

DIACHRONIC-DIALECTOLOGICAL INVESTIGATION AND STUDY OF CONJUNCTION MORPHEMES IN LINGUISTICS

^aGUDSIYYA GAMBAROVA

Linguistics Institute named after I.Nasimi of Azerbaijan National Academy of Sciences, 115, H.Gavid Ave., AZ1073, Baku city, Azerbaijan
email: ^agudsiyye@bk.ru

Abstract: This article, dedicated to the diachronic-dialectological investigation of conjunction morphemes, marks the first linguistic research at the level of conjunction morphemes in the Azerbaijani language. Historically, many issues related to conjunction were thought to belong to this category in previous grammar books on the Azerbaijani language. It is evident that linguists in need of clarification in this field have established specific terms differentiating between conjunction morphemes and conjunction words. As it appears, research in linguistics related to conjunction has traditionally centered on a grammatical perspective. However, it is essential to shift the focus towards more comprehensive objectives in contemporary linguistic investigations. These include recognizing conjunction as morphemes, adopting a typological linguistic approach, unveiling preforms and derivatives through morphophonological methods, and elucidating their origins, etymology, and related matters. In this study, the primary goal of the researcher is to accept conjunction as morphemes and, through morphophonological analysis, arrive at well-founded conclusions about their origins and etymology. This is achieved by referencing historical sources of the language and relying on contemporary dialectal and speech data within the Azerbaijani language. It should be noted that during the research, consideration has been given to language facts from both related and unrelated languages, with the intention of yielding positive results. For this purpose, conjunction morphemes in the Azerbaijani language, such as *və, ki, amma, ya, ya da, gah, gah da, ki, və, ilə(-la, -lə), həm, həm də, ya, ya da* etc., are investigated from a diachronic-dialectological perspective. To enhance the scientific quality of the research, reference has been made to ancient and medieval written language samples where these conjunction morphemes are used. The obtained scientific results are substantiated with contemporary dialect and speech facts.

Keywords: Azerbaijani language, morpheme, binder, diachronic-dialectological, language facts, linguistics

1 Introduction

In the Azerbaijani language, conjunction morphemes play a crucial role in grammatical structuring, as they connect words and components within complex sentences. Additionally, conjunction morphemes serve to maintain coherence between paragraphs and microtexts in the written language. While the lexicographic richness of conjunction morphemes may not be particularly evident in ancient and medieval sources related to Azerbaijani language history, it is undeniable that the oral and written forms of Azerbaijani rely heavily on these elements.

From a historical grammatical perspective, it is suggested that conjunction morphemes emerged in Turkic languages alongside with the development of complex sentence structures. In fact, some theories propose that Old Turkic did not employ conjunction morphemes at all [17, p. 317].

F.Zeynalov also associates the limited quantity of conjunction morphemes in contemporary Turkic languages with the ability of these languages to perform conjunction functions through intonation, verb context, verbal aspect, and other means [20, p. 331].

Linguists often correlate the abundance of conjunction morphemes in modern Azerbaijani literary language with written literary forms. For instance, G.Kazymov, in comparing the role of conjunction morphemes with conjunctions, writes: "...the role of conjunction morphemes is much broader compared to the activity of conjunctions, and conjunction morphemes play a more significant role in the language" [12, p. 351].

In Azerbaijani linguistics, this topic marks the first-time exploration of conjunction and conjunction words at the morpheme level within the diachronic-dialectological context, based on written literary language. In this ongoing research, a new perspective has been introduced to the subject of conjunction, delving into the reasons and origins of conjunction elements. During the research, conjunction elements have been introduced for the first time as morphemes. Some of these conjunction morphemes have undergone historical, morphological, etymological, and dialectological investigations.

2 Literature Review

While discussions on the grammatical role of conjunction elements in linguistics are not lacking, there is a noticeable gap in their diachronic-dialectological research as morphemes. In this context, it is imperative to consider aspects such as their origin, typology, semantics, structure, and other pertinent factors.

In the Azerbaijani language, conjunction elements can be categorized into two groups: those of pure Turkic origin and those with Eastern linguistic influences. Given that our objective is to explore conjunction elements at the morphemic level within the language, establishing their etymological roots becomes a pivotal endeavor. Therefore, we contend that a diachronic-dialectological approach to certain conjunction elements not only has the potential to generate novel scholarly insights but also promises intriguing discoveries. Conjunction elements in language fulfill a dual function, serving to establish both absence and presence of relations across words, sentences, phrases, microtexts, and more, both semantically and grammatically.

Concerning the grammar of Turkic languages, the systematic examination of conjunction elements and their structural characteristics is mainly associated with the work of Mirza Kazimbey. Within his scholarship, the systematic investigation of conjunction elements was posited as a central objective, yielding substantial scientific advancements for the era.

In the field of research and study of conjunction elements in contemporary Azerbaijani literary language, several prominent linguists have contributed significantly. Notable among them are Dzh. Afandiyev, M.S.Shiraliyev, Q.Q.Bagyrov, Dzh.A.Dzhafarov, A.Aslanov, A.Khalilov, A.Z.Abdullayev, M.Huseynzade, Y.Seyidov, Q.Kazymov, Z.Tahmazov, and many other linguists who have conducted extensive scholarly research.

Within the historical grammar of the Azerbaijani language, scholars like H.Mirzazade, A.Shukurlu, G.Kazymov, and others have undertaken comparative linguistic analyses related to conjunction elements, offering valuable insights into the language's historical development.

Regarding dialectology in the Azerbaijani language, the contributions of M.S.Shiraliyev are particularly noteworthy. In his work, "Foundations of Azerbaijani Dialectology", he emphasizes that conjunction elements in dialects and regional variations have not developed as extensively as in the literary language [17, p. 281-282]. He points out that the connection of simple and complex sentences based on intonation is more sophisticated in dialects, often providing numerous examples to illustrate this phenomenon [18, p. 307-309].

M.Mammadli noted the differentiation of conjunction elements in dialects and vernaculars from literary language. He highlighted that these conjunction elements not only exhibit various phonetic variants but also perform to some extent different functions. According to the observations of the author, some conjunction elements present in dialects and vernaculars are not encountered in the literary language [15, p. 33].

Azerbaijani Turkologist F.Zeynalov, in his works on the comparative grammar of Turkic languages, has clarified contentious issues related to conjunction elements and conjunction words and provided commentary on their specific aspects [20, p. 329-341].

In the Turkish linguistics, conjunction as a linguistic component has been extensively investigated by scholars such as M.Ergin, T.Gejan, and T.Banguoglu. In contemporary research within Azerbaijani linguistics, along with auxiliary linguistic components, the topic of conjunction elements has gained

prominence and has been explored from a new perspective by P.Eyvazov. According to the researcher's final conclusion, a significant area of interest in Azerbaijani and Turkish linguistics is namely the issue of the origins and reasons for the emergence of conjunction elements [5, p. 32].

As previously mentioned, despite the fact that conjunction elements have not been traditionally considered as morphemes in linguistic research, they are subjected to the same criteria as word morphemes. For instance, based on the classification of conjunction elements proposed by G.Kazymov, it becomes evident that approaching conjunction elements as lexical units is quite apparent. According to the author, conjunction elements can be categorized from several perspectives: 1. Based on their usage characteristics. 2. Based on their structure. 3. Based on their origin. 4. Based on their syntactic function. 5. Based on their position of occurrence [11, p. 352].

As it appears, in this area, all lexical and grammatical features belonging to a lexical unit, a root morpheme, have been considered. Therefore, it is reasonable to address the following issues to form a sound opinion about the origin of conjunction elements: 1. Evaluating simple conjunction elements as morphemes; 2. Treating conjunction elements as lexical units; 3. Studying conjunction elements from a morphological perspective; 4. Classifying conjunction elements by thematic content; 5. Investigating conjunction elements from a semantic perspective (polysemy, homonymy, synonymy, antonymy); 6. Evaluating conjunction elements as morphological tools; 7. Determining the syntactic role of conjunction elements; 8. Studying the derivational aspects of conjunction elements; 9. Identifying the stylistic possibilities of conjunction elements and more.

At times, one can come across ideas among linguists related to the origin of conjunction elements, which are associated with the process of conjunction. Indeed, there is some truth in this idea, as language, like a foreign word, does not easily integrate into its environment. The process of adaptation to this environment takes a long time, and the exact outcome is often unknown. However, the essential truth is that, as a result of the development and improvement of human thought, when there is a need for more complex, longer sentences, words and intonation that connect ideas have been required. Consequently, conjunction tools have emerged. We believe that the issue of conjunction is related to style. Both individual and literary genres should be considered. For example, in poetry, prose, and drama genres, the level of using conjunction elements may yield different results.

In the realm of linguistics and literature, the categorization of conjunction elements in the Azerbaijani language based on their national origin has been delineated as follows: 1. Indigenous conjunction elements: *ki*, *və*, *ilə(-la, -lə)*, *gəl ki*, *nə*, *nə də*, *nə də ki*, *istər*, *istərsə də*, *istərsə də ki*, *belə ki*, *buna görə də*, *ona görə ki*; 2. Borrowed conjunction elements of Arabic-Persian origin: *gah*, *gah da*, *habelə*, *həmçinin*, *zira*, *çünki*, *lakin*, *hətta*, etc.

We believe that determining the origin of conjunction elements is not a straightforward matter and can be established after a thorough investigation of word morphology. In general, however, the creation of conjunction elements relies primarily on the inherent capabilities of the language. In Azerbaijani language, the synonymy of some conjunction elements allows for this conclusion. One of the reasons for the emergence of synonymy in language can be the presence of multiple variants: *ki* = *ki¹* – *ki²* – *ki³*, or *və* = *ilə(-la, -lə)*, etc. Here, the facts of regional dialects play a significant role. For example, the well-established “*ki*” connector in contemporary written literary language is used in dialects and regional variations in various forms such as *ki*, *ki*, *ku*, *kü*, as well as *kin*, *kin*, *kun*, *kün* forms, and even in the form of *kinə*, following the rules of phonetic harmony.

Alternatively, when considering borrowed words, there are phonetic variants of the connector morpheme, such as *ama*, *amba*, *hamma*, *hamba*, *əmə*, *əmmə*, *əmbə*, and so on, in regional dialects, along with synonyms like *intahası*, *inta:si*; *indi ki*, *gl ki*, and so forth [15, p. 35].

Furthermore, when considering the homonymic aspect of certain connector-morphemes, we encounter interesting facts. For instance, the function of the “*ki*” morpheme as a connector or an adverb is determined within the sentence context. Similarly, the function of the “*ilə*” morpheme as a connector or an addition depends on the context. These same principles can also be applied to determine whether certain connectors are habitual in Azerbaijani language.

It is also worth noting that some connectors in Azerbaijani language can create homonymy with derivational morphemes. For example, the “*da*, *ə*” connector morpheme forms homophones with the locative case suffix of nouns, while the “*ki*” connector morpheme forms homophones with the adjective-forming suffix “*-ki⁴*”. –*Mən də, sən də, o da bu kişinin balalarıyq* (conjunction) (speech example) — Me too, you too, and he/she too are this person's children; — *Məndə Məcnundan füzun aşıqlıq istedadı var* (M.Fuzuli) (locative case suffix) — I also have a lot of talent for falling in love for Majnun; — *Gəl ey tacir, uş Yusifi satın al, Ki, kanəməz qılıq gövhər*(Nasimi) (conjunction) — Come, O merchant, buy Joseph, For in his blood, rubies become worthless.

3 Materials and Method

This research focuses on the “Diachronic-Dialectological Study and Analysis of Conjunction Morphemes” based on the materials of contemporary Azerbaijani literary language. The study aims to investigate conjunction morphemes in a historical and dialectological context. For the first time, in this research, conjunction morphemes are approached at the morphemic level. As it is known, in previous studies, conjunction morphemes were not considered as lexical units; instead, they were treated as grammatical tools. This research attempts to study conjunction morphemes using a historical-comparative method. To achieve this goal, ancient written sources of Turkic origin, such as Mahmud Kashgari's “Divanu Lughat-it Turk” and “Kitabi-Dede Gorgud” epic tales, as well as classical literary samples of the Azerbaijani language, serve as the basis for the analysis of language facts and their current state in Azerbaijani dialects and vernaculars, confirming ancient facts.

The article employs a linguistic-descriptive method as its primary approach. The descriptive method is also a method of analysis. For this purpose, a systematic examination of the history of conjunction morphemes in Azerbaijani linguistics has been conducted. Based on historical chronology, conjunction morphemes have been revisited in terms of their nature as linguistic units, leading to certain additions and specifications.

Moreover, comparative and historical-comparative methods have also been utilized in the research. The research process aims to systematically explain and analyze existing conjunction morphemes. During the research, the historical-dialectological function of conjunction morphemes has been extensively discussed. To achieve this goal, the capabilities of the comparative-historical method have been fully utilized. The common written sources of Turkic languages, as well as the classical literary language of Azerbaijani and its vernaculars, have provided evidence of ancient linguistic facts that manifest in contemporary spoken language. In this regard, the application of morphophonological analysis has played an important role in resolving certain etymological issues correctly.

Special attention has been paid to the stylistic-grammatical capabilities of conjunction morphemes, their linguistic history, and their nature related to dialects. The article highlights the morphemic nature of conjunction morphemes while also taking into account their lexical-semantic meaning. For this purpose, the investigation of the internal characteristics of the language has been demonstrated through factual evidence. Given the specific relevance of the subject to conjunction morphemes, classification, systematization, and confrontational methods have been applied. For example, in linguistics, the organization and systematization of conjunction morpheme types have evolved to their contemporary state through formalization. Occasionally,

research in this field leads to specific and concrete ideas related to the subject.

At the next stage, the idea of exploring the origins, etymology, and historical-diachronic perspectives of certain conjunction morphemes is formulated. In this context, interesting examples from contemporary literary language are selected for research. Their historical and dialectal variants are identified, and contemporary literary language, linguistic history, and dialect facts are juxtaposed. Throughout the text, within the context, it is revealed whether they have the same or different meanings. For example, the status of some common words (such as “*ancaq*”, “*ki*”, “*da*”, “*db*”, “*ilə*”, and so on) as conjunction or other parts of speech is determined by means of opposition. The research process mainly employs the correlative confrontation method because in the etymology analysis of some conjunction morphemes, a morphophonological approach is necessary. In most cases, it is essential to demonstrate the phonetic variants of conjunction morphemes. For instance, it is possible that conjunction morphemes with CV, CVC, VC(C)V, CVC(C)V, VC(C) syllable patterns have Turkic origins.

As evident, the alternation of voiced and voiceless sounds in these patterns aligns perfectly with the harmony rules of Turkic languages. However, the presence of two voiceless sounds in the syllable model of conjunction morphemes does not necessarily mean the word's etymology. But in the case of “*am-ma*”, “*ancaq*”, “*cün-ki*”, and so on, the nature of the issue is related to the morpheme being two syllables long - in other words, “*am-ma*”, “*an-caq*”, “*cün-ki*”, etc.

4 Results and Discussion

In the Azerbaijani language, despite availability of a rich lexicon of conjunction morphemes, there is also a common lexicon shared with other parts of speech. For example, the word “*ilə*” (-*la*, -*lə*), depending on its meaning in the context, can act as either a connector or a conjunction: *İnsanı yaşadan arzu əl ümididir* (conjunction) — *The person who lives is hopeful with desire*. Or, *İnsan arzu ilə, ümid ilə yaşayır* (conjunction) — *A person lives with desire and hope*.

As one can see, among the connectors, only one of the abessive morphemes, “*ilə*” (-*la*, -*lə*), or its counterparts, functions as a connector, serving as a duplicate of its conjunction counterpart. Since “*və*” (and) is more characteristic of written literary language, it is not considered suitable for informal speech and household style. Depending on the stylistic context, it is possible to convey the same meaning while maintaining the content in a sentence like “*İnsanı yaşadan həm arzu, həm ümididir*” — *A person who lives has both desire and hope*.

In linguistics, especially in historical grammar, it is noted that this connector, which comes from the Persian language, is used in “*həm — həm*” (both) forms, creating consecutive sentences with similar members and sometimes providing strength to the expression by being suitable for the meaning [16, p. 226].

We think that the semantic versatility of the morpheme “*həm*” has later led to the creation of new forms based on this conjunction: *həm də, həm də ki, həmçinin, və həm də, və həm də ki*, and so on. Thus, new forms are considered synonymous with the word “*həm*” in terms of content. Therefore, it can be argued that if there was an equivalent connector with the same content in the Azerbaijani language, there would be no need to borrow from another language. Ancient dictionaries related to Turkic languages reveal that this phonetic form of the morpheme was not a coincidence in ancient writings. The presence of [h] sound in this form could be considered as a later development in sound change. Consequently, although the meaning of the morpheme “*ep*” in M.Kaşğari's dictionary is represented as an emphatic and emphasizing particle, in reality, it has evolved into “*hep — həp — həb — hem — həm*” form at a later stage: *Ep edhgü vənq = Ep eyi, gerçəkdən yaxşı şey* [8, p. 109].

It should be noted that, in fact, the morpheme “*həm*” is not only a connector morpheme but it also appears in a reinforcing

function in coordination, participation, and sequential processes: *Həm iş, həm vəzifə, həm məişət qayğılarının çoxluğu insanları bir-birindən uzaqlaşdırır* — *The abundance of both work, responsibilities, and household cares alienates people from each other*.

Interestingly, in the Azerbaijani language, in the form of “*bahəm*”, which is accepted as a barbarism, it is observed that the more important fact remains in its composition. In this phrase, it manifests as “*ba=həm*”. There is no need to prove the existence and meaning of “*ba-bə*” in Azerbaijani language: *dalbadal* (back and forth), *üzbəüz* (face to face, or intertwined), and so on.

Furthermore, common words like “*görə*” (for), “*ötürü*” (from), and “*üçün*” (to) have specific contexts. It should be noted that the use of connectors is less observed in ancient examples of the language.

The conjunction “amma”. “*Amma*” is a lexeme derived from Arabic. It serves as an oppositional contrastive connector with a meaning of contradiction. Similar to words that have transitioned from Arabic to Azerbaijani literary language, it quickly integrated into the language and even substantivized, being used in various fixed expressions: *amma çıxartmaq* (to contradict), *əmması çıxmaq* (to counter), *əmması var* (there is a contradiction), *əmmasız* (without contradiction), etc.

H.Mirzazade notes that this word is used as a compound connector in the form of “*əmma-fi*”, emphasizing that the first part of this structure, “*əmma*”, is placed before the word to which attention is drawn at the beginning of the sentence [16, p. 216].

It should be noted that in the language of the “Koran”, the intensive use of this connector is observed: *Va”əmməsmən cəə”əkə yəs”aa* [14].

“*Amma*”, as noted by H. Mirzazade, is spelled differently in the language of epos “Kitabi-Dede Gorgud” compared to modern written literary language: *Salur Qazan nə atın ögdi, nə də kəndin ögdi. Əmma bəglərin hünərin söylədi* [13, p. 104]. — *Salur Qazan neither learned to ride a horse nor to plow the field. However, he mastered the art of falconry; Arıq olsa, qulağın dələrdi, avda bəllü olsun deyü. Əmma semüz olsa, boğazlardı* [13, p. 104] — *Although he wished to make it sharp, the knife had a hole in its blade for the ear. But if it were sharp, it would slit throats*.

As seen from the examples, historically, “*amma*” has been used similarly to the “*və*” conjunction and has primarily created connections between sentence components. This conjunction is encountered in various forms in literary language, as well as in spoken language and dialects, such as “*amma/amba*”, “*ama/əmə*”, “*əmbə/əma*”, and so on. G.Kazımov mentions “*amma*” as one of the frequently used and repeated conjunctions [12, p. 352].

The conjunction “*amma*” connects the components of a sentence, specifically serving to link different elements within a complex sentence. More precisely, it assists in establishing a reciprocal or contrastive relationship between the components of a sentence. Observations indicate that the conjunction “*amma*” is used as a synonym for “*ancaq*”, with the latter being used more frequently. However, when it comes to the conjunction “*lakin*”, it is generally not used in spoken language. It is believed that “*ancaq*” places more emphasis on the semantic aspect rather than the conjunction's content. In fact, at the beginning of the text, the attention was drawn to the practice of placing the word in question at the beginning of the sentence, as it is done in Arabic.

It should be noted that in literary examples related to language history, conjunctions like “*fəqət, lakin, leyk, vəli*”, which have the same meaning, have become somewhat archaic. Interestingly, in dialects and colloquial speech, the conjunction “*inta:si/intahası*” is used more frequently for the purpose of

comparison than “*amma*”, suggesting a higher intensity of usage for the former: *Söz verdün, inta:sı əməl ələmədün* [4, p. 167] — *You promised but did not fulfill it; Çox söybat bi:rəm, inta:sı indi yadıma tüşmür* [4, p. 167] — *I know a lot, but now I don't remember.*

We believe that the etymology of the “*intahası*” connector will reveal its Turkic origin. The study of the word from a morphological perspective also supports this: *in=ən; taha=daha+sı* (membership suffix). In literary language, particularly in the adjective “*intahasız*”, in addition to meanings like “limitless, boundless, etc.”, there are also connotations like “flawless, unique”, and so on in the combination “*intahasız gözəllik*”.

The conjunction “ya, ya da”. The disjunctive conjunction related to division, “*ya, ya da*” (either, or), is used in various forms such as “*ya, ya da ki*”, or “*ya, və ya ki*”. It is observed that in the “Kitabi-Dede Gorgud” epic tales, this conjunction links the components of complex sentences related to division. *Ya varam, ya varmayam. Ya gələm, ya gəlməyəm; Ya qara buğranın köksi altında qalam! Və ya buğranın buynuzunda ilişəm* [13] — *Either I will go, or I will not go. Either I will come, or I will not come. Either I will stay under the black clouds, or I will touch the tip of the clouds; Əcəb qəddinmi şol, ya sərv-i-bustan* [7] — *Does the strange fold like that, or the cypress garden?*

The conjunction “*ya, ya da*”, historically accepted as a synonym, like the modern literary language, can also accept the conjunction “*istər-istər*” as its equivalent. Based on the facts coming from the dialects, it can be said that “*ya, ya da*” historically has been a polysemic auxiliary morpheme in Azerbaijani language. “*Ya, ya da*” in the northern-western and northern-eastern dialects and accents of the Azerbaijani language replaces the negative conjunction “*nə, nə də*” and vice versa: *Ya oxumur, ya yazmır* [2, p. 175] — *Either he/she reads or writes.*

“*Ya*” morpheme sometimes conveys a negation meaning among speakers of colloquial language and dialects: *Ya oxudu, ya oxumadı, kim nə zərərli olacaq?* — *Either he/she read it or didn't, who will be harmed by it?*

The conjunction “gah, gah da”. The disjunctive conjunction “*gah, gah da*” is of Persian origin. It is mainly used in written literary language and, from there, is also employed in spoken colloquial language. In spoken language and dialects, one can also find the variant “*gah, gah da*”. In literary examples, one may come across the variations “*gah, gahi, gəh, gəhi*” for this conjunction: *Gah dönər ay bədr olur, gah özünü hilal eylər* [7] — *At times, the moon turns bright, and at times, it forms a crescent.*

M.Mammadli provides an example of the “*ya*” and “*nə*” connectors in dialects, highlighting that in addition to their literary meanings, they also serve each other's functions [15, p. 245].

The use of the negation conjunction “*ya*” is more commonly observed in the dialects of Karabakh and Eastern Zangezur in the Azerbaijani language [3].

In the dialects and regional variations of the Azerbaijani language, one can also come across the connector “*gah, gah da*” being used as a synonym for “*ara, ara bir, bərdən*” which means “sometimes” or “occasionally”. This is particularly common in the dialects of the Karabakh region.

The conjunction “ki”. The conjunction “*ki*” is widely used both in written and spoken Azerbaijani. G.Kazymov associates the root morpheme of “*ki*” with a nostratic significance. He writes, “This conjunction has been created by dropping the last sound from the ‘*kim*’ lexeme. Over the past thousand years, it has gradually replaced the ‘*kim*’ conjunction and has become fixed in our modern language by completely pushing aside the ‘*kim*’ conjunction” [11, p. 19].

As it is known, in contemporary Azerbaijani dialects, especially in the Western group of dialects, conjunctions like “*kin, kin, kun, kin*” are observed as prominent features, and they are considered variants of the modern literary language conjunction “*ki*”.

Regarding the origin of the “*ki*” conjunction, there have been various opinions in linguistics. According to H.Mirzazade, the proximity between the Persian language and some Turkic languages has led some Turkologists to draw a wrong conclusion that the “*ki*” conjunction in Turkic languages has passed from the Persian-Iranian languages [16, p. 231].

The extensive use of the conjunction “*ki*” in contemporary spoken language and written literary language suggests the possibility that “*ki*” has a long history as an enlightening habitual morpheme in Turkic languages. Its function as a connector is the result of the later development of the language.

In addition to its role as a conjunction, the “*ki*” morpheme also has other meanings related to signification, place, time, membership, possession, belonging, and more. We believe that historically, this aspect has also been present, as noted in M.Kaşğari's “*Divan*”: *onqünkü yalığ, kidinki yalığ* (means the front and back parts of the waistband of horse – [by author G.G.] [10, p. 21].

The words “*kid*” and “*kidh*”, as provided and written in two spellings in M.Kaşğari's dictionary, help determine the etymology of the “*ki*” connector. Let us look at examples from the “*Divan*” where “*kid*” means “back, end, later”: *Ər kidhin kaldı* [9, p. 51] — *The man lagged behind, stayed behind; İş kidhinə baxıngıl* [9, p. 164] — *Look to the end of the job and think; Ol anı kidin odhğardı* [8, p. 265] — *After thinking about it for a while, after a little while, after some time, he understood.*

In the given examples, in the first sentence, “*kidh*” (*kiy*) morpheme is followed by “*-in*”, which is a locative and directional case; in the second sentence, it is “*i=nqə*”, which indicates possessiveness, and in the third sentence, it is a temporal adverb indicating “after”. Therefore, historical linguistic evidence suggests that the “*ki*” morpheme can have the adverbial meaning of “sonra” (afterwards). In modern Azerbaijani literary language and in the language facts of dialects and regional speech, the “*ki(ke)*” root morpheme with a temporal meaning, such as “*keş*” (morning time, around 8-10 o'clock), is used. We believe that in the semantics of the example brought from the “*Divan*”, the modern meaning of “*ki(y)*”, i.e., “*gec*” (late), is more apparent: — *O anı kidin odhğardı* [8, p. 265] — *After thinking about it for a while, and a little while later, he understood.*

The root of the word “*ke(y)*”, which is used similarly in meaning to this ancient morpheme in spoken language and dialects, means “understanding late, realizing late”. Therefore, currently, the adverb “*keyin/kiyin*” has its root in it and is used by substantivization. Hence, one can think that the humorous nature of the word “*key*” carries the ancient meaning within itself. Just as “*key*” requires an explanation for the late understanding, the use of the conjunction “*ki*” also indicates the need for clarification. Speaking of the modern variants such as “*ki, ki, ku, kü; kin, kin, kun, kün*”, it should be noted that the overt-covert and overt-closed types of the conjunction are characteristic for some dialects and accents. This situation is mainly observed in western, southern, and partly transitional dialects, and it changes depending on the harmony of the final syllable of the preceding word before the conjunction.

In dialects and accents, sometimes in question sentences, the conjunction or morpheme “*ki*” is used in the same composition, adding an additional tone to the question intonation. M.Shiraliyev also notes that in the Baku dialect, the conjunction “*ki*” is followed by the conjunction “*ya*”, providing an example: *Sən bilmirsən ki ya, mən öydən bayra çıxırmam?* [19, p. 131] — *Don't you know that I'm not going from home to the countryside, huh?*

In some dialects and in spoken language, “ki” carries both interrogative and reinforcing habitual meaning. *Dillənir ki?; Ağzın açf bir bilmə kəsir ki?* [6, p. 234] — *Do they say?; Do you open your mouth and utter a word?*

The morpheme “ki” takes part in the formation of some complex-compound connectors and compound words in Azerbaijani language: *gəl ki, ona görə ki, çünki, onda ki, hərçənd ki*, and so on.

Speaking of the “-y(-in)” morpheme, it should be noted that it has been reflected in historical grammar books as an adverbial formant that forms adverbs. Words like “yaxın” (near), “bütünü” (whole), “uzun” (long), “dünən” (yesterday), “üstün” (on top), “korun” (with difficulty), etc., are examples of various meaning adverbs formed using this morpheme [16, p. 185-186].

The conjunction “və”. The conjunction “və” serves both to connect compound sentences and to create a coordination relationship between homonymous members. While “və” is primarily used in written language, it is not commonly found in spoken language. It is important to note that in spoken language, “və” can fulfill its function in coordinating compound sentences, primarily through intonation. The coordinating function of “və” between homonymous members is accomplished using the instrumental case suffixes “-la”, “-lə”, “-nan”, or “-nən”. For example: *Alnan yaşıl – xoş yaraşır* — *Green suits the red well*.

G.Kazymov is correct in his observation that “və” conjunction creates a closed sequence in a sentence, meaning that after this conjunction, a component can only be used once. This restriction helps maintain clarity and coherence in Azerbaijani sentences [12, p. 358]. This is the syntactic norm of modern Azerbaijani literary language. However, we have evidence from literary examples in the history of Azerbaijani language that “və” has been used in different contexts [17, p. 18].

In oral colloquial speech, “və” used between same-gender individuals is replaced by “-nan; -nən”. In some dialects, it can also be expressed as “və = ilə-dan” [6, p. 244].

M.Mammadli highlights that this particular feature, although specific to spoken language, occasionally transitions into written texts as well. He suggests that the grammatical function of the “ilə” conjunction can be seen as an alternative to this usage in colloquial speech [15, p. 130].

It can be said that in speech, this morpheme variant, when added to a word, is subject to the phonetic impact of that word. In dialects and colloquial speech, synonyms of the “ilə” conjunction, such as “-la²”, “-nan²”, “-ynan”, “-yinən” are more characteristic. We believe that there is a specific reason why the “ilə” morpheme performs the function of “və”. In this regard, it is possible to observe the independence of “-i-la” morphemes in the language. It is known that in Russian, the «и» morpheme serves as an equivalent to the Azerbaijani “və” morpheme. Similarly, in the Persian language, “i” is used to convey the same combining meaning as “və”. G.Kazymov, when discussing the historical origin of the conjunction “və”, states: “They consider this conjunction to have Arabic origins. In reality, this connector has been used in the Azerbaijani language long before the 7th century. Historically, this conjunction derives from the ‘ü’ connector (it shares the same root as the ‘i’ conjunction in Russian) and was written as ‘vü’ in words ending with vocative [13, p. 355].

It should be noted that the variants of the “və” connector in world languages confirm these ideas. Summing up all the mentioned ideas, the historical functions of the “və” connector can be structured as follows: It provides a connection between homonyms; It establishes grammatical-semantic relationships between components of complex sentences, both with and without tables; it forms adverbs; it maintains logical coherence between paragraphs, and so on.

M.Adilov writes: “Through the use of the ‘ba, bə’ morphemes, mainly nouns are repeated and function as adverbs. For example:

ağzbaağz (mouth-to-mouth), *nəsilbənasil* (generation after generation), *yanbayan* (side by side), *kəndbəkənd* (village after village), *üzbəüz* (face to face), and so on” [1, p. 98].

We believe that the functions of the “ba/bə” element and the “və” conjunction unite them for the same purpose. It should be noted that in spoken language and in some dialects, the causal conjunction “ba” is used, as in “*balasınnan*” (*because of his/her child*). The etymology of this conjunction can be understood through analysis: *ba+la+sı+(n)+dan* or, in a modern context, *və+ilə+sı+(n)+dən*. In terms of semantics, the word “bağ” means “to attach”, and “bənd” reinforces our argument. We believe that “və” is the most ancient root morpheme of Turkic origin, as seen in words like “*bumeranq*” (boomerang).

5 Conclusion

The diachronic-dialectological study of conjunctions reveals that it is important to consider conjunctions such as “ki, və, həm, ya, amma, ib”, and others, which are intensively used in modern literary Azerbaijani, as morphemes. This linguistic approach allows understanding the historical-linguistic nature of these conjunctions. By utilizing real dialect facts, we shed light on the historical-linguistic nature of these conjunctions. As a result, it is demonstrated that some conjunctions accepted as borrowed in modern literary language have indigenous origins based on Azerbaijani language materials.

The emphasis in linguistic terminology is shifted more towards the written form, style, and register of conjunctions, introducing a new approach to the nature of terminology in linguistics. When considering the division of linguistic components, the necessity of paying attention to the stylistic-grammatical factor becomes apparent. A systematic examination and analysis of the study of conjunctions are conducted in various fields of linguistics, including contemporary literary language, historical grammar, and dialectology.

The ancient variants of conjunction morphemes in modern Azerbaijani literary language are discovered, confirming their Turkic origin based on dialect and regional language facts. Considering conjunctions as morphemes confirms their lexical unity. The presence of various words derived from these morphemes in dialects and regional languages supports this idea. The conjunction morphemes in Azerbaijani literary language and their variants in other Turkic languages reveal their existence and origin in ancient Turkic tribal languages. A diachronic-dialectological approach to conjunction morphemes provides opportunities for their etymological explanation and origin.

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