names. There are also verbs that consist of two or sometimes more words. Thus, the verbs in the dialects and accents of Nakhchivan can be divided into three parts, as in the literary language: 1] simple; 2] derivative; 3] complex. Based on this division, we often come across verbs in Nakhchivan dialects and dialects that provide interesting facts for the explanation of the root-base and suffix problem. Since the object of our research is the verbs formed by morphological means, we include the modification verbs in the analysis.

Morphologically formed verbs observed in Nakhchivan dialects and accents can be grouped as follows: a] suffixes that form verbs from nouns; b] suffixes that form verbs from verbs; c] suffixes that form verbs from phonetic words. These types of verb-forming suffixes form verbs with new meanings from different parts of speech. Let's take a look at the morphological features of the suffixes that play an important role in the verb formation process:

a] Suffixes which form the verbs from nouns:

*The suffix -la, -lə is almost the most productive among the suffixes that created the verbs from nouns. This suffix joins nouns, adjectives, numeral, adverbs and imitations to form verbs with different meanings close to the semantics they express. In the literary language of Azerbaijan, in our dialects and dialects, as well as in most Turkic languages, the suffix -la, -la [Коченов, 1956, p. 256; Jafarov, 2007, p. 44; Seyidov, 2002, p. 195] is considered one of the productive suffixes. This suffix forms a new word by joining words ending in a vowel, and consonants. In Nakhchivan dialects and accents we meet the verbs formed by this suffix *burmala, dolakla, tehla, qirmala, gomarla, chirmala // chirmala, mijila, kardila, chatila, yella, guyla, chamla,**

axala, eshele, chalihla, shotala, sigalla, tumarla, fitilla, gachila, dumsukle, etc. In Nakhchivan dialects and accents, depending on the last consonant of the word, variants of the suffix -la, -lə are observed -da, -də, -na, -nə, -ra, -rə; for example: *buretde, arittda, batda, jida, serinne, agirra* etc. Of course we can observe this type of phonetic variants of the suffix -la, -lə in some dialects and accents of the Azerbaijani language.

-lan, -lən. This suffix creates verbs from nouns and adjectives. The suffix which we are talking about is fixed both in our literary language and in our dialects and accents. *“In Nakhchivan group dialects and accents the verbs kirtmikhlamak [to be pinched] and poshelamak [to get scalded] are formed by joining that suffix to the words kirtmikh and poshe, which are interesting from a lexical point of view”* [Dialects and accents of the Nakhchivan group of the Azerbaijani language, 1962, p. 113]. Rasul Rustamov writes about this suffix, which is also used in most Turkish languages: *“-lan, -lən is one of the productive suffixes in the dialects and dialects of the Azerbaijani language. This suffix consists of two separate suffixes -la -lə and -n* [Rustamov, 1965, p. 82]. *Hadi Mirzazade notes that this suffix is another variant of the suffix -la, -lə* [Mirzazadeh, 2007, p. 209]. Of course, we cannot agree with this idea. Linguistic facts show that a variant of any suffix means a different form as a result of another intervention. Let's pay attention to the example: the phonetic variants of suffixes *-la, -la* in Nakhchivan dialects and dialects, such as phonetic variants *-da, -da, -ra, -re*, verbs with the same root formed by suffixes *-la, -la* and their phonetic variants do not differ from each other in meaning. For example, *tulazla // tulazda, tulamazda [to fling out], etc.*

Regarding the definition of the boundaries of these suffixes, S. Jafarov writes: *“Either the suffixes -la, -la, which form verbs from nouns, or the suffixes -lan, -lən, -lam, -lem, laş, -ləş have been stabilized as suffixes with independent form and semantic properties”* [Jafarov, 1960, p. 64]. With the help of the addition of this suffix, formative verbs are formed from nouns expressing a more general meaning, especially from adjectives. The verbs formed by means of this suffix mainly mean that the object, sign, or quality has changed according to the situation. Let us give an

example of the verbs formed by adding the suffix *-lan, -lan, -dan* to the noun in the Nakhchivan dialects and accents: *gijallan, gileyran, diraklan, jibirikhlan, lobazdan, arvatdan, qodazdan, avaralan, samalan, kishilan, yaylan [yayılmaq], qalakhlan, lillan, qalbilan, yaylıqlan, buxaralan, buratdalan, buralan, dillan, hellan, giralan* etc. forms verbs like In relation to similes to animals, *quchuhlan, khoruzlan, qodukhlan, miğirran* etc.

In Nakhchivan dialects and accents we also meet the expressions formed with the suffix *-lan, -lən* have phonetic variants *-dan, -dən, -ran, -rən* and *-nan, -nən*. For example, *godazdan, digirran*, etc.

-laş, -ləş, -rəş, -ş These suffixes create verbs from nouns, adjectives, numbers and adverbs. This suffix consists of the suffixes *-la, -lə* and *ş*. Certain scientific thoughts have been formed about this suffix, which is considered productive in Nakhchivan dialects and accents. In some of the works related to Turkic languages, it is mentioned that this suffix is not a suffix that serves independent word creation, but is a sign of the opposite type. In Azerbaijani linguistics, M.Huseynzade, S.Jafarov, Z.Taghizade, Z.Budagova and others considered the suffix *-laş, -ləş* as an independent word-correcting suffix, S.Jafarov and Z.Budagova grouped the verbs formed with this suffix according to meaning, Z.Taghizade and S.Jafarov explained the differences between the independent suffixes *-laş, -ləş* and the suffixes *-ş [-la+ş, -lə+ş]* which are added to express the mutual type of verbs with suffixes *-la, -lə*.

In Nakhchivan dialects and accents, let's pay attention to the verbs formed from different parts of speech with the help of the suffix *-laş, -ləş*: *hojatlash, bogazlash, sallash, bitlash, itlash, shitlash, italash, sirmalash, yavalash, uzakhlash, allash, betarlash [höcətləş, boğazlaş, sallaş, bitləş, itləş, şitləş, itələş, sirmalaş, yavalaş, uzaxlaş, əlləş, betərləş]* “to be worst”, *irilash* etc. these types of verbs are states quality, sign, characteristic etc. In Nakhchivan dialects and accents In Nakhchivan dialects and accents we can meet with the different phonetic variants of suffix *-laş, -ləş* as *-daş, -dəş, -raş, -rəş, -naş, -nəş, -zaş, -zəş*: for example, *agizdash, maslahatdash, havirrash, itdash, zavzash, partovlash [ağızdaş, məsləhətdəş, həvirrəş, itdəş, zəvzəş, pərtovlaş]* etc.

In the dialects and accents of Nakhchivan, in addition to the productive suffixes that we analyzed above, there are also exist many verbs formed with non-productive suffixes. By the way, we must note that in the dialects and accents of Nakhchivan, the number of non-productive suffixes that creates verbs from nouns is more than productive suffixes. Unproductiveness is not determined by the fact that these suffixes only create fewer words. On the contrary, verbs formed by adding some unproductive suffixes are more according to their number. For example, the verbs formed with the suffixes *-l*, *-i*, *-u*, *-ü*, which are considered unproductive, are more numerous than the verbs formed with the suffixes *-lash*, *-lash*, which are characterized by their productivity in Nakhchivan dialects and accents, as well as in other dialects and accents of the Azerbaijani language. Z.Tagizadeh considers the suffix *-l⁴* more productive suffix than the suffix *-la*, *-lə* [Taghizadeh, 1961, p. 111]. Z.Budagova also gives this suffix among the productive suffixes [Budagova, 1960, p. 107], S.Jafarov considers the suffix *-l⁴* more productive suffix than the suffix *-ix*, *-ik*, *-ux*, *-ük* [Jafarov, 1960, p. 112] so this fact can be considered true.

The unproductiveness of any suffix is determined by the formation of new verbs with its addition. The main issue is that the process of creating a new word cannot continue with that suffix. This suffix cannot be called not only the most productive, but also the most productive.

The suffixes *-l*, *-i*, *-u*, *-ü* create verbs from nouns, adjectives, adverbs and verbs. There are few verbs formed with this suffix in our language. For example, *kiri*, *barki*, *sangi*, *tangi*, *turshu*, *zari*, *aji*, *alazi*, *bekari*, *lali* [to beg], *olazi* [to be late, to slow], *tapi* [a little dry], *shini* [to reveal] [*kiri*, *bərki*, *səngi*, *təngi*, *turşu*, *zari*, *acı*, *alazi*, *bekari*, *lali* [yalvarmaq], *öləzi* [ləngimək, gecikmək], *təpi* [azca qurumaq], *şini* [üzə salmaq] etc. Verbs formed by adding the suffix *l⁴* to nouns express the concept of quality, sign, feature, depending on the meaning of the root.

-a, *-ə*. suffix forms verbs from nouns and adjectives. In the Turkological literature, there are different opinions about the suffix *-a*, *-ə*, which is one of the unproductive suffixes used to form verbs from nouns in the dialects and accents of Nakhchivan. Most Turkologists consider this suffix independent and unproductive. In

Azerbaijani linguistics, this suffix is also included among unproductive suffixes. However, Z. Taghizade called the suffix -a, -ə, "*the most productive verb modifier*" [Taghizadeh, 1961, p. 111], while S.Jafarov called it "relatively unproductive" [Jafarov, 1960, p. 109] is considered a suffix. To our mind, compared to other suffixes, -a and -ə are unproductive suffixes. This suffix is considered one of the oldest word-correcting suffixes. Because some of the roots in the verbs formed by adding the suffix -a, -ə have lost their independence and their meaning is unknown. Often it is not possible to separate these verbs into root and suffix. In the dialects and accents of Nakhchivan, verbs are formed almost exclusively from monosyllabic initial roots with the addition of the suffix -a, -ə. We do not come across verbs formed from two or more syllables by means of this suffix. In the dialects and accents of Nakhchivan, verbs are mainly formed from nouns with the help of this suffix. For example: *chita, bula, dila, tila, disha, chila* [çitə, bülə, dilə, tilə, dişə, çilə] etc.

The suffixes -ar, -ər are added to adjectives and nouns to form verbs. Unlike some verb modifying suffixes, "... this suffix exists in all Turkic languages" [Димитриев, 1978, p. 129]. Indeed, the Yakut language is more productive, partly for the Tuvan language. In the dialects and dialects of Nakhchivan, it is possible to detect several linguistic facts formed by means of this suffix. For example: *kozar, agar, goyar, bozar, qomar* [közər, ağar, göyər, bozar, qomar] etc.

The suffixes -sı, -sı, -su, -sü form verbs from nouns and adjectives. For example, *to mould, to regret, to taste* [kişimək, heyfsinmək, tamahsımaq] etc. This suffix, which is used in most Turkic languages, is considered unproductive and archaic by grammar authors of various Turkic languages. Some Turkologists consider the suffixes -sa, -sə and -sin⁴ as a more developed form of the suffix -sı. Hadi Mirzazade, speaking about the suffix -sa, -sə, writes: "*We find this suffix in a group of words in the modern colloquial language and dialects, after a small sound change, in the form -sı⁴*" [Mirzazadeh, 1962, p.112]. Therefore, H.Mirzazade does not see any difference in content between these two suffixes. Therefore, they are a single suffix, the only difference is that the open a, ə sounds in the suffix -sa, -sə are replaced by the closed ı, i, u, ü sounds. Dialectologist M.Shiraliyev, in his monograph

"Nakhchivan group dialects and accents of the Azerbaijani language", when talking about verbs, does not focus on the suffixes that form corrective verbs, but some characteristic suffixes used mainly in Nakhchivan dialects and dialects, one of which is the suffix. "This suffix is attached to the word *kif* and forms the verb *kifsimek*. It is possible to see the bold version of the suffix *-si* in the word *kifsimek* in the word *qaxsımaq*, which is derived from the word *qax*" [Dialects and accents of the Nakhchivan group of the Azerbaijani language, 1962, p. 113]. K.Ramazanov considers the suffix *-si* "...mainly from some characteristic suffixes used in Nakhchivan group dialects and accents" [Dialects and accents of the Nakhchivan group of the Azerbaijani language, 1962, p. 113].

The suffixes *-al, -əl, -l* creates passive verbs from adjectives and numbers that reflect a certain state and situation. This suffix appears mainly in Oghuz languages. It is not observed in Kipchak and other languages. Azerbaijani linguists S.Jafarov, Z.Taghizadeh, Z.Budaghova, M.Shiraliyev and others include this suffix among unproductive suffixes. In Nakhchivan dialects and dialects, the addition of suffixes *-al, -əl, -l* has the characteristic of forming verbs from adjectives and sometimes from nouns; For example, *boshal- be loose, dara be narrowl, genal-be wide, dikal-be steep, duzal- be straighten , turshal- be sour, sagal- be heal, qaral- be darken, qısal- be shorten, dinjal-be rest, chokhalbe widen, azal-be less [boşal, daral, genəl, dikəl, düzəl, turşal, sağal, qaral, qısal, dincəl, çoxal, azal]* etc.

The suffixes *-ıq, -ik, -uq, -ük, -ix* creates verbs from nouns, adjectives, numbers and adverbs. For example, *darikh-miss, karikh-be confused, pisik-be loathe, birik-be gather [darıx, karıx, pisik, birik]* etc.

The suffixes *-sın, -sin, -sun, -sün* creates verbs from nouns and adjectives. For example, *diksin-to scare, heyifsin-to regret, yaysin-to spread [diksin, heyifsin, yaysın]* etc.

The suffixes *-sa, -sə* creates verb from nouns and adjectives. For example *susa, qərıbsə*. Of course sometimes the suffix *-sa* creates verb by joining to the end of the verbs. For example, *qapsa, axsa*. Let's pay attention to different thoughts about this suffix in the Azerbaijani linguistic literature: "It is a phonetic variant of the suffix *-si*,

-si, -su, -sü used in the Azerbaijani language. The forms of -sı⁴ are the historical development form of suffix -sı” [Darband dialect of the Azerbaijani language, 2009, p.114]. H. Mirzazadeh writes about the suffix *-sa, -sə*: “*This suffix is found in a group of words in the modern colloquial language and dialects in the form of -sı⁴ after a small sound change*” [Mirzazadeh, 1962, p. 212]. Therefore, the suffix *-sa* is spread as a variant of the suffix *-sı⁴* in Nakhchivan dialects and accents.

-sov. This suffix is adjacent to the word *sələ* [smooth in our literary language] and forms the verb *salasovlamakh-to mow the ground [sələsovlamax]*. For example: “*Buğdanın şərti odu kun, yeri gərək sələsovlayasan*” [“*The condition of wheat is to burn the fire, you need to mow the ground*”] [Dialects and accents of the Nakhchivan group of the Azerbaijani language, 1962, p. 113].

The suffixes *-lat, -lət* creates verb from nouns and adverbs. For example, *kirlat-to dirty, darinlat-to deep, yogunlat-to thin [kirlət, dərinlət, yoğunlat]*.

The suffixes *-rə, -ri, -rən* creates verb from noun and adjective. For example, *iyran, chiyran [iyrən, çiyrən]*.

b) The suffixes which creates verbs from verbs;

“*As verbs are created from other parts of speech, verbs are also formed from simple, inflectional verbs. Such verbs are considered modifications because their form and meaning are changed by means of various suffixes*” [Huseynzade, 2007, p. 124]. In the dialects and dialects of Nakhchivan, there are a number of word-correcting suffixes, which only form verbs from verbs. These suffixes have certain differences from the suffixes that form verbs from nouns. If the above-mentioned suffixes make a new part of speech, a word expressing a new meaning, apart from one part of speech, these suffixes do not create a new part of speech, they create the meaning of repetition and intensity in the verb, sometimes they give the verb an additional meaning. Suffixes forming verbs from nouns are mostly simple in composition, and suffixes forming verbs from verbs are both simple and complex. Suffixes that form verbs from verbs are mainly attached to monosyllabic roots. It is impossible to separate a certain part of verbs formed from verbs into roots and suffixes, and to separate the meanings of roots. This shows that the roots and some

suffixes in the verbs have become archaic, as well as the antiquity and unproductiveness of the suffixes. Let's pay attention to these suffixes:

The suffixes *-i, -i, -u, -ü* create verbs from nouns, adjectives, and adverbs, as well as create new verbs from verbs. Verbs formed with this suffix are few in Nakhchivan dialects and dialects. The addition of this suffix creates repetition and other nuances in the verb. Attaches to more monosyllabic verb stems. For example, *suru, qazi, qarsi, tapi, kiri, shini [sürü, qazı, qarsı, tæpi, kiri, şini]* etc.

-mala, -mala both in dialects and accents of the Azerbaijani language [Jafarov, 2007, p. 131], and also among the archaic unproductive suffixes in Turkic languages. This suffix is complex in composition: *-ma + la, -mə+lə*. It is a very rare suffix in Turkish languages. This suffix is not mentioned in any work dedicated to the historical morphology of the Azerbaijani language. Let's take a look at the verbs formed with the suffix *-mala, -mələ* in Nakhchivan dialects and accents; For example: *bogmala, burmala, sarmala, jizmala, basmala, qarmala, eshmala, bukmala, yolmala, durtmala, chirmala, [boğmala, bürmələ, sarmala, sərmələ, cızmala, basmala, qarmala, eşmələ, bükmələ, yolmala, dürtmələ, çirmala]*.

The suffixes *-qa, -qala, -ğa, -ğala, -xa, -xala, -gələ, -kələ, -cala* are the unproductive suffixes which creates verbs from nouns. For example: *chulga [çulğa]-to cover, chulgala [çulğala], yirgala [yırğala], jigala [ciğala], ovkhala [ovxala], chalkhala [çalxala], yakha [yaxa] // yaykhala [yayxala], yikha [yıxa] // yikhala [yıxala], dongala [döngələ], avkala [əvkələ], sikhjala [sıxcala]* etc. Among them the suffixes *-qala* is used more widely in majority turkic languages [Димитриев, 1978, p. 185]. S.Jafarov presents the suffix *-qa, -ğa* only as a suffix that creates the verb from verb [Jafarov, 1960, p. 138]. These suffixes can sometimes form verbs from nouns in Nakhchivan dialects and accents: *dashqa [daşqa], qashqala [qaşqala]*.

-ğan is an unproductive suffix and met by chance. And it is mentioned that the suffix is “related to the verbs *-qır, -qız, -qıs* exist in turkic languages” [Darband dialect of the Azerbaijani language, 2009, p. 116].

-ala, -ələ; This suffix joins to the verb and forms the concept of frequency and repetition in its meaning. For example: *portala, qovala, jozala qomarla, komala,*

itala, sapala, eshala, silkala [pörtələ, qovala, cözələ, qomarala, komala, itələ, səpələ, eşələ, silkələ] etc. There are some words that formed by this suffix but can't be separated to root and suffix. For example, *üşələ*. S. Jafarov [Jafarov, 1960 p. 118] and Z. Budagov [Budagova, 1960, p. 109] mentioned about this suffix, which also exists in some Turkish languages.

-ix, -ik, -ux, -ük: In Nakhchivan dialects and accents, the suffix is one of the less common suffixes in the creation of verbs. This suffix appears in most Turkic languages, regardless of whether it makes more or less words [Димитриев, 1978, p. 130]. Despite the fact that most linguists named this suffix unproductive, S. Jafarov named it a suffix that “*gradually loses its productivity*” [Jafarov, 1960, p.106]. To our mind, this suffix has lost its productivity many years ago, new words are not formed by means of this suffix, and the verbs expressing quality, sign, and condition that were formed earlier are also a minority. For example, *sinikh, ajikh, solukh, durukh, dolukh, donukh, yapikh, jibirikh, bezik [sinix, acix, solux, durux, dolux, donux, yapix, cıbırix, bezik]* etc.

-ış, -iş, -uş, -üş, -ışın, -aş, -əş. Rasul Rustamov named this suffix “*one of the main suffixes that creat a verb from the verb*” [Rustamov, 1965, p. 132]. Z. Budagova also considers the mentioned suffix to be productive for the modern Azerbaijani literary language and shows that this suffix creates verbs with different lexical meanings by joining them to verbs [Budagova, 1960, p. 145]. Therefore, “*such type of suffixes do not have a word-creation feature*”, *these suffixes “do not creat a word with a new lexical meaning*” [Budagova, 1960, p. 109]. For this and other reasons, Z. Budagova considers it correct to call species suffixes formative suffixes [Budagova, 1960, p. 107]. Indeed, most of the such type of suffixes not only do not create a word with a new lexical meaning, but also cannot create repetition, intensity and other shades of meaning in the verb. Mainly these suffixes creat a new kind of meaning in the verb. This suffix creates repetition and intensity in the content of the word to which it is added. Let's pay attention to examples in Nakhchivan dialects and accents: for example, *yigish-to gather [yığış] / yigishin [yığışın], qapish-try to take [qapış] / qapishin [qapışın], qarish-to mix [qarış] / qarishin [qarışın], qirish-to*

wrinkle [qırış], qamash- to be dazzled [qamaş], yavish [yaviş], darash-to fall on [daraş] etc.

-ışgə, -ışgə, -uşgə, -üşgə. This is a complex suffix formed by the combination of -ış, -iş, -uş, -üş common type suffix and the ancient directional case suffix -gə. With the help of this suffix, verbs formed from different parts of speech in Nakhchivan dialects and accents indicate that the state of a certain object is gradually changing; *olushga* [ölüşgə], *sinishga* [sınışgə].

-an, -ən. In Nakhchivan dialects and accents, verbs created with this suffix also occur. They join more monosyllabic nouns and adjectives to create the verbs. for example, *shitan*, *ushan*, *qimjan* [şitən, üşən, qımcan]. In the works on the modern Azerbaijani language and its dialects, the suffix -an -ən is considered unproductive, several examples of the derivative verb formed with the help of this suffix are shown [Jafarov, 2007, p. 122; Юлдашев, 1988, p. 424].

-la, -lə // -da, -də: for example, *salla*, *qovla*, *ayla-to stop*, *sortugla-to suck*, *tigla -to gather*, *aritada-to clear* [salla, qovla, əylə, sortuğla, tığla, aritada] etc.

-əclə: for example, *doyajla-to beat* [döyəcələ].

-na, -nə: for example, *qisna*, *asna-to yawn* [qısna, əsnə].

-ız: for example, *qalkhiz-to lift* [qalxız].

-quz: for example, *durquz-to wake, to stand* [durquz].

c) Suffixes that create the verbs from imitations. These types of verb-creating suffixes form the verbs with new meanings from different parts of speech.

-la, -lə düdülə. This word is observed in other dialects and accents of our language in the phonetic variant of didula [Rustamov, 1965, p. 78], *jujula*, *kishila*, *tutula*, *eshala*, *bijila*, *pufla*, *ufla*, *mala* [cücülə, kişələ, tütülə, eşələ, bijilə, püflə, üflə, mələ] etc.

-da, -də. The suffix -da, is the phonetic variant of -lə. *Kishda* [Kişdə] means to chase away. It is formed from the imitate of *kiş* // *kış*. Dialectologist Rasul Rustamov notes that this word is used in our other dialects and accents in the form of *koşla* [to expel, remove] [Rustamov, 1965, p. 126].

-qır, -xır, -qur, -xur, -kir, -ür these suffixes mainly create the verb from imitations. For example *haykhir, havkhir, finkhir, asgir, hichgir, ufur, fisgir* [*hayxır, havxır, finxır, asqır, hiçqır, üfür, fisqır*] etc.

The suffix -an, -ən creates verb from imitations as it does in nouns and adjectives. For example: *shitan, davran* [*şitən, daran*].

The suffixes -aş, -əş, -ş create verb from nouns and imitations. For example: *satash, chatash, darash, yanash, malash, tutash, chaqqish* [*sataş, çataş, daraş, yanaş, mələş, tutaş, çaqqış*] etc.

-ilda this suffix mainly creates verb from sound imitations. For example: *zarilda, pichilda, hirilda, gurulda, mizilda, girilda, shaggilda* [*zarıl-da, piçıl-da, hırıl-da, gurıl-da, mızıl-da, qırıl-da, şaqqıl-da*] etc.

-ran, -rən. For example: *fırran-to turn, digirran* [*fır-ran, dığır-ran*].

-lan, -lən, -dən, -dan create the verb from sound imitations: For example, *tullan, qıgıldan, zirildan, hirildan, zarıldan, zıqqıldan, zoqqumlan, guppuldan* [*tullan, qığıl-dan, zırıl-dan, hırıl-dan, zarıl-dan, zıqqıl-dan, zoqqumlan, guppul-dan*].

In addition to the above-mentioned suffixes that form verbs, in Nakhchivan dialects and accents, there are suffixes that create such linguistic facts that it is difficult to find a few examples of them. Let's pay attention to the completely unproductive, incidentally encountered, mostly monosyllabic stems, formed morphologically, creating verbs from nouns and verbs: -ırğa is an unproductive suffix which creates the verb from adjective. For example, *yadırğa*. -ız, -iz is an unproductive suffix which creates the verb from adjective. For example, *bərkiz; -ca, -cala sıxcala* [*sikhchala-to press*], -qla, for example, *oynaqla* [*to jump*]. -an, -ən for example: *dadan, khirtan* [*xırtan*]. -xul for example, *burkhul* [*burxul*], -ux for example, *durukh, burukh* [*durux, burux*]. -nux for example, *vurnukh, tinjikh* [*vurnux, tıncıx*]. -man, -mən: for example, *chirman, dirman* [*çırman, dırman*]. -ıt⁴ for example, *qanjit/qunjit* [*qancıt / quncıt*], *uyut* [*üyüt*]. -t, -ət we meet some words which formed with this unproductive suffix. *Arit* [*Arıt*], the semantic load of such words is more evident within the sentence. *Apar bu pencəri tərtemiz arıt-da gətir* [*Take these greens clear them and bring back*]. *Gözət, səhərdəndi Həsəni*

gözəttəyirəm ki, gizlinə çıxıb getməsin [I've been watching Hasan since morning so that he doesn't leave]. Some of part of such words of this type have lost their independent lexical meaning, have become archaic, and their meaning cannot be determined.

In conclusion, we must note that the verb has more characteristic feature in the main parts of speech in Nakhchivan dialects and dialects and accents. These features mainly observed in derivative verbs, verb tenses, command, wish and conditional forms of the verbs, and its structure types. Those categories have relatively well kept the ancient forms and historical function of our language and generally in Turkish languages . Most of the verbs met in Nakhchivan dialects and accents are used in our modern literary language in the same way or with phonetic changes, and some of them are completely different from our literary language semantically as well as phonetically, and some of them are considered archaism from the point of view of our modern literary language.

5.4. Analysing of word-creation suffixes exist in the dialects and accents of Nakhchivan

The study of dialects provides rich material for the study of current problems related to the history of language, modern language, as well as the history, ethnography, and toponyms of the people. Dialects play an important role in the study of language history as well as written monuments. Sometimes traces of ancient features that are not observed in written monuments are preserved in folk dialects. Historically existing phonetic and grammatical features are preserved in dialects, despite being limited in the modern literary language.

The study of Azerbaijani dialects provides rich material in terms of studying mutual relations between Turkic languages, as well as writing comparative grammar, phonetics and lexicon of Turkic languages, preparing etymological dictionary, and determining a number of regularities of the language. In this respect, the study of the dialects and accents of the Azerbaijani language allows us to draw correct conclusions about the history of the Azerbaijani people and language. It is impossible to clarify the ancient basis of our literary language without conducting research in this direction.

Nakhchivan dialects and accents have their own morphological features. These can be grouped as following:

Word-creating suffixes: In the study of the morphological process of word creation in the Azerbaijani language, in the discovery of ancient word-creating suffixes, the materials of our dialects and dialects play as important a role as written monuments. Thus, when each dialect or dialect is examined, along with characteristic suffixes, ancient forms are also identified. Sometimes the suffix that shows itself in one or two examples is observed in other dialects and accents, Turkic languages, as well as in other words in written monuments. Thus, one can obtain extensive

information about the origin and distribution of the suffix. Such suffixes can also be found in Nakhchivan dialects and accents. These are valuable in terms of preserving the ancient features of our language. In Nakhchivan dialects and accents, word-creating suffixes are divided into two groups: 1. Name-creating suffixes; 2. Verb creating suffixes.

Name-creating suffixes are divided into two groups according to their origin in the dialects and accents of Nakhchivan: a) Suffixes belonging to the Azerbaijani language; b) suffixes of Arabic and Persian origin.

a) Suffixes belonging to the Azerbaijani language: Among the suffixes that form names in the Nakhchivan dialects and accents, suffixes belonging to the Azerbaijani language takes a large place. Some of them occur in the literary language of Azerbaijan, in other dialects and accents, as well as in modern Turkish languages, which indicates the wide distribution area of these suffixes. The main suffixes used in Nakhchivan dialects and accents are the following:

-ma, -mə. This suffix is more productive in Nakhchivan dialects and accents. It creates different meaning nouns from nouns, for example: bulama "name of food", qablama "name of vessel", allahlama "a party given by the owner of the land after mowing the field", fighting, packege "blankets tied together", splitting, dashlama "ceremony performed when a boy is born", yuklama "household goods carried by car or camel during migration", chahdirma "food given after making a camp", chatma "temporary shelter" [bulama «yemək adı», qablama «qab adı», allahlama «zəmi biçiləndən sonra zəmi sahibinin verdiyi qonaqlıq», çırpışma, bağlama «bir-birinə bağlanmış yorğan-döşək», yarma, daşlama «oğlan uşağı doğulan zaman icra olunan mərasim», yühləmə «köç zamanı maşın və ya dəvə ilə aparılan ev əşyaları», çəxdirmə «alaçıq qurulandan sonra verilən yemək», çatma «müvəqqəti sığınacaq»] etc.

Also some adjectives are forming with the suffix -ma, -mə; for example: yaslama [sheep], surutdama [shoes], chezelama [rain], doyma[game], donderma [game], chokma-collapsing [ground], salma-dropping [tea], dishdama-biting [sugar] - [yaslama [qoyun], sürütdəmə [ayaqqabı], çəzələmə [yağış], döymə [oyun], döndərmə [oyun], çökmə [yer] salma [çay], dişdəmə [qənd] etc.

The fact that this suffix is productive in the process of word creation with morphological way has attracted the attention of researchers. S.Jafarov and H. Mirzazade are consider that the suffix *-ma, -mә* is derived from the infinitive form *-maq, -mәk* [Jafarov, 2008, p. 172; Dialects and accents of Nakhchivan ASSR, 1961, p. 104].

Both scientist were based on the addition of the suffix *-ma, -mә* to verbs and the grammatical form *-maq, -mәk* to form a noun. It is clear from this that the history of the suffix *-maq, -mәk*, in addition to its fixed meaning, is very ancient. Over time, due to the demand for a second meaning, a new grammatical tool was created, that is, the naming feature of infinitives weakened, and the suffix *-ma, -mә* began to express this function. The differentiation between these suffixes continued until the 18th century, and later *-ma, -mә*, the suffix *-maq, -mәk* became a productive tool in word creation [Dialects and accents of Nakhchivan ASSR, 1961, p. 105]. In the recent period, this suffix is widely observed in dialects and accents compared to the literary language].

In the dialects and accents of Nakhchivan the suffix *-ma,-mә* is used in the form of *-ba, -bә* in words which ends with *p*; *yapba* "cattle dung", *gappa, shapba, champba* "part" [*yapba* "tәzәk", *qapba, şapba, çapba* "şaqqa"].

-bә. This is one of the unproductive suffix which creates from *sel* «sal» the word *selbe* "a small stick for picking fruit from a tree", and from *kül* the word *külbә//küflә* "a small place under the oven made of clay to draw air".

This form, which is unproductive in Nakhchivan dialects and accents, also appears in Turkic languages. B.A.Serebrennikov and H.Z.Hajiyeva explain it as following: "At first, this affix had the form *-pa/pә*. Later, the initial *p* consonant changed to the *b* consonant and the form *-ba/be* was derived accordingly. These forms are more preserved in the languages of the Siberian Turks: *shor* from the morpheme *pur* "to bend", *purba* "ring" from the morpheme *sözür* "to drag", *alt* from the morpheme *sözürbe* "net". *-Pa/pe* affix is also found in Kazakh and Nogai languages: Kazakh from the morpheme *kos* "mix", *kospa* "to pull", in Nogai from the morpheme *tart* "pull", *tartpa* "box" [Серебренников, 1966, p. 104].

-çı, -çi. The suffix *-çı, -çi, -çu, -çü*, which has been productive in all periods of development of our literary language, in Nakhchivan dialects and accents, is increased by words in the form of *-çı, -çi* to form nouns denoting the name of this or that object, art, profession; for example: *vədəçi*- a promise maker, *toyçi*- a wedding maker, *pəniççi*- a cheese maker, *çölçi*-farmer, *şikarçi*-hunter, *xəlvərçi* “man who collects grain”, *başmaççı*- a shoe maker, *yolçu*-travler, *ciyərci*-a liver cooker, *qəfəçi* “tea maker”, *çərçi* “trader”, *pətəxçi* “beekeeper” etc.

In this dialect, in parallel with the suffix *-çi, -çi, -çu, -çü*, its variant *-cı, -ci, -cu, -cü*, which is used with *c*, also appears: *kətci*-villiger, *əkinci*-farmer, *sütcü* “milk seller”, *işçi*-worker, *həcəmətci* “blood recipient”, *qoruxcu*-watchman. This feature of Nakhchivan dialects and accents is also reflected in the book “The Basic Course of the Azerbaijani Language” [Khalilov, 2008, p. 177].

Sh.Karimov mentions the development of the suffixes *-cı, -ci, -cu, -cü* in the dialects of Çanbarak and Karvansaray regions of Azerbaijani.

This suffix is widespread in Turkish: *avcı, arabacı, sıvacı, dəvəci, kömürcü, yemişçi* [Azizov, 1999, p. 148].

-çılıx, -çilix, -çulux, -çülux. This suffix is added to the words to form nouns that express the general concept of art, profession, e.g.: *başmaçılıx*-a shoe making, *mal-davarçılıx*-cattle-breeding, *çapınçılıx*-kidnap, «robbery», *çərçilix* «trading», *toxuçuluq*-sewing etc.

-lı, -li, -lu, -lü. In the Nakhchivan dialects and accents, the suffixes *-lı, -li, -lu, -lü* are used to form nouns denoting place. e.g. *şəhərli*-urban peasant, *kətli*-villiger, *culfalı*-a man from Julfa, *yuxarı məhləli*-a man from upper street, *aşağı məhləli*-a man from down street, *ağasənnili* -aghasanli, *hələbaxlı*-halabakhli, *babışdılı*-babishdili, *süleymanlı* -suleymanli, *haçibaxşəlili*- hacibakhshalili, *torxuclu*-torkhujlu, *əlməhətli*-almahatli etc.

-am, -əm. We meet this suffix in the words *yazam* "spring wool", *guzam* "autumn wool", *tutam* "one inch"; For example: *Yazda qırılan yunə yazam di:rux*- We call the wool sheared in spring *yazam*; *İpin uzunnuğun tutamnan oşdux*- We

measure the length of the thread with tutam; Güzəmin yunu çoxox xirda olur- The wool named guzam is very small [Ordubad].

-t. In Nakhchivan dialects and accents, by means of this suffix, from the words yuva, quru, yogur, yuvat "dead washing place", qurut "dried yogurt", etc. nouns are formed. For example: *“Ayrın torbada süzülür, suyu gedir, olur cortan, cortanı da gün vasitəsi ilə qurudub, qurut əmələ gətirillər- The buttermilk is strained in a bag and the water is drained, and the jortan is made, and the jortan is dried by the sun and prepared qurut”* [Rustamov, 1965, p. 81].

-lıx -lix -lux -lüh. This suffix is also observed in different phonetic variants [-rix, -rix, -rux, -rüh, -dux, -rux, -tux] depending on the last consonant of the word; e.g. qıtmırlıx “greedyness”, minnıx-thousand, dirilıx “life” başlıx-title, sarılıx “the name of illness”, issilix-unemployment, elçilix-embassyç matlıc-making, keçəllix-boldness, qəhətlix “scarcity”, kirvəlix-kirvalik [a close relative], şuxlux “joke”, qurulux “a dry place”, mal-davarrıx-cattle-breeding, oruşdux-month of fasting, çətinıx-difficulty, dumannıx-foggy etc.

-ı, -i. This suffix, which is used in four variants in the literary language of Azerbaijan, in the dialects and accents of Nakhchivan, has two variants in the Ordubad dialect; e.g. yaxı “a kind of bread”, çatı “a little cord”, qorxı- fear, süri-herd, doli-full, güni “haystack”, kəndi “flour or cereal box” etc.

“This suffix is met in the dialect of Baki and the accents of Chanbarak and Karvansaray” [Islamov, 1968, p. 77].

-ərgi. Derivative adjectives created from verbs are formed by this suffix; e.g. İnsan bu dünyada ölərgi olduğunu bilə bilə yenə də gözü heç nədən doymur- Even though a person knows that he will die in this world, his eyes are still full of nothing.. Bu gecə yuxumda anamı bir ötərgi gördüm- I saw my mother in my dream last night.. Biz dağ adamı deyilik aran adamıyıq, buralarda köçərgiyik- We are not mountain people, we are lowland people, we are nomads here. Gedərgi qonağı getməyi qalmağından yaxşıdı- It is better for a guest to leave than to stay. Expressions like kəsərgi pıçax [paring knife], keçərgi [paring], naxoshlux are found in the dialects of some Nakhchivan villages.

“The suffix ərgi appears not only in the dialects and accents of the Nakhchivan area, but also in the western group of dialects and accents of the Azerbaijani language, in the dialects of the Mughan group” [Dialects and accents of the Western group of the Azerbaijani language, 1967, p. 86; Rustamov, 1965, p. 102; Nakhchivan dialectological dictionary of the Azerbaijani language, 2017, p. 96].

-ax, -əx, -x. This is a modified version of the ancient suffix *-aq, -ək, -q, -k* used in the literary language of Azerbaijan; e.g. *başax-bashakh, batax* [swamp], *şişəx-shishak, kəsəx*-a piece of land, *balax-hem, qalax*-pile etc.

“This suffix can also be found in Sheki dialect, Chanbarak and Karvansaray dialects” [Kitabi-Dada Gorgud, 1988, p. 77].

-lax. The words with the suffix *-lax* in Nakhchivan dialects and accents means the place; e.g. *qışlaxüinter* hut, *yaylax*- summer pasturein mountains, *otlax*-pasture, *duzlax*-salt marsh.

-dax, -dəx. This suffix is rarely encountered in Nakhchivan dialects and accents: e.g. *yazdax* “spring land”, *güzdəx* “autumn land”, *əldəx* “a present sent by the boy to his lover”.

The suffix *-dax, -dəx* shows itself in a limited range in other dialects and accents of the Azerbaijani language [Shiraliyev, 2008, p. 133].

“This suffix, which is used as dak//dek in modern Turkmen and as dok//da1//tak in Uzbek, is also unproductive in those languages” [КОНОНОВ, 1956, p. 124].

-ə. In Nakhchivan dialects and accents, it is one of the unproductive suffixes, from the words *cəm, qələm, dön, çək* it forms the nouns *cəmə* "small ball of grass", *qələmə* "tree seedling", "döne", "dafa", *çəkə* "ashsuzen", *khamra, chapara*; e.g. *“As it yes in Nakhchivan group dialects and accents this suffix is also noted in the dialects and accents of Zangilan”* [Rustamov, 1965, p. 81; Behbudov, 1966, p. 101].

b) Suffixes of Arabic and Persian origin: Arabic and Persian origin suffixes are a minority in Nakhchivan dialects and accents compared to suffixes belonging to the Azerbaijani language.

-xana. As in our literary language, the word xana of Persian origin is fully suffixed in Nakhchivan dialects and accents and actively participates in the process of word creation. That suffix expresses the sense of place according to its origin; e.g. qəhvəxana-tea house, qəfxana-a room of the house, sandıxana-crate house, nəmazxana-prayer hall, balaxana “the second floor of the house” etc.

- The history of the transition of the suffix xana to our language is very old. H.Mirzazadeh showed that “*this suffix develops normally in the language of the classics and in the process of modern word creation*” [Dialects and accents of Nakhchivan ASSR, 1961, p. 144].

-gah. In Nakhchivan dialects and accents, the word "gah" as a suffix means the corresponding place; e.g. dərmanqah-the place of medicine, şikargah-the place of hunting, xərməngah-the place of seed, seyrəngah-a place of sighthing, nişangah-target etc.

-dan. In the Nakhchivan dialects and accents, the suffix -dan is added to Azerbaijani and borrowed words and denotes the name of a certain object: toxumdan «the seed part of a flower», qələmdan-pencil box, novdan [a place where water is poured], nəməkdan [a salt container], güldan-flower bowl, şamdan-candlestick, etc.

S. Jafarov explains the unproductiveness of the suffix in our literary language as follows: “*In our language, to express the meaning of this suffix, complex words of the second type of determinative phrase formed with the addition of the word bowl are used: qəndqabı- sugar bowl, külqabı-ashtray*” [Shahriyar, 2008, p. 189].

As we know, suffixes of Persian origin passed into our language together with words belonging to that language. Therefore, these types of words, which have an independent meaning, are not used alone in our literary language [like the word “nəməkdan”].

Some of these suffixes have combined with the words of our language to form words with new meanings, while some of them have become obsolete due to their counterparts in the literary language and have become fixed in a few words. For this reason, the scope of the suffix -dan in the literary language has narrowed.

-dar. It is considered one of the unproductive suffixes in Nakhchivan dialects and accents; e.g. damdar “cattle keeper”, bağdar “gardner”, xəbərdar- aware, külfətdar- family oriented, əmanətdar “a person who keeps what is assigned”.

As it seen, in the process of word creation with morphological way in Nakhchivan dialects and accents word-deriving suffixes belonging to the Azerbaijani language prevail. Suffixes of Persian origin have entered our language as part of borrowed words and participate in the process of word creation even today in a suffixed form.

Verb-creating suffixes: Verb creating suffixes form verbs with new meaning from different parts of speech. The suffixes forming verbs in Nakhchivan dialects and accent are basically the same as the literary language of Azerbaijan and other dialects and accents. The main ones of such suffixes are the following:

-la, -lə. *“n the literary language of Azerbaijan, in our dialects and accents, as well as in most Turkic languages, by means of the suffix -la, -lə”* [Кохонов, 1956, p. 256; Jafarov, 2008, p. 44; Shahriyar, 1987, p.195], in Nakhchivan dialects and accents, dolax “a tree placed at the door of the cattle shed”, balatı “yeast”, qırma<tikə “piece of meat”, qələmə “tree sapling”, kərđi “bed”, cəbə “saddle-bag”, çatı “little cord”, yel “wind”, from the words of zindan-prison, quyu-well, dolaxla-twine, qırmala “thorn”, qələmələ-to saple, kərdilə-to bed, cəbələ “to pick into saddle-bag”, çatıla “to close”, yellə “shake”, zindanla “həbs etmək”, quyla “to cover” etc. verbs are formed.

As in the dialects and accents of the Azerbaijani language, in the dialects and accents of Nakhchivan, depending on the last consonant of the word, the variants of the suffix -la, -lə are observed -da, -də, -na, -nə, -ra, -rə, e.g. arıtda-clear, bətdə « to stitch the fabric at intervals», yoxunna-to thin, sərinmə-to cool, ağırna «to pamper» etc.

-laş, -ləş. In Nakhchivan dialects and accents, with the help of the suffix -laş, -ləş, some derivative verbs are formed; e.g. arımlaş “to be calm”, yavalaş-to approve, çoxlaş-increase, uzaxlaş-go away, çömələş-to gather, əlləş-to try, bətləş “to be going to worst” etc.

-lan, -lən is one of the suffixes used in the dialects and accents of Nakhchivan. This suffix is added to the words *yash, lil, yay, kalbir, sunbul, chargat, kalach,* and form the verbs as *yashlan* "to grow", *yaylan* "to spread", *kalachlan, lillan, kalbirlan, sunbullan, chargatl,* etc.

-al, -əl, -l. In Nakhchivan dialects and accents, it is one of the unproductive suffixes, it has the feature of forming verbs from adjectives; e.g. *acal* "acmaq", *genəl, dikəl, düzəl* etc.

-mala, -mələ. We meet this suffix less than others in the dialects and accents of Nakhchivan. E.g. *boğmala* "throttle", *sərmələ* "make fun of".

-malə, -mələ "are among the archaic unproductive suffixes both in dialects and accents of the Azerbaijani language" [Jafarov, 2008, p. 131] and in Turkic languages.

-ışgə, -işgə, -uşgə, -üşgə. It is a complex suffix formed by the combination of *-ış, -iş, -uş, -üş* common type suffix and the ancient directional case suffix *-ge*. With the help of this suffix, verbs formed from different parts of speech in Nakhchivan dialects and accents indicate that the state of a certain object is gradually changing; for example: All the flowers in the yard died from thirst.

-an, -ən. In Nakhchivan dialects and accents, there are also derivative verbs formed with this suffix: For example: *Müharbə bir gün gördük ki iki sahatın içində buğda anbarının dörd bir yanı çəpərləndi*-during the war one day we saw that during two hours around the wheat storehouse was fenced on all four sides; *Həsəni xəstəxanadan gətirənnən halı hal deyildi* - while Hasan was bringing from the hospital his spirit was very bad situation; *Mal qarası oğurrannar, var dövləti talanananar hamısı şikayətə gəlmişdilər*- All those whose cattle was stolen and those who property was looted came to complain.

In the works on the modern Azerbaijani language and its dialects, the suffix *-an -ən* "is considered unproductive, several examples of the correcting verb formed with the help of this suffix are shown" [Jafarov, 2008, p. 122; Юлдашев, 1988, p. 424].

In conclusion, let us note that the morphological structure of Nakhchivan dialects and accents is rich in unique features. Many suffixes are used to form nouns and verbs. Some of the images are found in the literary language of Azerbaijan, while the other part is characteristic only of the Nakhchivan dialects and accents. Most of the suffixes of Arabic and Persian origin have historically entered the Azerbaijani language, and in later periods gained functionality in the composition of words.

5.5. The suffixes -sa, -se in the Nakhchivan dialect and accents, their praforms and derivatives

The dialect and accents of Nakhchivan being an integral part of Azerbaijan preoccupies for its specific lexical structure. The words used in the dialect and accents of this region are closely connected with the historical development of the Azerbaijani language. As the society develops, the new language units arise besides the existing ones. The new units are formed for the reason of expressing new notions. But sometimes there exist definite words for some notions, while a new word dislodges the old one and this word itself becomes typical. Certainly this process doesn't happen in a moment, such an interchange happens due to using synonymous words collateral and as the result of their struggle for existence, it ends when one of them gains victory. Variation is mainly observed in the branch of linguistics related to the form and it is easy to determine. Especially, in phonetics the variant determination and selection doesn't impede. But mainly in lexicon related to meaning the determination impede at times.

So in dialectical samples of the Nakhchivani dialect and accents some suffixes are distinguished. -sa, -se are of them. Let's have a look to the formation and development history of these suffixes:

-sa, -se are the suffixes that are specific for the Turkic languages, having general Turkological character. The function of these suffixes is very extensive – lexical, morphological, syntactical and stylistic manner. It serves to the expression of the most necessary logical category of speech. These suffixes have a very ancient history, even millenniums. All of these show that -sa, -se are not specific suffixes that were formed afterwards belonging to that or another Turkic language. These are the grammatical way which was formed from Turkic praform, the primary great language to which Turkic languages belong and probably, this is the grammatical mean coming from the ancient mother tongue.

In the most ancient written sources that are available, this function was completed by -sar,-ser suffixes which are considered the parent of -sa,-se meaning condition. In our national monuments like the “Book of Dede Gorgud” and works of our classics -sar,-ser are not observed. But some suppose the -iser suffix that is used as the synonym of -aj, -ag, -ajak of future tense form which is rarely seen in the sources of XIV-XVI centuries. This form of the suffix has also been used in the language of the Uyghur texts, in the monuments of southern Turkistan of X-XIII centuries, even in the Mongol written sources belonging to XII-XIII centuries. Its existence in the language of the Mongol written sources once again confirms that the root of this suffix relates to the lang-syne and out steps from the Turkish circle, at least it has relation with the Turkish-Mongol praform.

-sar may be supposed to have been used as both independent word and suffix at some period. Undoubtedly the suffix variant was formed by losing the independence of the word gradually and becoming a variant. -sar,-ser are felt to be the relic of a very ancient period. Such a period that it preserved its traces as an independent word in the non-cognate languages. We think, the consonant “s” of the root of uslovie the Russian word is the first element of the word sar. Although its suffix form is deeply rooted in all Turkic languages, the name of the category called “shart”[condition] is taken from the Arabian language: sh//s interchange has kept itself in the word shart in the Arabian language and in the plural form of this word – shurut.

The linguists have considered -sar, -ser suffixes to be praform. But as we have already mentioned, the facts show the -sar word itself to be derivative. The interesting point is that in the period when -sar is used as suffix – in the period of ancient monuments both -sa, -se suffixes and the verb sa meaning to count, to calculate, to consider, to wish existed. According to M.Kashgari the suffix -sa is derived from the verb sa. It means, both the verb sa and the suffixes -sa, -sar have been used at the same time. Both suffixes are explained by the stem sa. These at the same time show that, the suffixes -sa, -se were not a weak element, but in active and leading position in the development of our language [as well as in other cognate languages]. Though the scientists we mentioned have investigations in this field, none of them has

monographic investigated this symbol of condition. -sa,-se suffixes, their forms and derivatives, development history, their position in the grammatical structure of modern Azerbaijani language were systematically researched in G.A.Abdullayeva's "*-sa, -se suffixes in the Azerbaijani language, their grammatical and stylistic features*" [Abdullayeva, 2000, p. 43] for the first time. Without determining the historical development of -sa,-se, their genesis, changes in the past two thousand years, forms and derivatives, the additional positions in the development of our language [and cognate Turkic languages] it would, definitely, be impossible to gain right and full idea about their lexical-morphological and syntactical features in modern language.

Until this period the works dealing with the morphological structure of our language conditional verb form and conditional mood have been differentiated. The words to which both of them are added become the dependent predicate of the subordinate clause. Both serve to close different subordinate clause types to the principal clause, both of them can be used with the conjunctive words like eger and hergah. Both of them mainly mean condition. But there are definite differences among them and those dissimilarities don't let them equate. The point determined once by Abu Hayyan – neither of the suffixes [except the suffixes of transitive, voice, negation] can be added to the stem of the word before the sign of conditional form – is still right. But before the suffixes -sa,-se [ise] denoting the conditional mood, tense and personal suffixes, even the abbreviations of the secondary words like idi, imish can be used: yaz-ir-am-sa, yaz-ir-di-m-sa, yaz-ir-mish-am-sa, etc. Their negative forms are also different: in the first case [condition form] -ma, -me suffixes [gel-se-m, gel-me-se-m], in the second case [conditional mood] both -ma, -me and auxiliary word deyil [yazmamaliyamsa, yazmali deyilemse] are used. In the first case it expresses pure condition, while in the second one the necessity, time also relates to condition. As we have noted, in the first case -sa, -se are limited with verbs, but ise and its abbreviations are used not only with verbs, but also the names. In both cases when the suffixes –sa, -se are added to the verbs mainly they denote condition and future tense, but within the text it can relate the events with present and past via the

use of other means. The homonym of the suffixes –sa, -se that form verb from the nouns is only observed in a few words in our language. The author defined lots of words formed on the variant of this suffix with close vowel: umsu[n]mag, aglam-si[n]mag, yam-si[la]mag, gakh-simag, tam-si[n]mag, gar-simag, gurag-simag, chiy-simek, ef-simek, diy-si[n]mek. On the basis of –sa, -se variant some accent words were formed in Nakhchivan dialects: ov-samag, gay-samag, yem-semek, akh-samag, yelin-semek, kup-semek and so on – in the modern language they are impossible to divide into the root and suffix. The formation of the pronouns and conjunctions like kimse [somebody], hech kimse [nobody], nese [something], yokhsa [otherwise] by keeping the general and indefinite condition meaning of this suffix.

The suffixes –sa, -se forming the conditional verb form and conditional mood realise a very affluent and different syntactic functions. In the formation of compound sentence syntax – in formation of the complex sentence with the structure of “subordinate clause + principal clause” these suffixes have an extraordinary role.

Today the complex sentences have two structures – “principal clause + subordinate clause” and vice versa “subordinate clause + principal clause”. The subordinate clauses of the second type are considered more appropriate for the Turkic languages more national and ancient. The main ways forming that type are conjunctive words, particles like ki, da, bele, intonation and –sa, -se suffixes. The conjunctive word is the main way in this type. Particles and –sa, -se suffixes are used in turn. The use of conjunctive word, particle and -sa, -se suffixes in one sentence overweight the speech. That’s why either particle or -sa,-se are omitted. For example:

Her kim bir bugda boyu addim atdi, o, azad olacaq.[conjunctive word and intonation]. *Her kim ki bir bugda boyu addim atdi, o, azad olacaq.*[conjunctive word, particle and intonation]. *Her kim bir bugda boyu addim atsa, o, azad olacaq.* [conjunctive word, -sa, intonation]. The form in which all conjunctive ways used is also possible: *Her kim ki bir bugda boyu addim atsa, o, azad olacaq.* [conjunctive word, particle, -sa, intonation].

As it is seen from the samples, as the means increase the articulation of the sentence become harder. For that reason in these sentences the conjunctive word is

kept, while the others are used in turn. In this structure the rival of the suffix –sa is not conjunctive word, but the particle ki.

In another variant the suffixes -sa, -se are able to use in turn with particles: *Hasan ne gadar chalishdi, ali maktaba dakhil ola bilmedi. Hasan ne gadar chalishdi sa, ali maktaba dakhil ola bilmedi. Hasan ne gadar chalishdisa da, ali maktaba dakhil ola bilmedi. Hasan ne gadar chalishdisa da bele, ali maktaba dakhil ola bilmedi.* In the first example the subordinate clause is connected to the principal clause via conjunctive word and intonation, in the second one via conjunctive word, -sa and intonation, in the third sentence via conjunctive word, -sa suffix, da particle and intonation and in the fourth example the particle bele is also added. The use of so many connectives in one sentence made the articulation harder. But neither in the sentence above, nor in the last sentence the increase and decrease of the connectives could influence the type of the subordinate clause, because the type of the subordinate clause is defined according to the principal clause. “O” is reciprocal in the principal clause of the first example which causes those sentences to be formed as a complex sentence of the subject clause. But in the second example the subordinate clause is in the confrontation relation with the principal clause.

A great deal of the complex sentence structure is formed in a way that we mentioned. The suffixes -sa, -se serve to connect the subordinate clauses to the principal ones in this structure. By learning the function of -sa, -se suffixes we have studied one of two formation structure of the subordinate clauses. For that reason G.Abdullayeva devoted the last chapter of her work to the syntactic function of suffix – investigation of the complex sentences with “*subordinate clause + principal clause*” [Abdullayeva, 2000, p. 121] structure. Expressing her views with models clearly, the author hasn’t forgotten the role of -sa, -se suffixes in relating the components of the complex sentences of mix type.

So, in the work each question is explained with rich facts and samples, correspondingly she has compared them with cognate languages.

5.6. Syntactic way of derivatology in the dialects and accents of Nakhchivan

In dialects and accents the investigating of the problem of derivatology in historical and modern terms is of great importance for the science of linguistics. It is clear that the researchers dealing with the issues of derivatology of the Azerbaijani language have made classifications. S.A.Jafarov dealt about the three way of word creation: a) lexical; b) morphological; c) formation of words by syntactic means [Jafarov, 2007, p. 120-121]. H.A. Hasanov included the main types of word creation a) lexical-semantic; b) morphological-syntactic; c) lexical-morphological; ç) lexical-syntactic methods [Hasanov, 1988, p. 295-304]. Other researchers have made classifications about it. To our mind, the classification of language facts exist in Nakhchivan dialects and accents should be done on the basis of lexical, morphological, syntactic methods which have already established as a tradition in word creation in Azerbaijani linguistics. B. B. Ahmadov, while researching the subject of word creation based on the materials of our dialects and dialects, writes in detail about sentences-words, the predicative combination and lexicalization of grammatical units: *“There is an ancient history of using sentence-structured predicative units as words. From this point of view, there are such predicative word combinations - sentence structures in the dialects and dialects of the Azerbaijani language that, although they are in the form of grammatical units, they are also processed as one word through semantic conversion. At this time, even formal sentences are used in the sense of one word, reflecting all the features of the lexical unit. One type of sentences becomes substantive, materialized. In other words, they lose their sentence features [sounding, thought exhaustion, predicativeness] and form a lexical layer in the language as an object, event, process, name. Such grammatical units are used as words”* [Ahmadov, 1990, p. 61].

Then, the author analyzes the sentence words in the dialects and accents of the Azerbaijani language by dividing them into those formed on the basis of the simple model and the complex sentence model in terms of structure [Ahmadov, 1990, p. 62].

One of the interesting methods of the process of word creation in the dialects and accents of Nakhchivan is the syntactic method. Although the syntactic method is less developed than the morphological method of word formation, language facts created by this method are also encountered. Although the Nakhchivan dialect-syllabic layer of the Azerbaijani language is similar to the literary language in terms of structural-semantic, lexical-grammatical, grammatical forms, it differs from the Azerbaijani literary language in terms of certain derivational points. This difference also manifests itself in syntactically word formation. New words formed on the basis of the syntactic possibilities of the language are called syntactically formed words. Agamusa Akhundov also named the second method of word creation, the word creation by adding a word to the word root, more syntactically in the linguistic tradition, and writes about it: *“With the syntactically way, there are two types of word creation according to the number of words: a) word creation with the combination of two words [pepper, rectangle, opposite, etc.]; word creation by combining three or more words [washing-stand, etc.]. Words created by the syntactic method are named complex words according to their structure”* [Akhundov, 2006, p. 160]. That is, two or more words are combined to form a lexical unit, which is called a compound word. Complexity is evident in all proper names. It is more typical for our language to create new words by syntactically combining two words. In this way, name-word creation has many facts in the dialects and accents of Nakhchivan: Alacenganefas, arakasma, takhachaper, amankomenji, etc.

All the rules and laws representing word creation of our language are based, first of all, on the composition of the language and its structural features. Rather, it reflects its nature and structural features. It is clear that the nature of any language is reflected in its structural features, first of all, in the grammar of that language. Syntactic word formation processes - this rule, which is one of the oldest types of word creation process, also plays a major role in the development of the dialect lexicon of Nakhchivan. However, in the process of word creation, the order of syntactic formation of new words constitutes a very small area compared to the morphological rules, which constitute a very rich and wide area in the laconic modern

era. It is gradually losing its importance and leaving its function to the process of word creation through lexical and morphological means. Although the emergence of the syntactic process of word creation is historically older than the morphological process, this process is characterized by the rapid change of words formed on the basis of that process and turning into simple words or forming a word. Therefore, the etymological history of the complex words existing in the dialect-accent layer of Nakhchivan is closer to our language than the correct words. Therefore, complex words have the property of faster change in the vocabulary of the language. Salim Jafarov writes about this: *“Despite the fact that the elements involved in the composition of complex words consist of words expressing independent concepts, the problem of a complex word is more confusing and more complicated than the problem of a correct word”* [Jafarov, 2007, p. 170]. However, the participation of certain grammatical rules in the formation of complex words can be considered a certain rule. As in other fields, complex words can appear in different forms in relation to form and content to varying degrees. This is a delicate natural matter, because always everywhere and always both content and form occur in the same order at the same time. In order to properly study the complex words observed in the dialects and accents of Nakhchivan, it is necessary to clarify a number of aspects that ensure the creation of these words.

In the words formed syntactically in the dialects and accents of Nakhchivan and in the formation of such words, various points and aspects are noted: for example, material basis, meaning characteristics of components, types of components, relations of form and content, relationship between components, etc. Let's pay attention to the words formed based on these models:

In the dialects and accents of Nakhchivan, many complex words are formed by repeating the same words. For example: *evjich-evjich, finjan-finjan, holay-holay, qazi-qazi, molla-molla, ojaq-ojaq, qodu-qodu, kosa-kosa, manda-manda, baja-baja, yordu-yordu, ashig-ashiq, qolchaq-qolchaq, khan-khan, gunu-gunu, galin-galin, lopug-lopug, yalakh-yalakh, qoz-qoz, qala-qala, ogru-ogru, qundag-qundag, macha-macha* [*evcik-evcik, fincan-fincan, h l x'-h l x', qazi-qazi, molla-molla, ocaq-ocaq,*

qodu-qodu, kosa-kosa, mändə-mändə, baca-baca, yordu-yordu, aşıq-aşıq, qolçaq-qolçaq, xan-xan, günü-günü, gəlin-gəlin, lopuğ-lopuğ, yalax-yalax, qoz-qoz, qala-qala, oğru-oğru, qundağ-qundağ, maça-maça] etc. as it seen, complex ethnographisms, which mostly denote the names of children's games and dances, were formed syntactically by repeating the same words. As the components of such complex words belong to the same parts of speech, they are also limited by image features.

In the dialects and accents of Nakhchiva, there is a group of words with a special form - two-headed words, formed as a result of some changes of compound words formed by repeating the same words. For example: *agaj-ugaj, akhir-ukhur, ariq-uruq, ayri-uyru, ayri-burjuma, dar-dartish [ağac-uğac, axır-uxur, ariq-uruq, əyri-üyrü, əyri-burcuma, dar-dartış]* etc.

In the dialects and accents of Nakhchvan, the word creation with the syntactic way forms according to the following rules:

a] by function. Here, the function of the object plays an important role in the formation of a complex word. For example: *ashsuzan, markuzchakan, kulchakan [aşsüzən, mərküzçəkən, külçəkən]* etc.

b] according to the sign. In such complex words, the sign of the object plays an important role. For example: *shushaban, aynaband, qarniyarikh, qaragoz, gunavar, kujuqurdu, danaburnu [şüşəbənd, aynabənd, qarnıyarıx, qaragöz, günəvər, kücüqurdu, danaburnu]* etc.

c] according to the analogy. In such complex words, the simile of the object is taken as the basis. For example: *qazayagi, davadabani, itburnu, darayarigi, qushappayi, chobanyastigi, quzuqulagi, ordakburun, dasharmud, cholarmudu [qazayağı, dəvədabanı, itburnu, dərəyarığı, quşəppəyi, çobanyastığı, quzuqulağı, ördəkburun, daşarmud, çölarmudu]* etc.

d] by affiliation. Such compound words are formed on the basis of affiliation. For example: *galinbaji, amoglu, gejaqushu, kirvadostu, amdostu, dayidostu, yeralmasi [gəlinbacı, əmoğlu, gecəquşu, kirvədostu, əmdostu, dayıdostu, yeralması]* etc.

The complex nouns, adjectives, adverbs and verbs formed with syntactical way are also observed in the dialects and accents of Nakhchvan. Let's pay attention to the examples:

The complex nouns formed with syntactical way in the dialects and accents of Nakhchvan: *qurtyemaz, qushqonmaz, dashqalakh, galinayitdamaz, sapdadurmaz* [*qurtyeməz, quşqonmaz [tikanlı bitki], daşqalax-daş yığını, gəlinayitdamaz [qatqat], sapdadurmaz*] etc.

The complex adjectives formed with syntactical way in the dialects and accents of Nakhchvan: *doydumolmaz, tukkechirmaz, maliniyemaz, ajgoz, gibasar, virhavir, doyhadoy, tuthatut, aliyari, gozutokh, laldinmaz, uzbasurat-face by face, jandardi//istamadan- to have to, gozayari- about, uzuyola-silant, shinim-shahra* [*döydümölməz, tükkeçirməz, maliniyeməz, acgöz, gicbəsər, virhavir, döyhadöy, tuthatut, əliyəri, gözütöx, laldinməz, üzbaşurat-üz-üzə, candərdi-məcburi//istəmədən, gözəyarı-təxmini, üzüyola, şinim-şəhrə-yara*] etc.

The complex adverbs formed with syntactical way in the dialects and accents of Nakhchvan: *ort-basdir-hidden, dadar-doymaz-hungry, dushar-dushmaz-unlucky* [*ört-basdır, dadar-doymaz, düşər-düşməz*] etc.

The complex verbs formed with syntactical way in the dialects and accents of Nakhchvan: *karikha-karikha, chasha-chasha, aza-aza, barala-barala, garila-garila, virnikha-virnikha, qani qurumaq-to stanch, dili dolashmaq-to be speechless, dala-qabaga, dil tokmak-to blandish, gozdan dushmak - to fall into disfavour, dildan dushmak-to be tired, aldan dushmak-to be tired* [*karıxa-karıxa, çaşa-çaşa, aza-aza, bərlə-bərlə, gərilə-gərilə, vırnıxa-vırnıxa, qanı qurumaq, dili dolaşmaq, dala-qabağa, dil tökmək, gözdən düşmək, dildən düşmək, əldən düşmək*] etc.

Among the components of complex words, one of the relations of non-subordination and subordination is manifested. So, complex words are syntactically formed on the basis of both non-subordination and subordination. Based on the non-subordinationrelationship, the following types of compound words are found in our language:

- the words formed by the combination of two different lexical units: *Mammadgulu, Mammadali, Gulenaz, etc.*

- the words formed by repetition of the same word: *dal-dala- consecutively, dil-dila-tongue-by tongue, etc.*

- the words formed from synonymous and related meaning words: *alishdim-yandim-to get fire, ashdi-dashdi, qirdi-qashdidisloyal, tokulub-itmak-to destroy, tanish-bilish-friend, harba-zorba-tahdid-menace, soz-sov-word, zir-zibil-trash, tin-tinga-sapling, shir-shitil-seedling, shitil-mitil-seedling, sharatdi//torbatdi, parchakasdi//parchabishdi [alışdim-yandım, aşdı-daşdı, qırdı-qaşdı [etibarsız], tükülüb-itmək, tanış-biliş, hərbə-zorba-təhdid, söz-sov, zir-zibil, tir-tingə, şir-şitil, şitil-mitil, şaratdı // torbaatdı, parçakəsdi //parçabişdi] etc.*

-the words formed from antonyms: *greedy-generous, ugly-wonderfull-nice, foolish-clever, angry-calm, qarayandim-agjavaz [acgöz-gözütöx, adamaoxşamaz-gözəl-göyçək, yüngültaxtalı-ağırtaxtlı, cirtqoz-ağıryana, qarayandım-ağcavaz] etc.*

In the dialects and accents of Nakhchvan, the following types of compound words based on the relation of subordination are encountered: for example: the words formed on the basis of the approach relation: *dar qursaq, dar düdüh, dar dartış, dar-darısqal, dar macal, gicbəsər* etcformed on the basis of management relationship: *quzuqulagi, ujdantutma-all, bashabutun-full, qalbidan-qalbiya-high by high, aralidan-araliya-far from, tandirarasi, appayarasi, davadabani- a sweet wild plant, sozgalishi- by the way, bashipapakxli-headwear [quzuqulağı, ucdantutma, başabütün, qəlbidən-qəlbiyə, aralıdan-araliya, təndirarasi, əppəyarasi, dəvədabani-şirin bitki, sözgəlişi-elə-belə, başpapaxlı] etc.*

In Azerbaijani linguistics, the facts of lexicalization of predicative syntactically structured compounds and grammatical units are "sentence-word", "polysemantic complex nouns", complex words formed by incorporation, "phraseologicalization resulting from the change in meaning of predicative word combinations, semantic simplification" incident and b. called by names and terminological combinations. In particular, among such facts, game names occupy an important place here. T.I.Hajiyev writes about this: "Compound nouns pronounced together include

sentences and words. These are compound nouns that are formed by incorporation, most often referring to game names. The main stress falls on the last syllable of the last word” [Hajiyev, 1961, p. 99]. Of course, although the author's special attention to such facts should be appreciated in itself, the full scientific explanation of word formation through incorporation in the Azerbaijani language is still controversial. The form shown in Turkish, Turkmen, Tatar, and Nogai languages of the Turkic languages is distinguished by its functionality. Many Azerbaijani linguists have mentioned such language units, which are widely observed in Turkic languages. The compound words formed with syntactical way clusters often result in morphological changes. For example, *ala at / alat* in the Karakalpak language, *kara at / karat* in the Kyrgyz language, *today / böyün, əmi oğlu / cousin*, etc. in the Azerbaijani language. Morphological change in the formation of such words is widespread in Turkic languages and is prominent in these proper nouns: *Əli Əsgər – Ələsgər [Alasgar]*, *Əli Ağa / Əlağa [Alagha]*, *Hacı Ağa / Hacağa [Hajagha]*, *Mirzə Əli / Mirzəli [Mirzali]* and so on. simplification of complex words, i.e. phonetic changes manifested in the process of asemanticization of constituent parts occur within morphonological dimensions.

In the dialects and accents of Nakhchivan there are also such lexical units that correspond to their simple broad sentence model. Such grammatical units have already lost the features of the sentence and have instead adopted the features of the word. Let's pay attention to the examples: *topaldıqach, ojaxyandısuqaynadi, keçibaghagirdi, arayagirma // ortayagirma, qayishagirma* [all these are the names of some interesting games, *hajibaribakh, daymagulumtokular, bukwchamanadargalir* [these are the names of cloth] *dayandoldurum* [the name of an ancient gun] [*topaldıqaç, oçaxyandısuqaynadı, keçibağagirdi, arayagirmə//ortayagirmə, qəyişəgirmə* [oyun adı], *hacıbəribax, dəyməgülümtökülər, buküçəmənədargəlir* [parça adı], *dayandoldurum* [silah adı] etc. Although these names look like sentences with the same structure, they are used as one complex lexical unit. There may be various reasons for the lexicalization of such lexical grammatical units that are formed syntactically in the dialects and accents of Nakhchivan. It is clear that the

number of objects and events is infinite. As you understand them, it becomes necessary to name them. At this time, if there is no corresponding word in the vocabulary, grammatical units or sentence-type compounds become objects and act as a lexical unit, a new word is created, and the language's need for words is satisfied in this way. Word creation with this method in the dialects and accents of Nakhchivan is mainly a transition from one language level to another. Such a transition can occur at the lexical, morphological-lexical levels, as well as at the syntactic-lexical level.

In conclusion, let's note that in the dialects and accents of Nakhchivan, two forms of syntactic word creation are more often observed: 1. The combination of two words with different meanings; 2. The combination of two words with different meanings in the form of a compound word; As in other dialects and dialects of the Azerbaijani language, in the dialects and accents of Nakhchivan word creation with syntactical way, as well as syntactic features, do not differ much from the literary language due to their phonetic and morphological features. Locality is rarely observed here. Nevertheless, the dialects and accents of Nakhchivan share some of the syntactic features found in other dialects and dialects. For example, a violation of the word order in a sentence, the use of sentences in a concrete and concise model, sometimes omitting the message or message in simple sentences, the use of connectives and other auxiliary words in a communicative speech, a lot of syntactic repetitions, repetition of sentences, changing the sides of the word combinations of the definition, etc. It is one of the specific aspects of the dialect and accents of Nakhchivan.

5.7. The effect of morphological simplification to derivatology processes in the dialects and accents of Nakhchivan

One of the general laws of language is simplification. This fact reflects itself in different forms in the Turkish and Azerbaijani languages. One of them is morphological simplification. S. Jafarov, while discussing word creation with lexical way, showed many of its types: *“One of the important places in the lexical enrichment of the vocabulary and the formation of new words is when word roots lose their independence and are mixed with word-correcting [lexical or lexical-grammatical, sometimes grammatical, sometimes grammatical-lexical] suffixes to form a new word that is not divided into its constituent parts captures the process”* [Jafarov: 2007, p. 18]. We take this process as a morphological simplification. In fact, when we approach the issue carefully, we see that the transformation of correcting words into simple words is their lexical-semantic development and has gone a long historical way. At this time, just as word roots cannot maintain their independence, the suffix joining it also loses the power to create words. In many cases, the change of sounds also plays a role in this simplification. The most important thing is the asemanticization or loss of meaning of the previous root of the word and the suffix joined to it. According to the classification of many researchers, the Azerbaijani language is among the new Turkic languages. This should be understood in the sense that this language is one of the most developed languages in the family of Turkic languages. Its lexical system has many common roots with other Turkic languages. At the same time, a large number of words that were previously modified or processed by dividing the root and suffix have now been converted into simple words by joining them.

So determining the more ancient single-syllabic roots of modern multi-syllabic words and their suffixes is a task of serious theoretical and practical importance.

This type of word creation [formation of new words way morphological simplification] is widespread in Azerbaijani dialects. Morphological simplification is a law in words and it is one of the many forms of word creation. There are language internal reasons for the occurrence of this process in word creation.

It is a fact that in ancient times, the number of monosyllabic word roots was less than today, and the meaning load carried by each word was more. *“Therefore, homonyms [words with different meanings of the same form] multiply as we go deeper into our words. In ancient times, there were many homonyms, their meaning differed by phrase and tone”* [Jalilov: 1988, p. 97]. Such homonyms have not only different, but sometimes opposite meanings. It refers to the words of mother Turkic language or root Turkic period. That period is considered the period of syncretism of words. That is, in this period, the same form expressed both noun and verb. The same applies to suffixes. That is, the suffix with the same form and the same sound has both a word-creation and a word-changing function. The traces of both of them exist in the modern language. In the most ancient times, simple words met the needs of the era of simple thinking. Such a simple period of the words of the ancient Turkic language attracted the attention of Chinese sages, who said about this language: *“It is as if God himself thought and created the Turkish language so that it would be an easy and beautiful language for people”* [Jafarov: 2007, p. 18]. No doubt, the words of the easy and beautiful language, being less-syllabic, that is, one-syllabic, reflected those signs.

From the past historical periods to the present day, the development of the meaning of the words, the process of turning the shades of meaning into an independent word has passed. From this time, when the expression of a monosyllabic word with the same form does not meet the needs of the initial development, that is, when the dialectic of the relationship between content and form does not match, a separate form is needed for each variant of meaning. From that time, the process of combining the word root with the suffix began [this process is still going on in words] and the root form has one meaning, and the junction of the root and the suffix has a separate and different meaning. A part of two-syllable words was formed as a result.

As a result, each form was developed in a more limited circle. The word root structure has changed from simple to complex, and the vocabulary has been enriched. In the Turkish languages, as well as in the Azerbaijani language and its dialects, the same process has happened in most of the words with more than one syllable. In other words, starting from the time when monosyllabic words could not satisfy the need [this could be long before the time when the Orkhon-Yenisei monuments were written down], the monosyllabic root and a part of the broad meaning, and the root and the suffix went to combine the other branch of that meaning. As a result, the suffixed root is not used in the previous sense. At the root, the process of semantic emptying ends. The imager loses the power to create a word, the root and the suffix are combined and it is understood in place of a simple word. This change in the form of the word takes place at the request of the meaning. The changes in the form itself [in the case of the word, in its pronunciation] are controlled by phonetic laws and events. Observations, comparisons and researches on Nakhchiva's dialect words show that as the root of the word undergoes semantic loosening, the suffix attached to it sometimes remains frozen in form, and sometimes it also changes its form. As a whole, word formation loses the word boundary, the suffix *“turns into an ordinary sound element representing the phonetic composition of the word”* [Jafarov: 2007, p. 20]. S.Jafarov shows that two ways are observed in the process of transformation of words into simple words and new lexical units with the change of the root: a) change of lexical composition in word roots; b) loss of the ability of the word root to express a certain concept independently. Let's note that these two aspects can be in one word. There are many words formed in this way in Azerbaijani dialects. Here we will only talk about morphological simplification, which is a part of word creation in the dialects and accents of Nakhchivan, in three directions: single morphological simplification, double morphological simplification, triple morphological simplification.

5.7.1. Single morphological simplification

Morphological simplification, in other words, the transformation of a word that was originally a modification into a simple word after a certain period of history, is a widespread form of word creation. In the dialects and dialects of the Azerbaijani language, many words are used, which are formed from the junction of an ancient word root and a suffix. That is, starting from the historical period when the wide range of meanings covered by the ancient monosyllabic word could no longer meet the demand in different semantic lines, it began to serve a cross of meaning, a shade of meaning of the previous polysyllabic word at the junction with a suffix. After joining that root with a suffix, the word loses its independence in its previous meaning, and as a result becomes an asemantic root. The combination of the root and the suffix has a different meaning. At this time, the suffix is also subject to semantic emptying, and at this point it becomes just a meaningless element. In such a process, just as one suffix is added to the root, more suffixes can also be added. Therefore, words derived from the combination of a suffix can be called a single morphological simplification.

A large number of bisyllabic words are used in the dialects and dialects of Nakhchivan, which were formed by the combination of an ancient monosyllabic word root and a suffix. This process took place at such a stage in the history of words that the language could no longer satisfy the need with only monosyllabic words. Since that time, with the internal demand and need of the language, the root of the word has started to express one shade of meaning, and the root combined with the suffix has started to express another shade of meaning. In a certain historical period, the root either lived as an independent word or was forgotten.

It is known that -a, -ə are the ancient suffexes. G.Aydarov, one of the researchers of the Orkhon -Yenisei monuments, shows that -a, -a was a suffix that formed a verb from a noun. For example: ata / çağır-, is named – so later on the word ab+a [abamaq] became materialized. He adds the words yaşa, boşa, sana, tele, dilə,

tuze etc. to this line. S. Jafarov notes that in Azerbaijani linguistics, this suffix joins words and creates three shades of meaning: 1] *it is less productive, it makes verbs from verbs; for example tixmaq-tixamaq, sanmaq-sanamaq, qalmaq-qalamaq, qurmaq-quramaq*; 2] *it is less productive and makes verbs from nouns; for example yaş-yaşamaq, bəniz-bənzətmək, oyun-oynamaq, qan-qanmaq, bil-bilmək, döş-döşmək*; 3] *it is less productive and makes adverbs of time, place and cause from nouns; for example sağ-sağa, sol-sola, açıq-açığa* [Jafarov: 2007, p. 188]. Apparently, the third form is a relatively later event. Also, if we add the fact that this suffix makes names from names in our language [ton-tona, kom-koma], the scope of -a, -ə suffixes will expand even more. The model of those suffixed words can be constructed as so: f-f [verb-verb], a-f [noun-verb], a-a [noun-noun]. In the accent words that we have studied, -a,-a is reminiscent of the suffix in its form, meaning it is an element that has lost its power to form a word, at this point the root of the word has also lost its ancient meaning. The word root and the suffix joined to it have gone semantic emptying. According to the above model, it should be said that the root without the element -a, -a can be both a verb and a noun. Ancient Turkic monuments, modern Turkic languages [even Mongolian, Manchu languages] and their dialects are reliable sources for determining the meaning of the ancient root. In addition to these, our words, which have passed into the languages of neighboring peoples whose languages are not related [Persian, Georgian], and other peoples living in the Caucasus, have been conserved in a foreign language environment since ancient times. In this regard, it is interesting to follow some words.

The word *Aba*. Looking at the area of this word in the dialects and dialects of Nakhchivan. That word is understood in four meanings in our dialects: 1. *Aba* means common kinship in Unus village of Ordubad region. 2. He was registered as a father in the Karabaglar dialect of Kangarli district. In the dialects of some villages, *aba* is used in the sense of "father". 3. This word also occurs in the sense of mother, woman. 4. In the dialects and dialects of Nakhchivan, it is believed that *abay* is also used in the sense of aunt. In the dialects and dialects of Nakhchivan, the phonetic variant of this word is used instead of the words mother and grandmother. There are

many variants and derivatives of this word in Turkish languages. Let's take a look at them:

apa// aba – in Qaraqalpaq language - apa-ana [mother], bacı [sister]; in Turkmen language-ana-bacı [mother-sister]; in Tuva accent-apa-nənə [grandma]; in turkish-aba büyük bacı [elder sister]; in Uzbek language-apa-böyük bacı [elder sister]; in Uygur language-apa-böyük bibi, xala [elder aunt]; in the accent of Qirgiz-apa-ana [mother]; in Qazakh-apa büyük bacı, anaya müraciət [address to older sister, mother;]; in Tatarian-apa büyük bacı [elder sister]; in the accent of Sayan-uba büyük bacı [elder sister].

In these languages and in other Turkic languages, the word's derivatives and word-forming suffixes are more common.

The word Ağa. This word is given as an obsolete word in the explanatory dictionary of the Azerbaijani language and its four meanings are noted. The nest ball of all of them means the concept of appeal to the elder, leader, entrepreneur, judge, superior class. Even this word has passed into the language of form, and now it is one of the most used words in that language. This lexical unit is mentioned as aga in ancient Turkic sources, and its use in the meaning of "elder brother" is indicated.

Ənə - cutting off the tip of the animal's ear and marking it . This two-syllable verb can be taken as the result of the combination of the ancient word ən//in//en//im//um//üm and the suffix -ə. S. Jafarov talked about the word root um//um and showed its three shades of meaning. Sources show that this ancient lexical unit of Turkic languages also means "im" and "imə/im" in Mongolian. This is combined with the word "him" in the Evenk language “the cut, the mark on the animal's ear. *“In the ancient and modern Turkic languages and their dialects, as well as in the Azerbaijani dialects, the word "sign, cut place" is an independent lexical unit. Different phonovariants of the word with the substitution of the vowels u, ü, ə, i, e are widespread in Turkish languages: um, üm, en, in, en, in. The most ancient root is a verb formed from the noun”* [Jafarov: 2007, p. 278]. The ənəmək form of this word is used in dialects of the Azerbaijani language in the sense of cutting an animal's ear and marking it.

Ürəmək - to increase, to multiply [Get-gedə bı heyvannar ürüyür -The animal spawns gradually]. In many of the ancient and modern Turkish languages, in their dialects, we find the independent root ö:r, ör, ür, or, yür, which also means çoxalmaq, böyümək, artmaq, sayca çoxalmaq, bala vermək [*multiplying, growing, growing, multiplying, giving birth*] [Jafarov: 2007, p.543]. Even in "Oguzname" the word "or" means əcdad, əsil-nəsil, tayfa ["ancestor", lineage, tribe].

Ənək – “a mark on an animal's ear” [Dialectological dictionary of the Azerbaijani language: 2007, p. 213]. The word ənək used in our dialects can be analyzed as a derivative of the ancient phonovariant root en/en/im/um/um/in. Let's note here that in ancient sources about that root, in modern dictionaries, the general meaning in the dialects of the Turkic languages is sign, mark. Various phonovariants and shades of meaning of this word have been widely discussed the word En is name-noun. This is known that, the suffixes -aq, -ək joins to verb and creates noun. Dealing with the suffixes -aq, -ək in Azerbaijani S. Jafarov writes: *these suffixes form attributive and sometimes substantive nouns with different meanings from verbs. for example: çat [çataq], yat - [yataq], çök - [çökək], dara - [daraq], ələ - [ələk], qur - [quraq] etc.* [Jafarov: 2007, p. 188]. In this case, it is the root of the word ənək is the parts of en-ən. This is the name of ən [sign, mark, birthmark]. The suffix -aq, -ek is not added to the noun. If we approach the issue a bit more precisely, firstly this word must be əngək. So the line of ən-kək=ənək is acceptable. At least, The word ənək is a combination of a root and a suffix, and the root has lost its lexical meaning, as well as the suffix -ən. The two have become a simple word.

Övkə / əfkə - white lung, courageous. In the sources belong to Azerbaijani this word is reflected in two means: 1-white lung; 2- anger, rage, fury. In the accents this word mainly use in its first meaning. Öfkə - white lung. əfkəli- also means angry-hearted, fearless, brave, courageous. The first meaning [ağ ciyər] is more active, the main one, the second is derivative. Based on the Altaic, Karakalpak ökpe-Kazakh ökpe, Khakasian ekpə, əqkən-, övka words in Turkish dialects, we consider the root of the word to be əq-ək, -pe, -pə part is a phonovariant of the suffix -mə. That word can be presented as simplified with a single suffix. Because, also in Turkish dialects

aq-ök "ağ ciyər, döş, sinə [white lung, breast, chest]"; əfkə is also used in the meanings of "courageous", əfkəli-hearted, fearless, courageous, and spirited. As a key to the historical analysis of this word, the dialects of the Azerbaijani language provide facts. In Ismayilli region's dialects, ökbəli means "brave, courageous". In Turkish languages, that word has phonovariants epqe, öpke, öqke, ökqən, öpkə [Jafarov: 2007, p. 540], The second one is tuva language ök, meaning "qırtlaq, udlaq [larynx, swallow]". That is, as a result of the historical development, the word öfgə/öq+bə//eq+ma underwent a morphological simplification with the displacement of the consonants q-m, k-p. The root öq//ök here is combined with the root of the words öksür, öksürək, ögümək used in the literary language of Azerbaijan. In fact, the word öqbə is a phonovariant of the word öqmə//öqümə due to the compatibility of consonants b and m, and was formed as a result of morphological simplification.

That means, in both cases, the word underwent a process of morphological simplification. Now, as in the dialects of the Azerbaijani language, many words are used in the dialects of Nakhchivan, which combined with the suffix -i,-i,-u,-ü underwent morphological simplification and formed many two-syllable simple words. This shows that this suffix originally belongs to Turkic languages.

Tapı - fat-free, small bread baked in the oven. The ancient root of the word is the particle tap, and -i is the suffix. In M. Kashgari's Divan [Mahmud el-Kaşgari: 2005, p. 575], the word tap is explained as food and bread made from barley or wheat. In the famous dictionary of V.V.Radlov, it was mentioned that the same word means food [Radlov: 1911, p. 149]. Although this word-form is not understood in the literary language as an independent lexical unit, it has been preserved in Nakhchivan dialects. Let's also say that the word tap and the word tapi are not very different in meaning. So, the dialectal word tapi was formed as a result of the combination of the ancient root tap and the suffix -i.

Arı //ari - pure, clear [Aydan arıyam, sudan duruyam; Aydan arı, günnən duru]. This word, as an ancient lexical unit, has a wide range of usage in Turkic languages. In Azerbaijani linguistics, this word is presented in the form of a arı [as a root]. He noted that the word "arı" in ancient Turkic languages has the meaning "pure, clear,

clean" in the images "ari" and "aru" [Димитриев: 1978, p. 102]. That word is used in the epics "Kitabi Dede Gorgud" and in our subsequent literature. This word occurs in the poem "Varga and Gulsha" by Yusif Maddah, in the tezkire of "Sheikh Safi" reflecting the literary and artistic language of the 16th century Azerbaijan, as well as in I.Nasimi's ghazals. "*Arı sudan abudəst oldılar*" [Kitabi-Dada Gorgud: 2004, p. 65]. "Yağlığa doldurdu cəvahir arı" [Yusif Maddah]. "Ayaqları gül təkə pak və arı idi" [Sheykh Safi's tezkire]. "Qani dövrandə bir qəlbi zəcəlsiz. Qani dünyada bir arıca bigər" [I.Nasimi]. In our folklore is used "Ağ qızım arı qızım, dağların qarı qızım" etc. The facts show that the word arı//ari was composed of a root and a suffix in ancient times. However, after the time when the root could not protect its meaning independently, the root and the suffix were combined and the creating word was formed as a simple word.

Uluş // uruş bread with halva in it. For example: Qəbiristanlıqda uluş verdilər camaa:ta. Yas yerində həriyə bir uruş halva verdilər. In the ancient Turkish dictionary, the meanings of the word uluş, part, share, and measure were mentioned. In all cases, the word is two-syllable. Unfortunately, we do not find any facts about the use of this word in Azerbaijani dialects in the dictionary. If ulusu //uruq has the same meaning, then the ancient root of the word must be ul//ur. As in many Turkic languages, -uş, which is a phonovariant of the ancient suffix -ış, iş, -ıs, -is, is added to verbs and forms nouns. It is known that this suffix is used in Orkhon-Yenisei monuments. Thus, uluş//uruş is a natural replacement of r-l in the dialectal word.

Based on the fact that ul - is the front consonant of the root in a certain historical period, we take it as bul//bol - and the second syllable as a suffix - uş from the point of view of modernity. In the present case, the word has become a word root based on a morphological simplification. The form of uruş in the Azerbaijani dialects of the word can be considered as an older form and it can be considered as a combination of a root and a compound suffix. Another reason that strengthens this opinion is that in the history of the literary language of Azerbaijan, words have been used in the meaning of uluş//uruş [double word with the same meaning]. Compare:

pay-pölüş etmək bölüşdürmək, paylaşmaq [to share]; pay-ülüş pay, hissə, qismət [sharing, part, lot; pay-puruş [sharing] etc.

Ağıl - a shed or place made of reeds for sheep in the winter, otherwise a fenced open place for keeping cattle in the summer season. The scope of the word ağıl in Turkish languages is wide. Although it has different phonovariants, it is clear that it has a common meaning and a combination of the root and the suffix -ıl. In the ancient Turkish dictionary, ağıl is a place where cattle are kept, In V.V.Radlov's dictionary, "aul-ağıl, ail, a:l, avl" [Radlov: 1911, p. 74], "home" ağıl [Radlov: 1911, p. 164] in the sense of sheep and lamb, Karakalpak ayıl//aul [village, Tuva aal "village, house", Kyrgyz ayıl "village", ayılcı "wanderer", Kumyk avu//lau "street, square", Tatar avıl//aul "village, settlement", Kazakh ayıl//aul "village", Uzbek ovul// aul "village", Nogai avıl "village", Khakas aal "village", Nagoy avlo//avila "cattle sherd", noy avla "sheep lamb", etc. Thus, the root of the word ağıl is an ancient önq//öq it stands at the core of many words. With the splitting of the deaf n consonant at the end of the word, words with a sense of space and place of residence were formed from this root. In fact, a branch of the derivatives of that ancient root indicated the place of residence and from it oğmaq//oymaq, öq//ev//öy//əv//ev, oba//ova//ova-lıq, yuba//y-uba-y- He derived words such as ub-a//yuva, hin-h-in, oyuq [hollow]. Ağıl//avul is a phonovariant and is the result of separation in meaning: one means the place where animals live, the other means the place where people live. The semantic difference affected the change of word form. The second part of the word is the suffix -ıl. There is information about the formation of this suffix in the Azerbaijani language. They can be grouped like this. In one source, when talking about modified nouns, it is noted that the singular -ıl suffix adds the imperative form of some verbs to the end of the second person singular to form a personal noun, and the word Sevil is given as an example. In our opinion, this word is the substantivization of a verb with an indefinite suffix. In the word ağıl, the suffix -ıl is added to the noun ağ. It is in the suffix position in the words qızıl, oğul, yaşıl [gold, son, and green]. Thus, the words ağıl//avul//aul are derivatives of the root and the word tolerance is a simplification.

Ülgü - sample, size for cutting clothes and shoe parts. Dress pattern. The facts of Turkic languages show that there are many phone variants of this word: ülgü, ülgü, elke, ülgü, ulqı, ülgü, elek, ülkü, ülgü, ülgü, ölgü, ölgü, uhlqı, ölgü, üngü, ulqə, ülgü etc. All of them are divided into five meaning groups. The first and second meanings of the words example, model, measure correspond to the meaning in the Azerbaijani language. In the above examples, *ül* - the root syllable is repeated in all derivations as it is the main one. First, the verb *ül-ə* was formed, and from it the form *üləqə/ülgü* was formed. That is, the current word *ülgü* is a combination of *ül+gü* elements. Therefore, the word *ülgü* in the present case is taken as a simplification of the derivative word. In the Azerbaijani language, “*the suffixes -ıq, -ik, -uq, -ük, -q, -k are attached to verbs and often form attributive and sometimes substantive nouns*” [Jafarov: 2007, p. 191]. Məsələn: *beşik [deş-], bonuq [don-], sönük [sön], qoruq [qoru-], çürük [çürü-]* et. There are many ancient words in the dialects of Nakhchivan, the roots of which are not used independently today. Such words are combined with that suffix. A word that was previously a modification is now a simple lexical unit that cannot be divided into parts.

Ənik - small, puppy. [I crush his head like a dog's head. A dog's puppy is a dog. First of all, this word - *ənik/ənicik* - we think that *ənikicik* was mentioned in the "Oguzname" in the sense of cub, small animal. In V.V. Radlov's dictionary, “*ənik is a small wild animal*” [Radlov: 1911, p. 738], “*ənük*” [Radlov: 1911, p. 735] “means lion cub. Turkish *anpak*” [Radlov: 1911, p. 747] means young animal. The forms of this word in various Turkic languages and in ancient sources are grouped as follows: *ənix, ənük, önük, ənək, ənəqəş <önək+əş, enek, inik, ünək, ünəqqəş [ünək+əş]*. “*Since the archetype of the particles ün/in/en/ən of that word is the verb en*” - [Jafarov: 2007, p. 283], it is necessary to accept the part of *ün - əq+əş* here as *en/ün+aq+esh*. The first syllable is a root, the second verb is a suffix that forms a noun, and - *əş* is a diminutive, endearing suffix. In the above source, eight meanings of that word in Turkic languages are mentioned.

Eşik - The word is used in the dialects and accents of Nakhchivan to mean the countryside, out. The phonosemantic difference in Turkic languages is also evident in

this word. For example: işşik “dver, kalitka [door]” in uyrur, ejik //eşik “dveri” in Altai, izik//izik “dveri” in Khakas, "esik" in Nogai, Kazakh "dveri", Kyrgyz "eşik", işək "dveri" in Tatar, esik "dveri" in Karakalpak ”, in Uzbek eşik “dver, dvor, dom”, in Tuva eşik “dveri”, etc. [Jalilov: 1988, 78]. F.A. Jalilov noted that the word aşka means "porog dveri" eşik [qapı] [threshold [door]. Among them, the meanings such as door, doorway, front of the house correspond to the Azerbaijani language. Here the root of the word is iş. The root of the word is found in the current Karakalpak dialect in the form of ash. This word aş<aç was the root of the word eşik [threshold] in ancient times, and later it was formed in the form of threshold as a result of replacing the sounds ç, ş and a, e. As for the -ik part of the word, we must say that it is a suffix, it has made a noun from a verb. Let`s compare: kəsik [cut], beşik [crib] etc. - suffixes - ıq, -ik,-uq, -ük are present in all Turkic languages. It is also noted that these suffixes form nouns from verbs in the Orkhon-Yenisei monuments . Thus, the word eşik [threshold] consisting of a root and a suffix has changed to a simple structure. In the present case, the root eş//aş has undergone sound changes, loosening of meaning - asemanticization.

5.7.2. Double morphological simplification

Morphological simplification is constantly operating in language as a law - as part of the law of simplification. Just as an ancient monosyllabic root was joined by a suffix to form a simplification, two suffixes joined to a root form a simplification. Such a simplification can be considered a double morphological simplification. At this time, the ancient root and the suffix joining it undergo semantic relaxation, one root and two suffixes are replaced by one simple word. In words and suffixes, changes of form occur to one degree or another. For example: Ayama - ləqəb. Unlike the Nakhchivan dialects, the Azerbaijani language dialects also have images of the same word as ayılğa//aylığa, ə:lğa, ə:lqa, əyəlqa. The semantic differences here are natural. Although the word has many phonovariants, the meaning is connected to an ancient root. The ay//ayy - part of the word is the root, -ıl, -al, and -qə, -qa suffixes. The picture becomes clearer when we look at this double-suffix word from the prism of the facts of other Turkic languages. In the dictionary of V.V. Radlov, *ayıt* [Radlov: 1911, p. 222] *to speak*, *ayalğı* [Radlov: 1911, p. 213]. 1-speech change, *aya* [Radlov: 1911, p. 67] excitement, response, Kazakh ay "qısqırtı [shout]", in Oyrot ay "avaz [noise]", in Karakalpak aykan "səs-küy, səsə gəlmək, dalaşmaq [noise, raising a voice, arguing]", in Chuvash ıyt " soruşmaq, sual vermək [ask, ask a question]" , in Khakasian ayt, aytarğa "to speak", in Bashkir ay "oy", in Altaic aytba "to speak", in Kyrgyz aybok //aytak "shout", Nogai aytun//ayt "danışmaq, söyləmək [to speak, tell]" etc. So, just like the root of the above words ay in the Kazakh and Bashkir languages, the root of the dialectal words ayılğa//aylığa//aylığa//ə:lğa//əyəlğa [vowels a-a are compatible or interchangeable sounds] is also the word ay. say, sound, name, etc. It is an ancient ay//oy exclamation that has acquired meanings. -al//ıl in those dialectal words can be considered a phonovariant of the same suffix. The suffix -gag developed from a closed syllable to an open syllable and was formed in the form of -qa as a result of dropping the final consonant. The word ayama is

more common in Southern dialects. Speaking about the word Ayama, B.Ahmadov explains that its root is the verb aya, and the -ma part is a suffix that forms a noun from a verb. It is true, M. Kashgari also noted that the word moon was used in the Turkish language in the XI century. However, that root itself is a simplification of the word fix. This simplification was formed at that time. According to H.Bayramov, the word ayama was previously used as a phraseological combination in the form of ayaq and later the last consonant of the word ayamaq was dropped and became the word ayama. It is likely that the word ayama was first used in the sense of ay-sound, scream, making a sound, and then the verb ay+a was formed from it. -ma is a suffix that forms a noun from a verb. So, the word ayama has a double suffix. The basis for this is the image of the root of the ayt. In addition to the word consisting of ay-i-it parts, one of the two closed vowels was dropped to form ayt, and then -i was dropped to form the widely used ayıt form. Therefore, the word aybır - can be restored as ay//ıt//ır: ayıt//ayıtır//aytır//aybır. In all the listed options, the moon is considered an ancient root. This is also confirmed by the word ayma [II] "ləqəb [nickname]" in the Giresun dialect of the Turkish language. The root form of this word, which has passed into another systematic language, has frozen and kept its ancient form. For example: in the Nij dialect of the Udi language, ayıt əsun means "to speak, to say". Based on written monuments, this ancient word is related to the root of the ay in Turkish monuments. Let's also say that S.Alizadeh and M. Javadova also mentioned the word ayama. They also consider the ay part of the word to be an ancient root.

In the Azerbaijani language, the suffixes -aq, -ək are added to verbs and form attributive and sometimes substantive nouns with different meanings [Jafarov: 2007, p. 188]. For example, çat [çataq], yat [yataq], çök [çökək], bara [baraq], ələ [ələk], etc. Many words are used in Shivs, which have become new words as a result of the combination of -qaq, -gək//aq, -ək- to the ancient word roots. In other words, the ancient monosyllabic word root has completed its period of independent development, combined with a suffix in the dialects of the Azerbaijani language and turned into a simple word. This development process went in two directions in Shivas. In one group of words, the ancient form of the suffix -aq, -ək was combined

with the word root -qaq, -gək and in one group, the first consonant of the suffix was dropped from the time when the root and the suffix were combined, and the ancient word root and the suffix aq//-ək were combined and stabilized.

Alaşa - means a weak, thin horse. It is clear that this word is used in Turkic languages and in their ancient sources. First of all, let's note that the phonovariant words alasa, alaşa are related to the concept of horse. We are interested in the structure of this word. If we take the last syllable of the word - the part -şa as the diminutive suffix -ca in the modern Azerbaijani language, then the word ala should also consist of two parts - the junction of the root and the suffix. In this case, alaşa is an ancient word root and a double suffix. Here, the semantic relationship of the root word al- with the word alaşa should be determined. The al - part of the word alaşa corresponds semantically with the meanings of the word al III alçaq, alt part, bottom in the ancient Turkish dictionary. This root is also combined with words of literary language such as low, bottom. That is, the word alaşa [al+a+şa//al+a+ca] means a weak, lame horse.

Arxac//arxaş - a place where flocks and herds sleep at night during the warm seasons of the year. It is necessary to start the analysis of this word from the word arx in the literary language. Historically, the word arx with a double consonant ending could not have been like that. Because double consonance at the end of the word is a product of a certain stage in the history of words. Therefore, the word arx is mentioned as a two-syllable word in many ancient and modern Turkic language sources. This word in the ancient Turkic dictionary is arık [Mahmud el-Kaşgari: 2005, p. 10] and it has two syllables and has the meaning of arch in our language. However, the word aruq//aruk is also found in Mongolian, Bashkir and Chigatai languages. Ayruk in Kyrgyz, Altaic in Altai arıq, Bashkir arık, Uzbek arık, Uyghur arık, Karakalpak arık I, Tatar arık, Turkmen arık [a:] "ditch, channel, river bed", Mongolian arx "well, depression", Turkish örek "small river" in the Azerbaijani literary language, the word arx is used in the form of arikh, and has preserved the ancient form as arıq, aruk, a:rik, ark, arx, örk, ərx, arna, irk, etc. can be said to be the result of a narrow, closed vowel at the end of the second syllable. That is, the arık

form of the word is an inseparable combination of the root and the suffix. Because in all examples, the root -ar does not change. Also, we should not forget that in Siberia, Mongolia, Central Asia, Turkey and Azerbaijan, in the North Caucasus, the word "river" with a variant of this root [Qızıl İrmaq, Dəlicə İrmaq, Yeşil İrmaq] is very active, and in all cases the river, water has washed the land. It means the trench he opened. The dialectal word arxac is most likely the result of phonetic compression of the form arıxac. We find the word arkaş, which is close to the word arxan//arxaş in our dialects, meaning "back of the hill" in the Karakalpak language. This also falls into a nest of meaning with the concept of the north side of the mountain, the depression. Thus, the word arx refers to a single morphological simplification, and the word arxac refers to a double morphological simplification, the roots are the same, and the word ar has the same root as yar, -yır [t], yaz-[r-z] and ir-er, ır, in other Turkic languages.

Many words are used in the dialects of Nakhchivan, which are formed with those suffixes, but the ancient root has lost its independent processing function and now the word root is combined with the suffix. For example: ağnax, ağanax means muddy water that collects in a place like a pond, a puddle, a pond with lead [Bizim heyvannar hamısı bu sahat ağnaxba səriniiyllər [All of our livestock are cooling in ağnaxba at this time]. Ağnamax - to destroy; ağnax a dusty dry place. The root of this word ağ is verb, anaq//nax is a compound suffix.

The verb aq- is not used in the modern Azerbaijani language. However, in the ancient sources of Turkic languages, in modern Turkic languages and their dialects, that ancient verb has been preserved. For example, in Uyghur ağ - "əyilmək, yerə tökülmək [to bend, fall to the ground]", in Kumyk abmak "əyilmək, aşağı düşmək [to bend, fall down]", in Uzbek ağmok "əyilmək, tökülmək [to bend, to fall]", in Karakalpak ayma "böyür üstə çevrilmək [to turn over side]", ayna " yerə tökülmək [to fall on the ground]", to turn over side, aynaki is the place where the cattles are collecting in outside". In the Karakalpak language, the verb ay is still active. In V.V.Radlov's dictionary, "*the third meaning of the word ağ means to bend, to fall on the ground*" [Radlov: 1911, p. 142].

Öynə // öyün a third of the day past period, time. 1- afternoon, 2- afternoon rest. This word has shades of meaning. A common name in some sources. öynə noun, neighborhood. 1. Look: marked as queue. But the dialectal meaning does not suit with it. The second meaning is explained as times [in the sense of quantity]. This word can also be found in literary works [İşə buyurarsan, naxoşam deyər, Öynəbə bir badya doğrama yeyər – [Aşiq Ələsgər]. The archaic meaning of this word öylə [1] is closer to the dialectal meaning "afternoon". *"In the etymological dictionary of Turkic languages, the image of this word öyle is it is mentioned as the initial form, but it is used in Azerbaijani and the phonovariant is not indicated"* [Jafarov: 2007, p. 511]. In ancient sources, in various Turkic languages, there are phone variants of the same word: öyle, uyle, uyle, ule, övle, özle, eylen, əylən, uylən, u:lən, öyleyin, uləin uyle . It should also be noted that this word was used in different historical periods of the Azerbaijani language. For example, in "Oguzname" "afternoon meal, afternoon" [Sabah yuxusu quzu ətidir, öylə yuxusu qoyun ətidir, axşam yuxusu sığır ətidir [Morning sleep is lamb, dinner sleep is mutton, evening sleep is beef], in "Kitabi-Dada-Gorgud" epics and other historical sources, it is in the form of öyün. M. Kashgari connects the word with that meaningful root of öy. In our opinion, the modern word öy first became öq, then ök [mus. et: uyut-ukut-uqut, söyub- sökub-söqub, etc.], which is combined with the root ev. So, the dialectal word öyne can be considered as a combination of a double suffix and a root in the form of öqünə//ökünə//öyünə.

Ölüşkəmək // Ökəşmək - to bend, to be crushed. In the dialects and dialects of Azerbaijan, various derivatives of this word, such as ökəşix, ökəşbir-, ökəşixli, ökəş-əkəş, are also dialectally functional. When that word is divided into root and suffix [ök+əş], ök is not understood as an independent word. In fact, this root is the verb ov- in the modern language and is widespread in Turkic languages. Speaking in detail about the verb ov -, Salim Jafarov showed the following phonovariants [Jafarov: 2007, p. 401]: ov,-oq-, o:-, uq:-, un-, in-; three of the four meaning groups of those roots correspond to the word ökəş in Azerbaijani dialects. Bashkir öykəu, Kyrgyz oyka, in Azerbaijani dialects öy - kələ - //övkələ, the verb ov - is connected to a

phonosemantic root. It means öyük//ovuq was a double-suffixed word, and later öyükəş was formed in the form of öşek with the sound of öyük. This is conditioned by the double suffix junction: ov+uq+aş //oğ+uq+aş//öy+ük+əş [ökəş] ökəş etc.

İməci - a person who participates in imajlik. Expressions such as " İməci aparmaq, iməci çağırmaq, iməci getmək [carrying an image, calling an image, going an image]" are used in Nakhchivan dialects. This word has passed from dialects to the literary language. We find the words imajilik and imaj in this way only in the Azerbaijani language. However, this word is used as Bashkir ömə, Turkmen ume, Kazakh umə, Tatar ömə, öməcə, Khakasian ömə,, Altaic ömö, Turkish imeje//imeji//emec, Gagauz meji//imeji//əmec. The elements -i, -ə, -u, -ö in these words are historical replacements. According to S.Jafarov, the words imec, imeje were in the form of im-meji, im-maji. The root of the word is the particles im-//em-//en-. It means that the root of the current word "İmmeci"/"İmeci" is related to the common Turkish word "emgek" and our word "əmək [labor]". *"In Turkish languages, the forms of this word emqek, emqək, ömqək, imqək, emek, embek, enbek and finally əmək [labor] are used"* [Jafarov: 2007, p. 272]. Their general meaning means work, hard work, suffering, care. In this case, the word image can be divided into parts such as im-mə-ci. One of the double consonants is dropped and the iməci word is stabilized by joining the root and the double suffix.

5.7.3. Triple morphological simplification

Many words use in dialects that today are simple lexical units. It is clear from the facts found in modern Turkish languages and dialects, as well as in ancient Turkish sources, that such words were formed as a result of the combination of triple suffixes. At the time when the ancient word root was combined with those suffixes, the root became asemantic, that is, it lost the power of independent processing, separate meaning, and was used as a simple word together with suffixes. Let's also remember that since the ancient root is polysemous, when it is combined with various suffixes and becomes a simple word, each new form is fixed to serve one of the ancient meanings.

This has not always been the case. Some of the ancient roots carried on a part of the load of meaning carried on by being used independently, while other meanings were fixed at the junction of the root and the suffix. Both cases are also observed in the threefold morphological simplification.

Acıtma - khamra / khamra, yeast. Here, ac is an ancient root, and -it, -ma are suffixes. The word hunger is used independently in the literary language, and four meanings are given in the explanatory dictionary. The first of these means hunger. Like other ancient word roots, this form is a syncretic word used as both a verb and a noun. In ancient sources, the words ac and aç are used in the same sense. Today, ac and aç are used as verbs and nouns in many Turkish languages. Ex.: Tatar ac "aç [open]", Kyrgyz ac "aç [open]", Uzbek oc "aç [open]", Khakasian ac "aç [open]", Karakalpak aç "aç [open]", Uyghur ac "aç [open]", Kumyk "open", Bashkir as "open", The words as "aç [open]" in Turkmen, aç " aç [open]" in Kazakh, aç "aç [open]" in Nogai can be examples of this. In V.V. Radlov's dictionary ac//aş//a:s//aişphono variants [Radlov: 1911, p. 57] mean "aç [open]".

The element of Aç was an ancient word root, and later it was used as a correction word by adding the suffix -ı to it. So, after this stage, when the second and

third suffixes are added to that word [ac-1-it-ma], it lost its previous meaning and acquired a new meaning. This process is completed with the suffix -ki, -ke in other Turkic languages.

VI CHAPTER

DEVELOPMENT POINTS AND STYLE OPPORTUNITIES OF THE DERIVATIOLOGICAL PROCESSES BELONG TO THE DIALECTS AND ACCENTS OF NAKHCHIVAN IN WRITTEN AND ORAL LITERARY- ARTISTIC EXAMPLES

6.1. Literary relations languages and dialects

Be governed by the laws of the language being built up in the system as a principle of order and has a built-in sequence. Typological point of view, the existence of different languages, even on the basis of their nature management unit does not deny the facts. The legitimacy of the theories in different languages, it has proven umumi example.

It is no coincidence that common for universal theories of certain aspects in common with the general development of the language laws, and allows you to identify trends. Once upon a time "wave theory" of the nomination [X.Şuxardt, G. Şmidt] areal linguistics to determine a number of current problems and prospects of linguistics as a field of research in this area led to the clarification. A number of issues in the study of languages with advance features of the language and history of the unity of the people, combining indepth investigation of the dialects and languages as well as in the development stage of the emergence of the literary production of some important issues in the relations between languages and dialects. However, in order to investigate the facts of the dialect, in general, a change in methodology, where there is a need of structural methods. First of all, "dialects", as the concept of the term caused by the need to clarify the association, the "closed, concrete, rigid boundaries of the natural habitat as" wrong ideas about problems in understanding the

sometimes causes the nomination. Since the dialects of the same language, of course, the language of hard links in terms of events, there will not be a closed borders. Selected areas of the existence of different dialects simply can talk izoqlos legible handwriting. Areal distribution of the events of the features of the language point of view, "the wave theory of" a clear explanation of the nature and extent of the direction of propagation of the events following language dialects can be seen. It is known that, according to this theory, starting from a point spread beyond the language phenomenon is weakening - the occurrence and habitat conditions variant conditioned units contribute to the emergence of different languages. The main accents of the intermediate zone boundaries are disappearing, the properties of each of the main accents reflect - to face a variety of options and the choice of going accents. It reminds me of the typological point of view, the process of formation of the literary language. Mediterranean accents "choice" linguistic laws - and this is going to be released, "the choice" is based on the principle that the subsequent development of the events of the characteristics of the selected variants of the language and the language is more acceptable to the use of resources [eg., "Saving" principle is in line], and the principles certainly conscious "selection and substitution" in the way of the proposed options for the formation of the literary language overlap. Dialect away from all the intermediate zone "central" part of the more "choice" and unique. Thus, the "wave theory" is the starting point for pervasive language gradually decreases from the incident, the investigation of the key features of the language dialects within dialects relationship between the "wave theory" of the "back" option is shown going - right in the center of the "nuclear" in the language of the events "smart" is a choice, and it coincides with the end result of a literary language norm. Shamakhi, Sheki, Karabakh, and even some properties in Kazakhstan and Azerbaijan dialects, reflecting the transition dialect talking about the owner of the eastern, western and northern group situated between accents stressing the importance of learning as a dialect groups that the area of the central [middle], *"reflecting the characteristics of the population of the dialect of the accents"* [Valiyev, 1960, p. 4-5] *"grammatical structure of the language is more robust and*

stable morphological phenomena that are characteristic of the different dialect groups are equal in all groups, with some elements of which is owned in common - the literary language norms [italics ours – Z.I] is involved in the theory. Thus, switching accents on the west, east and north of the teams standing position can be defined as a bridge between the literary language” [Valiyev, 1975, p. 3]. With the norms of literary language "central", with the dialects of the language units of the studies have been aired in various languages. “Sıktıvkar around Komızıryan underlying literary dialect accent sısol viceqod switch is standard” [Общее языкознание, 1970, p. 456]. On the basis of literary language is the central dialect of Tatar. “Belarus is based on the dialect of the central part of the national language of modern Belarus” [Виноградов, 1967, p. 61]. The modern Macedonian language is based on the dialect of the central Macedonia, they do not coincide with each other [Виноградов, 1967, p. 61]. "Accents zone" means the center of the literary language of Russian dialect features, options, in other dialects that make up the options zones to reflect the literary language is marked. “Central” tenden-political A. Meye on the idea that the French language is also interesting: "The real dialektdən accents in Central France," French deviant »impressed. Therefore, it is difficult to say exactly the same: we are facing the French language or local dialect. " In our opinion, "the center", the tendency of certain stage of development languages literary language - the dialect of the plane - there is a reasonable basis to say that there is a universal process. English accents, based on the evidence of this process, "Atlas of the dialects of the language in the" accumulated valuable maps [maps, which is compatible with the language of the literary landscape is very evident especially given the black marks]. In this regard, we would like to mention one thing that attracted our attention. It is known that traces of historical processes dialects, as well as the preserved elements of tribal languages and dialects of these elements can be distinguished in terms of the rule. M. Shireliyev "dialects of the language," at the end of the book, the map shows the area of distribution of the elements of the arrows and the Kipchak. It is noteworthy that, in the transition zone where the arrows and the Kipchak accents are evident in the case of a mixture of elements. Distribution of the dialect of the

language is a long-term and comprehensive process is necessary to pay special attention to some issues. So, sometimes the historical processes, social events and negligence causes a change in the language situation is to remove the wrong results. This issue is intermittent [link], and the mixture should be considered differentiate accents. In our opinion, these terms are completely different concepts. Intermediate [link] the nature and purely linguistic accents talked formation process. Taking into consideration that, in terms of geography, almost all languages are part of the zone center. The impact of different factors on the exterior accents mixed, mixing with the population, especially migrations reflect the observed changes in the facts of language - in different areas densely populated area of the population gradually moved from "the 'features spreading accent and" mixed dialect' s formed. For example, as a result of migration to the south-west section of once a strip of West Azerbaijan - reflecting the characteristics of the southern and western accents mixed dialect [Jebrayil accents] speaks for itself. Shamakha territory [especially after the earthquake] Salyan areas known to the mass migration. In our opinion, the dialect division of Lankaran accents trace migrations due to the formation of controversial ideas [some times, Baku, Azerbaijan Yardymly southern areas, especially in the town of Ardabil, as well as the main carrier of the eastern dialect known that migration is considered the districts]. We think that the dialectic of development trends in research for the correct determination of the events of this kind of language issues, and there should be thoroughly investigated.

6.2. Lexical-semantic features of word creation in Azerbaijan prose belonging to the dialects and accents of Nakhchivan

Azerbaijani dialects played a fundamental role in the development of the Azerbaijani literary language until 1920. The role of dialects in enriching the lexicon of the literary language is irreplaceable. Thus, dialect words became a source, a base for the lexicon of the literary language. Now this process is going the other way. In other words, the literary language influences the dialects and changes them, and creates conditions and grounds for the decline and disappearance of the expressive function of dialect words. But for now, dialects remain as an independent language unit in the national language. As the literary language affects the dialects, their phonetic, grammatical systems and pronunciation rules also change. They lose their unique characteristics and approach the literary language. Thus, dialects dissolve within the literary language. Their melting process occurs in two ways: 1] Words pass from dialects to literary language; 2] Words move from literary language to dialects.

Just as dialects enrich the literary language, the literary language in turn affects the dialects: it suppresses the lexicon of the dialects. Thus, it brings the limits of the vocabulary of the dialects closer to the literary language, as a result, it accelerates the process of melting the local dialects into the national literary language.

Professor Salim Jafarov evaluates the role of dialects and dialects in the enrichment of Azerbaijani prose and verse literature due to the colloquial language and writes: *"Accents and dialects constitute an inexhaustible treasure that enriches the lexicon of our literary language"* [Hagverdiyev, 2005, p. 121]. Continuing, he notes that the modern state of the literary language of Azerbaijan clearly shows that all dialects participated in its formation and, especially, in its further development. *That is why the dictionary of the modern Azerbaijani literary language contains*

many words that have passed through all the dialects of this language and are an organic part of it" [Hagverdiyev, 2005, p. 122]. In enriching the literary language and expanding the vocabulary, while determining the general balance of dialects and dialects, it is necessary to emphasize the services of our writers and poets. Sometimes it is not possible to identify the dialectisms that flow from dialects and idioms to the literary language by the writer.

In our opinion, the spoken language differs phonetically, morphologically and syntactically, as well as lexically from the literary language. This situation allows to reconcile the lexicon of the spoken language and the lexicon of the literary language and to clarify the differences between them. The biggest difference between the spoken language and the literary language is manifested in the structure of speech and the nature of the expression of meaning. There are features in the colloquial language that cannot be expressed in the literary language. Among such features, the word order is often broken, the sequence of the speech is not expected until the end, the speaker's speech is interrupted by someone else or the speaker himself, the speaker's opinion is not "opened" [it is left half-finished and switched to another idea], etc. we can show.

Learning the lexicon of the spoken language has a number of difficulties different from the learning of the lexicon of the literary language. In spoken language, the tone of speech and melodiousness are not constant, that is, the speaker speaks more than once in a high tone, suddenly, in a low tone, or even in an inaudible whisper, depending on his situation. This means that a different communicative situation is created in the conversation. This situation makes it difficult to learn the lexical features of the spoken language.

In spoken language, facial expressions are used more often at the end of sentences and expressions of ideas, that is, sentences are sometimes completed with facial expressions instead of words. The processing of facial expressions instead of words also complicates and hinders the study of the lexicon of the spoken language. Therefore, in addition to the words in the spoken language, their different meaning

characteristics, shades of meaning, different memes should be studied and what meanings they express should be clarified.

The same idea can be expressed both in literary and colloquial language. Listeners understand them both. But the main thing between them is their way of expression. When expressing the same idea in different ways of expression [literary and colloquial], it is impossible to use any lexical unit in the same form and the same meaning in those systems. Literacy level, worldview, dialect area, age, specialization, profession, etc. of the person who speaks the colloquial language. distinguishes their speech from each other. As speech differs, the lexical units used in it and to some extent will differ from each other.

Their difference will be observed in phonetic, morphological and syntactic units as well as in the lexical units they use. When comparing the vocabulary of texts expressing the same idea and meaning in the colloquial and literary language, it becomes clear that sometimes the words used in the colloquial language are either not used at all in the literary language, or the same word is replaced by word combinations, or appears as the same [or phonetic with or without difference -Z.I]. In this respect, it should be considered as one of the issues that complicates the study of spoken language lexicon. The means of expression of the spoken language are wider than the literary language. Literary language in colloquial language also includes various grammatical means of expression - pause, emphasis, intonation, etc. widely used. Currently, the widespread use of these grammatical means of expression leads to the difference of the lexical composition and semantic meanings of lexical units of the spoken language from the literary language, its lexical composition and the semantic meanings of the words in the literary language. Thus, it makes it difficult to learn the lexical units of the spoken language.

One of the most important aspects that differentiates the semantic features of the lexical units from the lexical units of the literary language is the extensive use of the "book" lexicon in the literary language, and the "neutral" lexicon in the colloquial language. One of the difficulties is that colloquial words cannot be distinguished from neutral words and simple colloquial words.

Modality, expressiveness and the use of "precious" words are stronger in colloquial language than in literary language. In the colloquial language, there are idioms, modal words, imitative words, children's words, vulgarisms [cursing, swearing, applause, prayer, caressing], appeals, etc. denoting words and combinations, expressions are widely used. Which section of the lexicon these words are included in is one of the issues that complicates the study of the lexical features of the spoken language.

“The colloquial lexicon differs from the lexicon of the literary language in that the words have more shades of meaning semantically. Semantic richness comes from the fact that literary and artistic tools - metaphor, metonymy, synecdoche and allusions - are widely used in the spoken language as well as in our literary language. Also, in order to strengthen these artistic tools in the spoken language, lexical units, which are called "empty words" in terms of literary language, are given ample space” [Jafarov, 1984]. Most of the words and phrases in the colloquial language also become additional artistic paint during the conversation. These features are among the reasons that make it difficult to study the lexicon of the spoken language. Professor S. Jafarov writes: *“Accents and dialects constitute an inexhaustible treasure that enriches the lexicon of our literary language”* [Hagverdiyev, 2005, p. 121]. *“He goes on to note that the modern state of the literary language of Azerbaijan clearly shows that all dialects participated in its formation and, especially, in its subsequent development. That is why the vocabulary of the modern Azerbaijani literary language contains many words that have passed through all the dialects of this language and are an organic part of it”* [Hagverdiyev, 2005, p. 122]. Therefore, the dialect lexicon is relatively rich in literary language from the semantic point of view and shows the breadth of possibilities of the vernacular language. Speaking about synonyms, R. Maharramova writes: *“Synonyms are one of the most basic national tools that reflect the expressive possibilities of the national language”* [Maharramova, 1962, p. 5]. As we know, there are two sources of words forming synonyms in the literary language. The first of these are the dialects and dialects of that language, which enrich the literary language, and the second are

borrowings. S. Jafarov writes: *“One of the synonyms comes to the literary language from those dialects. For example, close [most often in literary language], yavug [in dialect], etc. for information, let's note that this event mostly occurs in a period when literary language norms are not defined. As the literary language becomes normalized, such words gain such a strong place in its vocabulary that, as a result, it is difficult to determine which dialects these words come from”* [Jafarov, 1984].

All our linguists dealing with the literary-artistic language, while studying the lexical-semantic features of the word, also mentioned the archaic, idiomatic and borrowed words in the language of artistic works, and researches in this field are still ongoing. In recent articles and dissertations, the words "colloquial language" are also separated into titles, and a group of words distinct from dialect words and archaisms is given this name, which is a very good initiative. Until now, both in Russian linguistics and in foreign linguistics, the researchers of the spoken language, regardless of the objects of research, have not turned to the language of artistic works.

It is necessary to highlight the services of our writers and poets in the enrichment of the literary language and the expansion of the vocabulary while determining the overall balance of dialects and dialects. Sometimes it is not possible to determine the dialectisms that flow from dialects and dialects to the literary language by the writer. Prominent wordsmiths, having correctly understood the laws of language development, rendered unparalleled services in the field of improving language culture. Every necessary, characteristic and characteristic language unit created by the people and having the right to pass to the national language was chosen by the wordsmiths for the first time, developed creatively and polished their artistic works, enriching the literary language at the expense of new tools. Prominent representatives of the period of the formation and stabilization of our national literary language are rich not only with words that have earned the right to enter the literary language, but also with words and phrases that did not enter our literary language and were created by our artists themselves because they felt the need at that time.

We came to this conclusion from the observations made while studying the main lexical-semantic features of word creation typical of the dialects and accents of Nakhchivan in Azerbaijani prose that all the lexical-semantic features of words observed in the literary language are also manifested here. Thus, in our literary language, as well as in other dialects and accents of our language, in the lexical-semantic system of the dialects and accents of Nakhchivan, there is ambiguity, homonymy, synonymy, antonymy, etc. is available.

6.3. The word creation belong to the dialects and accents of Nakhchivan in fictional literature

The problem of word creation is considered one of the complex issues in general linguistics. While developing the practical and scientific grammars of different languages, word creation was highly valued and interesting ideas were expressed about it. The process of word creation in colloquial language, as well as in the simplified style of artistic prose, is not limited in scope, stylistic possibilities and shades of meaning from the process of word creation in our literary language, on the contrary, it is richer than it. *“All word-derivating suffixes used in our literary language protect themselves both in the colloquial language and in the simplified style of artistic prose”* [Jafarov, 1984, p. 56]. However, the word-derivating suffixes in our modern literary language are not exactly the same as the word-derivating suffixes used in colloquial language and literary prose. The difference is, first of all, in the more stylistic function of word-derivating suffixes in literary works written in colloquial language, as well as in colloquial style. *“As is clear, each of the suffixes in the colloquial language is of two types according to the formation of ordinary and unusual words: suffixes that create ordinary words, suffixes that create unusual words”* [Jafarov, 2007, p. 125].

By suffixes that form ordinary words, we include word-derivating suffixes that form words used in literary language. For example: suffix -çi: arabaçi-coachman, dəmirçi-blacksmith, neft-çi-oilman, dulus-çu, potter, -aq: yat-aq-bed; -üntü: sök-üntü-demolition, etc.

By suffixes that create unusual words, we mean suffixes that create words that are not used in our literary language. E.g.: qəzet-çi-newspaper worker, zavod-çu-factory worker, istirahət-çi- vacationer, eşşək-çi-donkey driver, çap-qın-foray, çirtıq-flick etc.

As in the colloquial language, in the prose works written in the colloquial style, the words created by these suffixes have a kind of "unusual" function, different from the literary language, when they are connected with other words and come together with other words. If we separate the word made by that suffix from the sentence used by the author, and remove it from the text, then it becomes clear that the word is not used in our literary language in the indicated form and meaning. On this occasion, Professor R. Maharramova expresses this opinion in a different way while studying Sabir's language: *"Some of the words we have given as examples may look artificial and not fixed in the literary language, but all these words were typical for Sabir's era. Most of these words, which are made of abstract words, were summarized by a group of people who served and supported different positions"* [Maharramova, 1976, p. 54].

Not all "unusual" word-derivating suffixes serve the same purpose in word creation in colloquial language or simplified literary prose. Some of them make words that are not used in our literary language, and some are extremely unproductive. Such suffixes create words only for the colloquial language and the simple colloquial style of literary prose. We often come across such suffixes in examples of Azerbaijani artistic prose written in a simple conversational style; for example:

-ç⁴: kənd-ç⁴- peasant,, başmaq-ç⁴- cobbler,, ağ⁴-ç⁴- mourner,, səngək-ç⁴-trencher,, qəzet-ç⁴- newspaperman, eşşək-ç⁴- donkey-driver, qatır-ç⁴- mule-driver, qoltuq-ç⁴- arm-wrecker, nəsihət-ç⁴- exhorter, parça-ç⁴- clothier,, daş-ç⁴- stonemason, istirahət-ç⁴- vacationer, tələb-ç⁴- demander, lağlağa-ç⁴- scoffer,, qaçaq-ç⁴- smuggler, xəyanət-ç⁴- traitor, etc. *"Məhəmmədhasən əmi əlini eşşəkçinin qurşağına salıb çəkə-çəkə apardı-Uncle Muhammadhasan put his hand on the donkey driver's belt and pulled it"* [Mammadguluzade, 2004, p. 48]. *"Yerdə qalan baqqal, əttar və parçaçıdır -The one left on the ground is the grocer, the butcher and the fabricator"* [Mammadguluzade, II v., 2004, p. 180]. *"Bu il Qusara çox istirahətçi gəlmişdi-Many vacationers came to Gusar this year"* [Chamanzaminli, 2005, I v., p. 311]. *"Mənə o vaxt qəzetçi dedilər ki, mən Sadıq ilə müsahiblik başladım-At that time, a*

newspaperman told me that I started an interview with Sadık” [Mammadguluzade, 2004, p. 91]. “*Hər dəfə çörək bişirən vaxt Həlimə xala iki, ya bəlkə üç övrət qonşularından özünə mədədçi çağırardı...-Whenever she was baking bread, aunt Halima would call two or maybe three maids from her neighbors...*” [Mammadguluzade, III v., 2004, p. 142].

It has been mentioned many times that the suffix *-çi* is also a productive suffix in the modern Azerbaijani language. A feature of such suffixes in literary prose written in a colloquial style is that they are attached not only to our own words, but also to borrowed words and become a stylistic tool; for example: *qəzet-çi*-newspaperman, *teatr-çi*- theater worker, *zavod-çu*-factory worker, *lokanta-çi*, *restoran-çi*- restaurant worker, *poçta-çi*-postman etc. The other interesting feature of the suffix *-çi* is to derivate the words as *istirahət-çi*- vacationer, *tələb-çi*- demander, *xəyanət-çi*- traitor, *daş-çi*- stonemason. This situation arose from the strong tendency to use the language's own internal capabilities. If possible, we should try to expand this form in modern Azerbaijani literary language as well. The stylistic possibilities of the suffix *-çi* in the literary prose written in the colloquial style are much wider than what has been written about this suffix so far. R. Maharramova, speaking about the different meanings of words with the suffix *-çi*, writes: “*The word schoolboy, which occurs mostly in the language of spiritual, old-fashioned, and ignorant people in Sabir's satires, is a generalizing name given to people who are supporters of school, who want children to study and the public to be educated*” does” [Maharramova, 1976, p. 53].

But *-qın*, *-qı* included in the second group; *çap-qın*-forey, *yan-qı*-fire; *-ik*, *-ük*: *min-ik*-vehicle, *qal-ıq*-rest, *dəyiş-ik*-changable, *çaxnaş-ıq*-mixed, *yüyür-ük*-running, *çirt-ıq*-crack; *-üntü*: *üz-üntü*-sorrow; *-ma*: *çirt-ma*-chirtma, *təpit-mə*-tapitma; *-aq*: *dombal-aq*-somerset, *yat-aq*-bed [in the sense of a blanket]; *-ə*, *günd-ə* -everyday etc. the words made by the suffixes are not used in today's literary language, but they served to name at that time. However, these suffixes do not have subtle stylistic possibilities like the suffix *-çi* in the first group, and they do not have significant nuances of meaning. The unusualness is due to the unproductiveness of these

suffixes. They can form a noun by working with only one or several words. Corrected nouns are obsolete in our modern literary language. They can be found either in our dialects or in examples of our classical language. It is often observed in spoken language in certain areas.

One of such suffixes that occurs in literary prose is the suffix -çım. *“This suffix is used in the colloquial language and in the southern group of our dialects”* [Dialects and accents of the Nakhchivan group of the Azerbaijani language, 1962, p. 82] manifests itself widely. In our literary language, the suffix -çi is used instead. In the language of artistic prose of the late 19th and early 20th centuries, the suffix -ism was added to such words that the absence, not the existence, of the concept expressed by that word is expressed. Rather, the present feature expresses the "not" feature in prose language through this suffix. For example, yazı-çılıq-to be writer, mehriban-çılıq-kindness, piyada – çılıq - infantry müsəlman-çılıq -muslimism, etc. *“Bu əhvalatdan sonra Kərbəlayı Heydərdən Xudayar bəyin arasında olan mehribançılıq dəxi də artdı-After this story, the kindness between Karbalai Heydar and Khudayar bey increased”* [Mammadguluzade, 2004, p. 67]. *“Nə qədər təkid etdi ki, bəlkə ata, ya arabaya minsin, söz yox, qəbul etmədi; çünki onun da şan və şöhrəti elə həmin piyadaçılıqda idi -No matter how many times he insisted that maybe he should get on the horse or the cart, he refused. because his fame and glory was in that infantry”* [Mammadguluzade, 2004, p. 307]. *“Müsəlmançılıq – Islamism”* [column] [Mammadguluzade, II v., 2004, p. 528] etc. By creating new words with the suffix "-çılıq", he wants to say that the person who named the original writer has no writing skills; they speak of kindness where there is no kindness; People who do not believe in the Muslim religion always talk about Islamism and use religion as a tool to bring a thousand troubles to the people.

- *alaq*. This suffix does not form an adjective in our modern literary language. However, it still retains the ability to form words in our dialects and dialects, as well as in spoken language. In accents, there is a word topalaq [small, dense person] formed with this suffix. In the works of Jalil Mammadguluzade, this suffix is also present at that moment. *“- Bir gün bunun həyatına arıq, qoturlamış, gözləri şıpalaq*

bir it gəlib çıxır -One day, a thin, itchy, bleary-eyed dog came to his yard" [Mammadguluzade, 2004, p. 304].

-caq, -cək. This suffix forms adverbs and adjectives from different parts of speech. Words such as "tuman-çaq-naked, köynək-cək-shirt", which are rarely used in our literary language or are not used at all due to taboo, were created with this suffix. These words are very useful in the language of artistic prose of the late 19th and early 20th centuries. Instead of these suffixes, the suffix *-sız* is used in our literary language. Just as synonyms in the language are becoming archaic, synonymous suffixes are also becoming archaic. Another word is activated in that synonym row. Words with the suffix *-caq, -cək* have also become archaic as a result of the taboo. Instead, the adjective form formed with the suffix *-sız* became active. Let's pay attention to the form used in the works of J. Mammadguluzadeh: *-Eşşək eşiyə çıxan kimi bir oğlan uşağı, yeddi-səkkiz yaşında, tumançaq, başıaçıq və keçəl özünü çırpdı küçəyə* - As soon as the donkey came to the threshold, a boy, seven or eight years old, haggard, bareheaded and bald threw himself into the street [Mammadguluzade, 2004, p. 79]. *"...ata və oğul isti olmağa görə, köynəkcəkdiirlər...father and son wear shirts because they are hot"* [Mammadguluzade, 2004, p. 56].

In general, there is such a feature in spoken language that the signs of oldness, newness and the development of the future language are confused in parallel with each other. Because it is the people who keep the oral language alive, every word and expression creates, and other words and expressions remain out of date and obsolete. Colloquial language is such a treasure from which language units related to the people's distant past, recent times, modern development and also their future dreams can be found and are found. In this sense, modern Azerbaijani language does not have a productive suffix in our current literary language, the presence of words used in past periods is the result of its use in spoken language [during the artist's lifetime]. The examples we have given here as word creation also occur in other dialects of the Azerbaijani language. Due to the internal development of science, literature, culture and the language itself, some words that were created and used at the end of the 19th century and the beginning of the 20th century are now out of use in our language. For

example: “-Hamısı cümə günü ona, aşırma plova qonaqdırlar- On Friday, they are all guests to him, to overcooked pilaf” [Ibrahimov, 1998, p. 199]. “- One of the Garavashs was standing on his knees, holding the end of the dry pot and showing something to the lady” [Chamanzaminli, 2005, I v., p. 225]. “...birçəklər yolunda, təpmə çuxaların büzməsi cırıldı ...on the way of the flowers, the fold of the kicking sticks was torn” [Chamanzaminli, 2005, I v., p. 42]. The words given here are ashırma, gurama and tapma, which are out of use in our modern literary language.

In the language of artistic prose written in colloquial style, the use of verbs with word-derivating suffixes is also different from our modern literary language. First of all, phonetic differences are evident here. More precisely, the suffix -la, -lə which forms a verb from our literary language, has the following phonetic variants in the language of artistic prose: -la, -lə, -lu, -lü -ətlə, “-Bir az gözətləyəndən sonra, övrət hirsli girir ərinin otağına və başlayır bu cür məzəmmət eləməyə -After waiting for a while, Wife angrily enters her husband's room and begins this to reprimand” [Mammadguluzade, p. 457]. “Vəliqulu sözünü düyib cavabını gözətləmədi və ayağa durub, zoğal ağacını əlinə götürüb, qapıları çırpdı bir-birinə və çıxdı getdi -Valigulu heard his words and did not wait for his answer and stood up, took the cranberry tree in his hand, slammed the doors together and left” [Mammadguluzade, 2004, p. 72]. “Eşşək gəlməsə mənim balam yuxu yuxluyacaq-If the donkey does not come, I don't believe my child will sleep” [Mammadguluzade, 2004, p. 62]? “-Ay kişi, boşluyun qoysun getsin, hər yalan sözə inanmayın - Hey man, let it go, never believe every lie” [Mammadguluzade, 2004, p. 467]!

The suffixes we mentioned so far mainly consist of the suffixes of the Azerbaijani language. However, as in the spoken language, in the language of the artistic works written in the style of the spoken language, interesting correction words were used with suffixes taken from Arabic and Persian languages. Borrowed suffixes in the language of artistic prose are used little or not at all in the modern literary language of Azerbaijan. However, here we will touch on such suffixes that are not used in our today's literary language, either in our spoken language or in our dialects. It should also be noted that even today, when those rarely used words are used, all

Azerbaijanis understand them in the same sense, but they gradually become obsolete and archaic. Also, the main correction here is not that the meaning of the word is understood by all speakers of that language, but the main issue is that the phonetic difference in that word or suffix is noticeable, as in the spoken language. The striking phonetic difference, on the one hand, is related to the artist's style, so typifying the language and character of speed, and on the other hand, it is related to the democratic-minded artist's respect for the vernacular, colloquial language. When we consider such words formed with derivational suffixes, it becomes clear that phonetically different words do not form a majority in the language of those artists, they are in an inactive form. All words formed with derivational suffixes are not pronounced phonetically. These are issues related to the character of the speed, its position in the work and the outlook of the character. Let's focus on examples: *Lazım gəldi xəzinədən pul almaqdan ötrü bir "vəkilnamə" də yazdırmaq və bu vəkilnaməyə həşdad beş qəpik xərcim çıxdı və Kərbəlayı Məmmədəğadan yüz otuz manat yetmiş səkkiz qəpik*-It was necessary to write a "vəkilnamə-power of attorney" in order to receive money from the treasury, and this power of attorney cost me eighty-five kopecks, and I asked Karbalai Mammadaga for one hundred and thirty manats and seventy-eight kopecks *"və malların satılmağı barədə soruşdum - and I asked about the selling of the goods"* [Mammadguluzade, 2004, p. 414]. [The fact that the author himself wrote the word "power of attorney" in quotation marks indicates that this word was not used in the literary language at that time]. *"Xidmətlərinə çata bilməmişəm, ama bələdiyyəm var, alim adamdır-I have not been able to reach his services, but I have a municipality, he is a scholar"* [Ibrahimov, 1998, p. 156]. *"Dərhal çay və həlviyyat mizin üstündə hazır oldu-Immediately tea and sweets were ready on our table"* [Ibrahimov, 1998, p. 87]. *"Sən Rusiyətdə bir xeyli oxuyub qayıtmısan-You have studied a lot in Russia"* [Chamanzaminli, 2005, I v., p. 238]. *"Dəhşətli əsəbiyyat əl barmaqlarını soyutdu-Terrible nervousness chilled the fingers"* [Chamanzaminli, 2005, I v., p. 146]. *"Onun mülkündən çıxan tamam məhsulat atamın əli ilə satılır -All the produce from his property is sold by my father"* [Ibrahimov, 1998, p. 237]. *"İnsan çox vaxt öz zindəkarlığından özünün və ya qeyri*

şəxsin qusuratını görmür və yainki hiss etmir-A person often does not see and even does not feel his own or other person's faults due to his vigilance” [Narimanov, 2004, p. 299].

As it seen from the examples, we are not talking about all the borrowed suffixes here, we are giving the borrowed suffixes from Arabic and Persian languages, which differ in form and meaning from the borrowed suffixes used in our modern language. So, in our modern language, words are made and used with the above suffixes, but they are not in the same form. In our modern language, not "vəkilnamə", but "vəkalətnamə" is used. The artist deliberately used that word in colloquial form so that the illiterate and common people of that time could quickly understand and understand its meaning. The suffixes -iyyat and -at are also used in our modern language. However, the words formed by those suffixes in artistic prose are not in the form of our modern language; In our modern literary language, the words "bələdiyyatım- my knowing, həlviyyat-sweets, əsəbiyyat-nervousness, məhsulat-productivity" are used in the form of "knowing, sweet things, nervousness-nervous state, products". Currently, the form "Rusiyyat", not "Russia", is accepted in our literary language.

The following words formed with borrowed derivational suffixes found their place in the language of artistic prose by being used in the colloquial language of that time: sərvətdar, məktəbdar, qulluqdar; firqəvi; meydanxana, poçtxana; vətənpərəst; qazanckar; tamaşagah, düşərgah; şəkərdan [wealthy, schoolboy, servant; sectarian; square, post office; patriot; profitable; theater stage, camp; sugar pot]. None of the words we have given here is used in that form in the modern Azerbaijani literary language. Other words or another phonetic form of the corresponding word are used instead.

6.4. Comparative analyzing of the proverbs and proverbial phrases used in the epos of “Kitabi-Dada Gorgud” and the dialects and accents of Nakhchivan

"Kitabi-Dada Gorgud" is one of the great examples of art that keeps alive the ancient and glorious history of the Azerbaijani people and brings it to the present day. "Kitabi-Dade Gorgud" is a monumental art monument, a gem of words, a human "Oguzname". This saga is a historical-literary encyclopedia of our national ethnic existence, as well as a magnificent art monument reflecting the historical past of the Azerbaijani people. The work reflects patriotism, heroism, wisdom, worldview, spiritual values, and traditions of the Oghuz Turks. The epic embodies the intricacies of our language, historical events and personalities, and the culture of our people. "Kitabi-Dada Gorgud", which is the "history of the Oghuzs that turned into an epic", is also considered the peak of epic culture in the world.

"Kitabi-Dade Gorgud" has a rich lexical system, which contains all the layers of the medieval folk language. This lexical system, which mainly consists of national words, has its scope, structure, semantic classification, etc. is colorful in terms of National leader Heydar Aliyev evaluated such characteristic features of the epic and its importance in the history of literary thought as follows: *“Kitabi-Dade Gorgud, which is a mirror of the history, ethnic memory, and archaic thinking of the Azerbaijani people, is of great cultural and aesthetic importance as well as the song of our speech, language, spirituality, and soul. earns The book has such a power that our art of words, our art of poets, and our written literature, which came after it, could not stay out of its influence”* [The world of Dada Gorgud, 2004, p. 9]. Evaluating the importance of the saga at a high level, Heydar Aliyev, the great patron of our cultural heritage, signed a decree on April 20, 1997, in connection with the 1300th anniversary of "Kitabi-Dade Gorgud". On the eve of the celebration of the

anniversary of the monument, a second breath, a new impulse was given to such a sacred task as the study of "Kitabi-Dada Gorgud", researches were started in a deeper and comprehensive direction.

This unique literary monument, gifted to the world by Turkish thought, which has an indispensable role in learning the intricacies of our language and the culture of our people, was not ignored even at the newest stage. "On the celebration of the 200th anniversary of the first translation and publication of "Kitabi-Dade Gorgud" in German" a decree signed by the President of our country Ilham Aliyev on February 20, 2015 and by the Chairman of the Supreme Assembly of the "On the approval of the Action Plan for the celebration of the 200th anniversary of the first translation and publication of "Kitabi-Dada Gorgud" in the Autonomous Republic of Nakhchivan" the various research works related to Dada-Gorgud, which have been conducted for many years, resumed. Thus, in March 2016, a working group was formed in the Nakhchivan Department of ANAS for the preparation of "Nakhchivan-the land of Dade Gorgud" historical-geographical and ethnographic atlas. As a result of the hard work of this group, "Nakhchivan-the land of Dade Gorgud" historical-geographical and ethnographic atlas has an elegant design and high scientific value [Nakhchivan-the land of Dada Gorgud. Historical-geographical, ethnographic atlas, 2017] book was prepared in a short time and presented to the general public. Also, the work of Safarali Babayev, a correspondent member of ANAS, entitled "Toponyms of "Kitabi-Dada Gorgud" in Nakhchivan" [The toponyms of "Kitabi-Dada Gorgud", 2017] was revised and published for the second time in 2017.

Although the "Kitabi-Dada Gorgud" epic has become an object of extensive research worldwide, some of the parables have not yet been resolved. This monument, which has a deep meaning and a precious treasure in every verse, needs to be constantly studied and researched. Despite the fact that various aspects of the "Kitabi-Dada Gorgud" epic in Azerbaijan have been analyzed by different researchers, it is still necessary to investigate it with modern scientific methods and to study it from a new point of view. It should be said that there are many obscure issues in the study of the monument. One of them is the study of the parallels of proverbs

and proverbs in the Nakhchivan dialects and accents of "Kitabi-Dade Gorgud" epics, calculating the statistics of these linguistic facts, and determining the frequency of use is one of the important linguistic phenomena.

Before moving on to the comparison, let's note that every word, expression, proverb, proverbial phrase in the "Kitabi-Dada Gorgud" epic, which is the expression of our nation's national identity and is considered a living chronicle of our national mentality, has a deep meaning, and behind all of them is the past history of our ancestral Oguz. First of all, "Kitabi Deda Gorgud", which is a basic example of folklore language, is undoubtedly also an example of written literary language. Thus, "The proverbs, proverbs and proverbial phrase used in the language of the epic make this monument necessary as a subject of written culture. The multi-layered, multi-layered lexicon "Kitabi Dede Gorgud" includes the folkloric layer, the pre-writing layer, but also the experience during the formation of Turkish-Islamic culture" [Maharramova, 2009, p. 21]. Proverbs and proverbial phrases with a number of ancient language features used in "Kitabi-Dade Gorgud" are preserved in Nakhchivan dialects and dialects. In the language of the epic, you can find such linguistic facts that cannot be found in other Turkish languages. In Nakhchivan dialects and accents, they are active forms. "According to the researches of a number of linguists, the characteristic aspects of the language and style of the "Kitabi Deda Gorgud" epic resonate with the language of the people of the Sharur region of the Nakhchivan Autonomous Republic even today. It was determined that the system of the language of the monument fully corresponds to the level of the medieval Azerbaijani language" [Nakhchivan-the land of Dada Gorgud. Historical-geographical, ethnographic atlas, 2017, p. 385]. Based on the obtained language facts, we can note that the connection of the "Kitabi-Dade Gorgud" epic with Nakhchivan is beyond doubt. Because the events shown in the epic, "*Karachug, Alinca Castle, Daresham, Sharur [Sharuk], etc., are mentioned in a number of stories. such geographical names are in the territory of the Nakhchivan Autonomous Republic. I.Habibbayli, I.Hajiyev, S. Babayev, F. Safarli, G. Gadirzade, A.Bagirov, A. Bayramov, V. Aliyev, A. Imanli, Y. Safarov, F. Rzayev, N. Bababeyli and others mentioned the place names of*

Nakhchivan that are mentioned at one level or another in the saga” [Nakhchivan-the land of Dada Gorgud. Historical-geographical, ethnographic atlas, 2017, p. 385]. The presence of proverbs and proverbial phrases used in the epic in Nakhchivan dialects and accents once again proves the connection of "Kitabi-Dade Gorgud" to Nakhchivan. Academician Ismayil Hajiyev writes about the points where proverbs and proverbial phrases, some artistic expressions in the epics "Kitabi-Dade Gorgud" have the same meaning in Nakhchivan, coincide with the meaning in the epic: In the epos we meet the proverbs as *“Neyləyim evdə un yoq, ələg yoq-What I can do there there is no flour and sieve this disintegrated house. Dəvə dəgirməndən gəlmədi-Camel didn't come from mill”, “Kül təpəcik olmaz-Ashe can't become little hill”, “Qız anadan görməyincə ögüt olmaz - The girl will never diamond edification if she couldn't learn from her mother”, “Əzəldən yazılmasa, qul başına qəza gəlməz-If it isn't fate the man will never meet with bad situation. Əcəl vədə irməyincə kimsə ölməz-If it isn't the time of doom, the man never die” etc. That we can observed the trace of these in the territories of autonomous republic too*” [Nakhchivan-the land of Dada Gorgud. Historical-geographical, ethnographic atlas, 2017, p. 391]. As it can be seen, the dialects and dialects of the Oghuz-Turkish land of Nakhchivan, which has a wealth of folk literature and examples of universal help with the treasure of wisdom in the figurative language of "Kitabi-Dade Gorgud", which reflects the folk speech to a large extent, constitute parallelism and identity in some points.

Based on comparisons and contrasts, it is possible to say that the proverbs and proverbs in "Kitabi-Dade Gorgud" are used either directly or indirectly in living folk speech in Nakhchivan dialects and accents. Sometimes their meaning completely coincides with the general content. Analyzing the proverbs and proverbial phrases in the epic in the national context, the initial images of the high and holy god, beautiful and courageous mother, brave and brave father, zealous and intelligent son, beloved brother, as well as traitor and liar come to life. It is known that the story is narrated by Deda Gorgud, the creator of the epic, and ends with his blessing. In the introduction to the work, a series of wise words from the tongue of father Gorgud can be considered as proverbs. It is possible to group the proverbs, proverbial phrases,

and wise expressions presented from the language of Dede Gorgud according to their influence on the development of meaning, events and stories, and the areas they cover, as well as the areas covered by their counterparts or equivalents in folklore examples, dialects and accents of Nakhchivan:

a] Proverbs and proverbial phrases formed on the basis of life experience; The literary expression of “*Ölən adam dirilməz, çıxan can geri gəlməz-A died man can never alive, if the spirit left the body, it will never come back*” [Kitabi-Dada Gorgud, 2004, p. 233] is used in Nakhchivan folklore as the form of “*Çıxan qan damarda durmaz-The left blood never stop*”. “*Qəzavü qədər gələndə gözlər kor olur-Eyes became blind during the event*” [KDG]. “*Gəldi əcəl, vermədi macal- Ajal came, it didn't give chance*”, “*Oldu ilə, öldüyə çarə yoxdur - There is no cure for being or death*” [Nakhchivan and m.v.]. The expression “*Sümükləri xurd oldu-His bones pulped*” used in the IV boy of the epos is often met in the alive speaking in Nakhchivan [Nakhchivan-the land of Dada Gorgud. Historical-geographical, ethnographic atlas, 2017, p. 335]. In the II boy the expressions of “*Yata-yata yanımız ağrıdı, dura-dura-dura belimiz qurudu-Our flank is ached for sleeping and waist is wizen for standing*” or “*Yata-yata yanımız yara oldu, dura-dura belimiz qurudu-Our flank is wounded for sleeping and waist is wizen for standing*” were used [Nakhchivan-the land of Dada Gorgud. Historical-geographical, ethnographic atlas, 2017, p. 371]. The expression of “*Əzrayıl bir göyərçin oldu pəncərədən uçdu getdi-Azrayil turmed to a dove and flew away the window*” used in the V boy is related with the belief exist in Nakhchivan “*which the angles turn to dove*” [Nakhchivan-the land of Dada Gorgud. Historical-geographical, ethnographic atlas, 2017, p. 211], the same time in the dialects and accents of Nakhchivan we meet the expression of “*Əzrayıl elə bil yağlı əppəy olub uçdu göyə*” which has the same meaning with above saying. The phraseological unit of “*Sarımsaq otun yeməmişən, için niyə göynəyir-If the cap fits, wear it*” is often met in Nakhchivan in the form of “*Soğan yeməmişən, için niyə göynəyir*” [Nakhchivan-the land of Dada Gorgud. Historical-geographical, ethnographic atlas, 2017, p. 318].

b] Proverbs and proverbial phrases formed on the basis of natural events; The sayings of “*Ulaşuvan sular taşsa, dəniz tolmaz-The flood can't full the sea*” [KDG] “*Quyuya su tökməklə quyuda su olmaz- By pouring water into the well, there is no water in the well*” [Ahmadov, 2001, p. 130]; “*Lapa-lapa qarlar yağsa, yaza qalmaz-More snowing never keep till spring*” [KDG] “*Qışda yağan lopa-lopa qarı, yaz gününün ıstırtısı əridər-The hard snowing in winter soon will melt in spring*” or “*Köhnə qar uca dağlarda qalar-Old snow must on the top of the mountains*” [“Kitabi-Dada Gorgud”, 1962, p. 102] are observed. The Ashe can't become little hill The equivalent of the proverb “*Kül tərəcik olmaz- Ashe can't become little*” [KDG] in Nakhchivan is in the form of “*Kul tepani yel ashirar*”. In the dialects and accents of Nakhchivan the proverb of “*Əski pambıq bez olmaz-Old cotton can't be clothe*” [KDG] is met in the form of “*Köhnə pambıqdan bez olmaz*”. The literary expression of “*Aydan arı, gündən görkli*” [KDG] or “*Aydan arı, gündən duru-Clearer than moon and water*” [Kitabi-Dada Gorgud, 1988, p. 152] is widely used in the dialects and accents of Nakhchivan in the form of “*Aydan arı, gündən duru*” or “*Aydan arı, sudan duru*”.

c] Proverbs and proverbial phrases formed on the basis of family-household, child-parent relations; The proverb of “*Qız anadan görməyincə, öyüd almaz- The girl will never diamond edification if she couldn't learn from her mother*” [KDG] is used in the dialects and accents of Nakhchivan in the close forms of “*Ana gəzən ağacı, qızı budaq-budaq gəzər*” [Anthology of Nakhchivan folklore, II v. 2011, p. 110; 5, p. 122], “*Anasına baxıb qızını alallar, torbasına baxıb duzunu atallar*” [Anthology of Nakhchivan folklore, III v., 2012, p. 103], “*Qurağına bax bezini al, anasına bax qızını al*” [Anthology of Nakhchivan folklore, II v. 2011, p. 129]. The expressions of “*Oğul daha neyləsin, ata ölüb mal qalmasa- What else should the son do if the father dies and leaves no property*” [Kitabi-Dada Gorgud, 2004, p. 234], “*Baba malından nə fayda, başda dövlət olmasa –What is the use of wealth if your are mad*” [KDG] are used in Nakhchivan in the form of “*Fərli oğul neylər ata malını, fərsiz oğul neylər ata malını*”. “*Yad oğulu saxlamaqla oğul olmaz, böyüyəndə salur gedər, gördüm deməz-You don't have a son by keeping a stranger's son, when he grows up, he leaves*

and doesn't say he saw" This wise expression used in the introduction of the epic "Kitabi-Dada Gorgud" is also used in Nakhchivan dialects and accents with the same semantic load: "Yad oğulu saxlamaqla oğul olmaz-The strangers son can't be yours" or "Yaddan oğul olmaz-The stranger can't be son" [Nakhchivan and m.v.] "Yad oğulun saxlamaqla oğul olmaz, yad süfrədə oturmağınan qarın doymaz-You don't become a son by keeping a stranger's son, and you can't get enough of sitting at a stranger's table" [Nakhchivan-the land of Dada Gorgud. Historical-geographical, ethnographic atlas, 2017, p. 363]. "Ögünməklə övrət ər olmaz-Praising wife does not become a husband" [KDG], "Tərifləməklə arvaddan kişi olmaz-By praising a wife, one does not become a man" [Nakhchivan et al.], etc. A large number of folk expressions, which are petrified and sealed, can be found everywhere in Nakhchivan.

ç] Proverbs and proverbial phrases formed on the basis of attitude to animals; "Yeddi dərə qoxuların dülki bilür-A fox knows the scents of seven valleys", "Ayrı-ayrı yollar izin dəvə bilür-A camel knows the tracks of separate roads" [KDG] or "Dünən karvan keçdiyini torağay quşu bilir-The thrush bird knows the caravan passed yesterday" [KDG]. The equivalent in the living folk speech of Nakhchivan is as follows: "Yolçunun hardan keçdiyini qarğa bilər-The raven can tell where the traveler has passed" [Ahmadov, 2001, p. 140]. "Qara eşşək başına üyən ursan, qatır olmaz-If you put a bridle to a black donkey's head, it will not be a mule" [KDG], "Qara eşşək başına yüyən vursan qatır olmaz-If you put a bridle to a black donkey's head, it will not be a mule [Kitabi-Dada Gorgud, 2004, p. 234]. "At işləyər, ər öyünər-A horse works, a husband boasts" [Kitabi-Dada Gorgud, 1988, p. 155] has the same meaning in the Nakhchivan dialects and accents.

d] Proverbs and proverbial phrases related to other vital life problems or the way of life; "Qəfil başın ağrısın beyin bilür-The brain knows the sudden headache" [KDG] with a similar meaning "The mind knows the sudden headache" [Anthology of Nakhchivan folklore, III v., 2012, p. 99]. "Əzəldən yazılmışsa qul başına qəza gəlməz-If it is written from time immemorial, no accident will happen to a slave" [Kitabi-Dada Gorgud, 2004, p. 234] The parallel saying in Nakhchivan is "Alına nə yazılıb, o da olacaq-What is written on the forehead, it will be" or another similar

proverb "Olacağa çarə yoxdur-There is no way to prevent what will happen" [Nakhchivan et al.]. The proverbial phrase of "*Sən istərsən, mən istərəm, rəbbimiz isə istədiyini edər-You want, I want, and our God does what He wants*" [Kitabi-Dada Gorgud, 2004, p. 233] comes to us in the form of "*You count what you count, see what the sky counts*" [Ahmadov, 2001, p. 152] in the folk expression of Nakhchivan. The artistic expression "İki günlük ömrü olan, üç gün yaşamaz-He who lives for two days does not live for three days" [KDG] or "*No one dies until the time of emergency*" [Kitabi-Dada Gorgud, 2004, p. 233] exists in the Nakhchivan dialects and accents in the form of "*Qismətdən artıq yemək olmaz-You can't eat more than a portion*". "*Qonağı gəlməyən böyük evlər yıxılsa yaxşıdır-It's better if big houses that don't have guests fall down*" [Kitabi-Dada Gorgud, 2004, p. 234]. "*Qonaq yeməyini özü ilə gətirər-A guest brings his food with him*" or "*Qonaq gələndə ruzisi də özü ilə gələr-When a guest comes, his sustenance comes with him too*" [Nakhchivan and m.v.]. These artistic expressions, which are notable for their moral and didactic meaning, allowed the epic to spread to the deepest layers of our national mentality and the expressions here appeared in the form of proverbs.

It is possible to significantly increase the classification of the forms of proverbs in the language of "Kitabi-Dada Gorgud" epics that are used in Nakhchivan today.

In the comparisons above, it is clearly noticeable that the expression styles have the same semantic load as the folk expression style and dialect elements observed everywhere in Nakhchivan. Although some of the proverbs and proverbs observed in the language of "Kitabi-Dade Gorgud" are considered archaic for our modern literary language, they are currently used in lively folk speech and local communication in Nakhchivan dialects and accents. Looking for the traces of proverbs and sayings in "Kitabi-Dade Gorgud" in modern Nakhchivan dialects and accents is fruitful.

In conclusion, let's note that the comparison of proverbs and sayings used in the language of "Kitabi-Dade Gorgud" epics with Nakhchivan dialects and accents has not been studied in the historical aspect. "*... the position of each monument in the history of the development of the literary language should be studied separately*" [Hajiyev, 1976, p. 69]. According to this opinion, it is necessary to emphasize that

when we studied the "Kitabi-Dada Gorgud" epic, we identified a fact that the functionality of proverbs and proverbs used locally in the language of the monument is an indicator of the antiquity of their formation history. The proverbs and proverbial phrases that we observe in the language of "Kitabi-Dada Gorgud" epics do not differ from today's norms in terms of their characteristics, form and content.

Academician Isa Habibbeyli writes about the importance of studying Nakhchivan place names in the "Dade Gorgud" epics and identifying numerous "Dade Gorgud" toponyms in the ancient land: *"The recording of numerous toponyms mentioned in the "Dade Gorgud" epics in the territory of Nakhchivan is the ancient Oghuz homeland of the autonomous republic, Azerbaijan. once again confirms that it is the land. Because the toponyms "Dade Gorgud" are the Turkish-Oghuz stamp of father Gorgud stamped on the ground"* [The toponyms of "Kitabi-Dada Gorgud", 2017, p. 13]. Based on this idea, we point out that proverbs and proverbial phrases, which have an unbreakable structure, deep meaning, concise expression of ideas, and language facts living in dialects and accents, are the eternal seal of the stone memory of the people. Also, it is our most valuable national-spiritual wealth, our treasure of ideas, which is engraved with golden letters on our artistic thinking.

Thus, taking the study of the saga to a new qualitative level, examining it at the level of modern requirements, and analyzing it from the latest methods and points of view from various prisms, such dialect and dialect facts can play an important role in restoring the wisdom treasure of "Kitabi-Dade Gorgud".

The fact that the proverbs and proverbs used in the "Kitabi-Dade Gorgud" sagas, fossilized wise expressions are still alive today in the dialects and accents of Nakhchivan, in the alive folk speech, is of special importance for the history of great Nakhchivan, which is the ancient cradle of Turkish-Islamic culture, and for Nakhchivan studies.

CONCULATION

Each nation who is “proud” of his literary language must be “obliged” himself to his dialects for his existence. The dialects are the best pure and reliable sources. L.V.Sherba had been writing that to deprive of each literary language from its dialect basis similarly to take Antey’s feet from land.

After the investigation of the lexical-semantics and theoretical basis of the word creation of Nakhchivan group dialects and accents give opportunity to get the following results.

Nakhchivan dialects and accents have a colourful and rich lexical. Many words belong to the ancient layers of our language are kept in these dialects and accents. Already some part of these words are not using in our modern language.

Modern Azerbaijan language has a branch boundary with definite area with the local dialects and accents. So as each city, region has its own spoken language, dialects and accent, Nakhchivan has its own dialects and accents too. The word dialect is taken from greek language and means dialect, accent, the language of a piece of the people lived in the same areas.

Generally dialect conception is a live people language which is differ from literary language for it phonetical, lexical and grammatical features by linguistics aspect. Our scientists divide Azerbaijan dialects four groups: The East [Baki, Shamakhi, Quba dialects, Mughan and Lankaran group accents], the West [Kazakh, Garabagh, Ganja dialects, Ayrim accent], the North [Shaki dialect, Zagatala-Gakh, Azerbaijan accents exist in Daghistan territories], the South [Nakhchivan, Ordubad, Tabriz dialects, Iravan accent].

As you see Nakhchivan dialects and accents are belong to the South group and differ from literary language.

Literary language is a language which normed by the way of choose and substitution operation. To know his norms and to observe them is necessary for each cultural man. But dialects is the language of different regions and cities.

Nakhchivan dialects and accents differ from other group dialects as –east, west, north group dialects for their lexical, phonetical and syntactic features. They even differ from south group dialects too.

To learn the lexical of the accents – language treasury of Azerbaijan language, to comparative investigate them with ancient turkic monumanets, modern turkic languages and their accent facts have a great importance.

The investigation show that to research ancient mother turkic word roots, their historical generated by word creation aspect we meet many interesting problems. Passing the monosyllabic word roots to one another, changing process of the one, two, three affixes word roots to simple words give chance to define the general law accordances.

According to the investigations it is possible the ancient compound words can passing to the simple words na dit is the general word creation method. It happens in ancient tribe languages, in our words with received words and both received words.

There such exact expressions named the things, events and conceptions exist in dialects that they must absolutely use to rich the literary language. The writers use the dialect words for to individualizing the images` speak. Learning the dialects is much important. It is difficult to define the historical development of our language. So the traces of ancient words and grammatic forms which left our literary language are saved and kept in our dialects. Therefore it is impossible to feed inattentive attitude to dialects.

In the order of Azerbaijan Republic signed in 23th of May 2012 about the “State Program” of in globalism condition using the Azerbaijan language demand of the time and development of the linguistics in the country” the actuality of the dialectology emphasizing again. Because to save and learn the dialects the best example of cultural heritage is an origin citizenship work.

So, in the work each question is explained with rich facts and samples, correspondingly she has compared them with cognate languages.

The derivation processes have different form and models. It shouldn't be forgotten that the morphological style is the main way in word-formation which is the product of folk thinking and mentality. In this way the word formation is more productive.

Morphological simplification is part of general simplification in language. Here, some of the suffixed words connected to ancient monosyllabic roots were examined, and the process of simplification of a group of modified words was followed. Based on the conducted research, it became clear that such words make up a large part of polysyllabic words. They are formed by combining a monosyllabic ancient root with one suffix, two and three suffixes. Such words can be divided into three groups:

a] Simplification of words with one suffix; b] Simplification of words with two suffixes; c] simplification of words with three suffixes. The first group of words is considered a single morphological simplification, the second group of words is a double morphological simplification, and the third group of words is a triple morphological simplification.

A simple morphological simplification. A group of words was examined in a historical-comparative plan; they are reconciled with the facts of ancient sources of Turkic languages, modern languages and dialects.

Double morphological simplification. In this part, the simplification of correction words by combining two suffixes to monosyllabic words was observed.

A threefold morphological simplification. It includes words that are derived from the combination of one ancient root and three suffixes. That is, the ancient word root along with three suffixes has been replaced by a simple word.

The monograph entitled "Problems of Derivatology in the Dialects and Subdialects of Nakhchivan" aims to determine the place of the Nakhchivan dialects and subdialects of the Azerbaijani language within the Common Turkic context through a comparative analysis of the dialectal lexicon and to reveal their position within the general Turkic lexical stratum. The dialects and subdialects of Nakhchivan possess a number of distinctive phonetic, lexical, and grammatical features that differentiate them both from the literary language and from other Azerbaijani dialect

groups. Therefore, the principal objective of the monograph is to collect and systematize these distinctive features and, through comparative and ethnolinguistic analyses with the materials of other investigated dialects and subdialects, related Turkic languages, and ancient written monuments, to determine the linguistic position of the Nakhchivan dialects and subdialects and investigate the geographical distribution of these peculiarities. In order to achieve this objective, the proposed tasks were fulfilled, and on the basis of the conducted analyses and investigations, the following conclusions can be drawn.

The results obtained from the investigation of derivatological problems provide an opportunity to reconsider not only the history of the Azerbaijani language but also that of other Turkic languages from a new perspective. The preservation of the Turkic language system over millennia without substantial disruption and its development into the present state on the basis of common evolutionary tendencies become more evident through derivatological interpretation. Even preliminary observations carried out on Azerbaijani derivatology may contribute significantly to general linguistics.

In addition to its theoretical significance, derivatological research possesses undeniable practical importance. The study of derivatological principles and patterns reveals regularities that serve as key instruments in diachronic phonology, dialectology, and etymology. Derivatological methods are employed in various branches of linguistics, ranging from orthoepy and orthography to lexicology and word formation. The practical value of derivatology in the compilation of etymological dictionaries is indisputable. Reconstruction models, methods of restoring archetypes, and especially “sound nests” identified in derivatological studies become essential tools in etymological investigations because the derivatological perspective reveals the dynamic interrelations between different linguistic layers and clarifies the developmental paths of phonetic and morphological units.

While investigating the deeper lexical strata of the national language, the derivational models of dialectal words were identified, their phono-semantic development was traced, and methods of word formation were comparatively

analyzed with the materials of related Turkic languages. Furthermore, the relationships between dialects and the literary language were examined.

The research demonstrates that the dialects and subdialects of Nakhchivan possess a rich and diverse vocabulary preserving numerous lexical units belonging to the ancient layers of the Azerbaijani language. A considerable number of these words are no longer used in the modern literary language.

The dialects and subdialects of Nakhchivan differ not only from the eastern, western, and northern dialect groups of Azerbaijani in lexical, phonetic, and syntactic respects, but also from the dialects belonging to the same southern group.

Lexical units related to polysemy in the Nakhchivan dialects and subdialects are particularly rich and multifaceted. Comparative ethnolinguistic analyses indicate that the investigation of such lexical units within modern linguistic approaches contributes substantially to enriching the common lexical stock and historical dialectology of related Turkic languages. The study of polysemantic words in the Nakhchivan dialects also facilitates the identification of semantic peculiarities of many words in the Azerbaijani literary language. Alongside homonyms, polysemantic words occupy an important place in dialectal vocabulary. In general, the collection, classification, and scientific analysis of dialectal lexical units constitute a major factor in revealing lexical resources required by the literary language.

The investigation of ancient Proto-Turkic roots and their historical derivations within the dialects and subdialects of Nakhchivan from the perspective of historical word formation has revealed many noteworthy linguistic phenomena. The transformations among monosyllabic roots and the process through which roots with one-, two-, and three-layered suffixation became simplified into simple lexical units make it possible to determine general developmental regularities.

Research findings indicate that words which once possessed complex structures gradually underwent simplification into simple lexical forms, and this represents a universal method of word formation. Such processes occur in ancient tribal vocabulary, native words, borrowed words, and hybrid lexical formations alike.

The comparative - historical investigation of terminological lexical units collected from the dialects and subdialects of Nakhchivan demonstrates once again that ancient linguistic elements have been preserved most extensively in this region. It is well known that dialects represent the most reliable sources for preserving linguistic facts belonging to ancient periods of language history.

Comparative-typological analyses of word formation in the dialects and subdialects of Nakhchivan reveal that the most productive method of word formation is the morphological method, whereas the most ancient form is phonetic word formation. In this developmental process, simple words emerged first, followed by compound words and subsequently derivative words. Compound words underwent a long historical process of evolution.

In most words formed morphologically in the Nakhchivan dialects and subdialects, the principal function of lexical suffixes is to create new words expressing new conceptual meanings. Lexico-grammatical suffixes also generate new lexical meanings; however, unlike lexical suffixes, the words formed through such suffixes do not undergo grammatical changes when combined with other words.

The morphological structure of the Nakhchivan dialects and subdialects is characterized by distinctive and diverse features. Numerous suffixes forming nouns and verbs are actively used. Some of these suffixes are also found in the Azerbaijani literary language, while others are characteristic exclusively of the Nakhchivan dialects and subdialects. Most Arabic and Persian suffixes entered Azerbaijani historically and later became productive elements within lexical structures.

Words formed with borrowed suffixes, such as *sərvətdar*, *məktəbdar*, *qulluqdar*, *firqəvi*, *meydanxana*, *poçtxana*, *vətənpərəst*, *qazanckar*, *tamaşagah*, *düşərgah*, and *şəkərdan*, were actively used in the colloquial language of earlier periods and subsequently found their way into literary prose. None of these forms survive in their original structure in the modern Azerbaijani literary language; instead, alternative lexical units or modified phonetic forms are employed.

Verbs, as one of the richest parts of speech in the language, and their lexical-semantic development throughout history evolved in close connection with the

historical formation of the Azerbaijani people. In the historical development of the language, verbs played a more prominent role than other parts of speech. Concepts related to action, state, and process were expressed through native Turkic verbs, while borrowed verbs from foreign languages are virtually absent.

The fundamental basis of the lexical development of verbs consisted of monosyllabic verbal roots. Historically, these roots developed phonetically from one-phoneme roots to roots consisting of four phonemes. The most frequently used forms are three-phoneme monosyllabic roots with consonant-vowel-consonant structures.

The semantic development of verbs followed two principal lines:

1. semantic branching;
2. stabilization of homonymous meanings through the transition of nouns, adjectives, and other parts of speech into verbal functions.

A consistent examination of derivatological processes related to verbs in the Nakhchivan dialects and subdialects demonstrates that verbs evolved from analyticism toward synthetism.

The suffixes *-ar* // *-ər* require separate and detailed investigation. Their word-forming and form-building functions have not been equally productive throughout the history of different Turkic languages. Based on the historical stages of their development, it can be concluded that their derivational and grammatical functions gradually expanded and became more productive over time.

A small group of disyllabic simple verbs found in the Nakhchivan dialects and subdialects approximately 25–30 verbs were formed through the suffixes *-an* // *-ən*, while nearly ten verbs historically developed through the closed variants of these suffixes, namely *-ın*, *-in*, *-un*, and *-ün*. Turkological literature notes that these suffixes function both as derivational morphemes and as markers of reflexive voice, a feature already documented in the 11th century by Mahmud al-Kashgari in his dictionary. Mahmud al-Kashgari provided more than one hundred examples of verbs formed with the suffixes *-an*, *-ən*, and *-ın*.

In a number of lexical items, these suffixes gradually lost their derivational and grammatical functions and merged with the original roots, fossilizing within them. As

a result, formerly derived roots transformed into simple indivisible verbal roots. Such verbs occurring in the dialects and subdialects of Nakhchivan were therefore analyzed among simplified roots.

As noted previously, dialects are generally less affected by external linguistic influences. Approximately 70–80% of the lexical stock of the Nakhchivan dialects and subdialects is of Turkic origin. Nevertheless, Arabic and Persian lexical items, derivational suffixes, and hybrid formations such as *pul-para*, *söz-sov*, and *pay-pülüş* are also present. This phenomenon is not accidental and is closely connected with geographical factors.

Dialectal words possess exceptional value for the language of literary works as well. Many Azerbaijani poets and writers have incorporated numerous dialectal expressions into their works. One of the reasons why such works are widely appreciated by the public lies precisely in this feature. Dialectisms without literary synonyms also serve writers as valuable sources of new lexical material.

The results obtained from this research are of considerable importance for Azerbaijani linguistics, dialectology, and Turkology in general. The monograph provides valuable linguistic material for the preparation of works devoted to the historical dialectology, historical lexicology, historical phonetics, and historical grammar of the Azerbaijani language, as well as for comparative studies in Turkic dialectology, lexicology, phonetics, and grammar. The collected materials may also contribute to the formation of a common Turkic language, which remains an important issue in the modern world. Furthermore, the monograph materials can be utilized in compiling Azerbaijani dialectological and explanatory dictionaries as well as dialectological atlases.

In our opinion, the study of dialects and subdialects is of crucial significance for investigating the history of language, compiling etymological dictionaries, and researching the national-ethnic origins, ethnography, and history of a people. Dialects also constitute an invaluable source for resolving historically and linguistically controversial issues that continue to attract the attention of historians and linguists alike.

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Zulfiyya Ismayil

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