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**Морфологические особенности и уровень употребления
составных наречий в таджикском литературном языке XVIII века
(на примере исторического сочинения под названием «Тухфат-уль-хони»
Мухаммадвафо Карминаги)**

Аннотация: В статье рассматривается вопрос о морфологических особенностях и уровне употребления составных наречий (СН) в таджикском литературном языке XVIII в. на примере исторического сочинения «Тухфат-ул-хони» Мухаммадвафо Карминаги. Отмечено, что составные наречия более продуктивны в плане их употребления, чем другие типы наречий в нашем исследовании. Стоит отметить, что уровень использования СН, обозначающих степень, способ, место и время, различен, например: СН степени – 22 раза (8%), способа – 67 раз (25%), места – 27 раз (10%) и времени – 150 раз (57%).

В ходе исследования мы заметили, что СН создаются и употребляются с простыми предлогами *то=до, к; ба=к; дар=в, у, на*, а также с арабским предлогом *фа=тогда*, как и СТЛЯ от именных частей речи и арабских заимствованных слов, однако арабские СН более продуктивны, чем таджикские, в том числе по уровню использования. Арабские СН в 42 раза (70%), а таджикские в 18 раз (30%).

Приведенные исследования и сопоставления показали, что ряд СН встречается в письменном наследии XVII–XVIII вв., и большинство из них сохранилось и используется в СТЛЯ.

Ключевые слова: современный таджикский литературный язык, наречия, сложные наречия, уровень употребления, наречия степени, способа, места и времени, исторические труды, сравнительный анализ, морфологические особенности, «Тухфат-ул-хони» Мухаммадвафо Карминаги

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Morphological Peculiarities and Level of Usage of Composite Adverbs in Tajik Literary Language Referring to the 18th Century (on the example of the historical writing entitled as “Tuhfat-ul-khoni” by Muhammadvafo Karminagi)

Abstract: The article dwells on the issue concerned with morphological peculiarities and the level of usage of composite adverbs (CAs) in Tajik literary language referring to the 18th century on the example of the historical writing entitled as “Tuhfat-ul-khoni” by

Muhammadvafo Karminagi. It is underscored that CAs are more productive in terms of their use than other types of adverbs in the corpus of our study. It is worth mentioning that the level of usage of CAs denoting degree, manner, place and time is different, for example: CAs of degree – 22 times (8%), of manner – 67 times (25%), of place – 27 times (10%) and of time – 150 times (57%).

In the course of exploration we noticed that CAs are created and used with simple prepositions *mo/to=till*, *up to*, *to*; *ba/ba=to*; *dap/dar=in*, *at*, *on* as well as with the Arabic preposition *fa/fa=then*, like MTLT ones from nominal parts of speech and Arabic borrowed words; however, Arabic CAs are more productive than Tajik ones, including the level of usage of Arabic CAs being 42 times (70%) and Tajik ones – 18 times (30%).

It is concluded that the adduced researches and comparisons have shown that a number of CAs can be found in the written heritage of 17th–18th centuries, and most of them are preserved and used in MTLT.

Key words: modern Tajik literary language, adverbs, composite adverbs, level of usage, adverbs of degree, manner, place and time, historical works, comparative analysis, morphological peculiarities, “Tuhfat-ul-khoni” by Muhammadvafo Karminagi

INTRODUCTION

The study and consideration of the new various periods of the development connected with the history of the Tajik literary language depend on surveying both authoritative prosaic and poetic works referring to the periods of 8th–9th centuries up to now, in particular, as in general, the history of literary language can be established on the basis of great men-of-letters’ creations. It is worth mentioning that “determining different periods of the history of the language and its high points of development based on both scientific-historical traces and artistic ones we proceed from the assumption of the actual issues in the field of Tajik linguistics [6: 28].

Determination of morphological, syntactic, lexico-semantic peculiarities of adverb is considered to be one of the most important and crucial issues in the sphere of Tajik linguistic studies [1]. A number of scholars in linguistic studies have done extensive researches beset with the consideration of grammatical peculiarities of adverbs and other auxiliary parts of speech in modern Tajik literary language (MTLT), and have clarified their functions, peculiarities, meanings and positions and other parts of speech as well. It is well-grounded that in MTLT adverbs are divided into the following subgroups functionally and semantically: manner, similarity, quantity and degree, time and place, cause and purpose.

Academician B.N. Niyozmuhammadov underscores that “adverb have been formed and included into morphology as the last part of speech formed from other parts of speech historically” [10: 56].

As a rule, all kinds of adverbs are used in the corpus of our study: simple, derived, compound and complex ones [2]. A number of researchers who dwelt on the language of historical writings [5; 11; 12; 14] noted that in the latter compound and composite adverbs were rarely used. However, our factual materials concerning the theme explored show that such kinds of adverbs are used, on the contrary, more frequently than other ones.

It is worth mentioning that the written heritage belonging to the 18th century is considered to be one of the basic historico-literary treasures aimed at the study of the Tajik literary language, and “it is extremely interesting under the angle of its form and style. One of the outstanding historical writings of the relevant period is “Tuti-Name” by Qodiri which reflects the position, situation and scenery of the Tajik literary language of the 18th

century” [Rahmon Emomali, 2020: 223]; at the same time, the language of the historical-literary works appertaining to 17th–18th centuries is rarely studied, and there is “a not very large article by A. Mirzoev [8: 115–120] depicting morphological peculiarities of Saidoi Nasafi’s compositions and there is still no research on the language of the works concerning the 18th century” [3: 21].

The above-mentioned statement proves that the consideration of the historical writing by M. Karminagi (18th c.) is the first exploration in the field of Tajik linguistics, for the first time.

The subject and object of our research is to consider morphological peculiarities and the level of usage of composite adverbs (CAs) in the Tajik literary language appertaining to the 18th century (on the example of the historical writing entitled as “Tuhfat-ul-khoni” by Muhammadvafo Karminagi) depicting different historic events of Manghtys’ state.

The aims of the corpus of our study are:

- to dwell on the ways of CAs construction in terms of their function and meaning;
- to compare the relevance of the theme exploring with modern Tajik literary language;
- to single out some distinctive peculiarities of CAs.

THE MAIN PART

CAs are more productive in terms of their use than other types of them. Traditionally, in order to compose CAs two nouns or other parts of speech are resorted to by virtue of conjunctions *-y=and* or *ë=or*. The relevant grammatical phenomenon is considered to be one of the most frequent ways in the language of the corpus of our study. Hereby, we decided to canvass certain grammatical peculiarities and the level of usage of CAs, as follows:

1) Two simple and derivative nouns are connected by dint of conjunctions *-y/u=and* and *ë/yo=or* to compose CAs denoting manner, time and place. Indeed, in the corpus of our study the relevant grammatical event occurs frequently and productively. In the course of adducing examples we noticed some distinguishing features among such kinds of CAs under the angle of their formation; therefore we decided to divide them into several subgroups according to the following patterns, such as:

a) simple Tajik noun + conjunction *-y/u=and/ë/yo=or* + simple Tajik noun: *čoštū šom=forenoon and evening* [9: 80/158]; *čošt yo šom=forenoon or evening* [9: 6/10]; *šabu ruz=night and day* [9: 158/314, 197/392] (temporal Adv); *čapu rost=left and right* [9: 25/45] (adv. place); *piyodavu savor(a)=on foot and riding* [9: 23/41, 23/41, 85/168, 87/171, 1113/223, 134/265, 260/518] (adv. manner): ...daryo-i laškar mardonavor poye-i wiqor afšurda, *čapu rost* va qalb-i jinoh-i xud-ro ba nasaq-i toza va amin ba [9: 24/43]; Čun baronğoru javonğor-i qul *az ūngu sūl=from the right and left* dar Suğd-i Samarkand qaror yoft [9: 72/140, 117/231, 127/251].

Alongside with, the author of the historical writing used Turkish borrowed nouns *ūngu sūl=from the right and left* with the Tajik simple proposition *az=from* to compose CAs denoting place based on the above-adduced pattern in the last sentence. It should be noted that the relevant borrowed words are used in modern Uzbek literary language as composite adverbs;

b) simple Arabic noun + conjunction *-y/u=and* + simple Tajik noun: *subhu šom = morning and evening* [9: 125/247] (temporal Adv); *forisu piyoda = riding and on foot* [9: 59/113] (adv. manner): ...to hafta-i digar *subhu šom* simot-i ayšu xurrami orosta bud [9: 244/485]; ...*forisu piyoda* abraš-i tezgomi ba jonib-i Movarounnahr davonad [9: 59/113];

c) simple Arabic noun + conjunction *-y/u=and* + simple Arabic noun: *laylu nahor = night and day* [9: 3/4, 33/61, 45/85, 70/135, 81/160, 83/164, 146/289, 221/440, 279/555]; *layo-livu ayom=night and days* [9: 88/173, 197/392]; *šuhuru a’vom = months and years* [9: 213/423] (temporal Adv); *yaminu yasor = right and left* [9: 86/169, 113/223] (adv. place);

forisu rijol = riding and on foot [9: 85/168] (adv. manner): ...az tavolid-i *layolivu ayom* va tasorif-i *šuhuru a`vom* vusul-i *čašmzaxm-e* ba iqbol-i *nusratomol meangoštand* [9: 213/423]; ...*alo marri-š-šuhuri va-l-a`vom = by passing months and years* maorij-i uliya va madorij-i raziya rasonida... [9: 231/459].

In the last sentence an Arabic set of phrase is used as a temporal composite adverb in the historical writing under consideration only once.

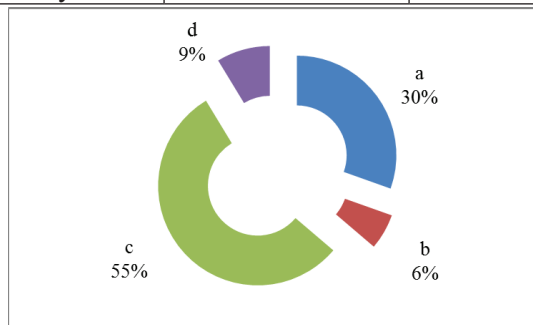
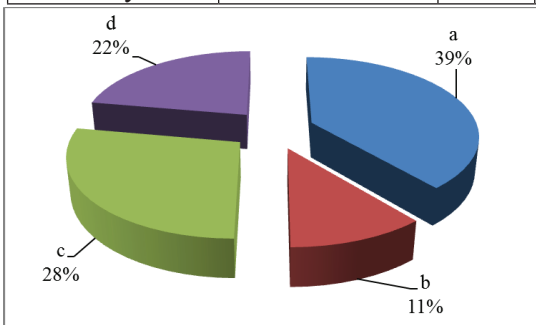
Designing on the premise of the above-adduced patterns M. Karminagi resorted to the following simple Tajik prepositions *dar=in/at/on*; *az=from* and *ba=to* in order to form CAs denoting place, such as: *az čapu rost=from the left and right* [9: 83/164]; *ba yaminu yasor = to the right and left* [9: 11/20, 63/121, 66/128, 91/179, 104/206, 122/242]; *az yaminu yasor = from the right and left* [9: 63/122, 95/187, 101/200, 123/243, 130/258, 164/325, 173/344, 186/370, 187/372, 195/387, 206/409, 226/449, 234/466, 237/471, 256/509]; *dar ungu sul = on the right and left* [9: 173/344, 254/506]; *az ungu sul = from the right and left* [9: 226/449]; Davlatbiye *az yamin* va Ğaybullohbiye *az yasor* qul-i nusratšior robit-i tahavvur afrošta... [9: 281/559].

d) prefix *be-/be-* = *non-/un-/dis-/mis-/ir-* + noun + conjunction *-y/u=and* + noun: *besaru barg = disorderly* [9: 43/81]; *besaru po = helplessly* [9: 191/379]; *besakku rayb = undoubtedly* [9: 12/22] = *bešakku šubha = undoubtedly* [1985: 283]; *beziyodavu nuqson = entirely, completely* [9: 240/477, 273/543] = *bekamu kost = exactly, entirely* [1985: 283]: Har oina *bešakku rayb* tafriqa-i xotir va parešoni-i ahvol ba qasd-i jam'iyat-i šoh va sipoh-i muqobil xohad roh yoft [9: 12/22]; ...fath-i Šerobod va siyosat-i jamoa-i yuz-ro *beziyodavu nuqson* ba sokinon-i qal'a-i Boysun taqdir namudand [9: 240/477].

The level of usage of CAs in the historical writing entitled as “Tuhfat-ul-khoni” by Muhammadwafo Karminagi

Comparative analysis of statistical methods based on two simple and derivative nouns are connected by dint of conjunctions *-y/u=and* and *ë/yo=or* to compose CAs denoting manner, time and place

Pattern of CAs	Amount of CAs	%	Pattern of CAs	Level of usage of CAs	%
A	7	39%	A	21	30%
B	2	11%	B	4	6%
C	5	28%	C	38	55%
D	4	22%	D	6	9%
R – totally	18	33%	R – totally	69	43%



2) Two simple and derivative adjectives and adverbs used by virtue of conjunctions *-y/u=and* to compose CAs denoting manner and place. In the corpus of our study such kind of grammatical phenomenon is rarely used: *duru nazdik = far and near* [9: 237/472] = *qaribu baid = near and far* [9: 141/279]; *pešu pas = forth and back* [9: 88/174]; *solimu emin = healthy and safe* [9: 190/377, 239/475]; *solimu mutmain = healthy and certain* [9: 240/477] (adv. manner): ...burju bora-i ũ-ro istehkomu masdud namuda, iltijo... *qaribu*

baidi xud dodand... [9: 141/279]; *Va az duru nazdik = from far and near* rubqa-i itoatu farm-onbardori bar riqba-i ixlos andoxta... [9: 213/424, 237/472]; *Va arbob-i jasorat va ašob-i fahmu kiyosat-ro az pešu pasi* korvon va atrofu havoši-i umarovu sarkardaho-i Tūron gumošt [9: 88/174]. O.Sulaimanov laid an emphasis upon such kind of CAs as: “However, in the historical writing entitled as “The History of Baihaqi” we only encountered *pasu peš=back and forth* which is also used in the contrary form *pešu pas =forth and back* [11: 134].

Here also we decided to divide CAs formed on the basis of the above-mentioned group into several categories according to the following patterns:

a) simple adjective + conjunction *-y/u=and* + prefix + simple noun: *solimu beğaş = healthy and sincerely* [9: 3/4, 140/277, 222/442]; *solimu bexatar = healthy and protectedly* [9: 12/22]: ...az čunin buttaho-i jongudoz *solimu beğaş* baromad... [9: 3/4]; ...ohodu afrod-i junud-i xud-ro *solimu bexatar* doxil-i dorussaltana-i Bukhara gardonida... [9: 12/22];

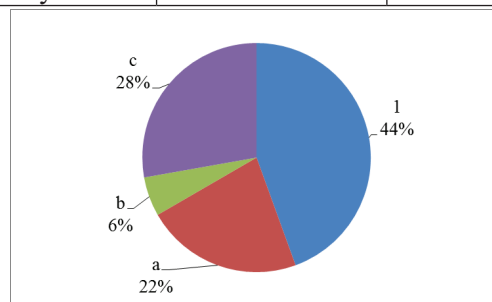
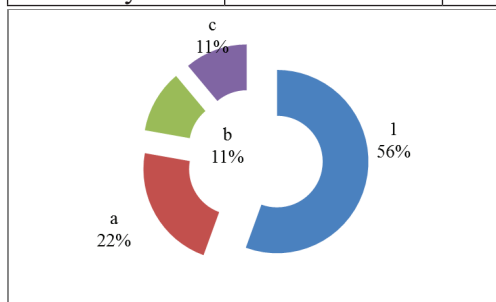
b) prefix *no-/no-* + derivative adjective + prefix *be-/be-* + simple noun: Čun idbor girebongir-i mardum-i Xorazm bud, kušišu jalodat-i Alborsxon *nosudmandu befoida* omada... [9: 38/71];

c) simple adjective + conjunction *-y/u=and* + Arabic muzofunilayhi: *solimu muraffahulhol* [9: 147/291, 240/478, 257/511, 266/529]: ...ba mavtan-i ma'lufaš *solimu muraffahulhol* rasonid [9: 111/220].

The level of usage of CAs in the historical writing entitled as “Tuhfat-ul-khoni” by Muhammadwafo Karminagi

Comparative analysis of statistical methods based on two simple and derivative adjectives and adverbs used by virtue of conjunctions *-y/u=and* to compose CAs denoting manner and place

Pattern of CAs	Amount of CAs	%	Pattern of CAs	Level of usage of CAs	%
1	5	56%	1	8	44%
A	2	22%	A	4	22%
B	1	11%	B	1	6%
C	1	11%	C	5	28%
R – totally	9	16%	R – totally	18	11%



3) Two derivative nouns (Tajik-Arabic) and tense of verb used by dint of conjunctions *-y/u=and* to compose CAs denoting manner. It is noticed that CAs based on the relevant pattern are very rarely used in the corpus of our study. In spite of their non-productiveness they possess some distinguishing peculiarities in terms of structure and style. Hereby, we subdivide them into several categories, such as:

a) prefix + tense of verb + conjunction *-y/u=and* + derivative adverb: *banoxohu nočor = willy-nilly* [9: 98/193, 171/339]; derivative adverb + conjunctions *-y/u=and* + prefix + tense of verb: *banočoru noxoh = willy-nilly* [9: 174/346]: ...inon-i sukun va orom az kafi ixtiyor-i ū raho šuda *banoxohu nočor* čunon payğom fristod, ki amir-i komron-ro... [9: 171/339].

It is known that the first and the second patterns swapped, but they are synonyms to each other from the viewpoint of meanings;

b) derivative noun + conjunctions *-y/u=and* + derivative adverb: *bazaruratu nočor* = *willy-nilly* [9: 171/340]: ...*bazaruratu nočor* avboš-i asokir-i voloamon dar atrofu javonib... toroj ba axzi ba ehtiyoj boz kuned... [9: 171/340].

In reference to it, CAs formed by the above-adduced patterns are repeated by means of the coordinative conjunction *va=and* expressing adverbs of manner. The relevant grammatical event is considered to be one of the distinctive peculiarities of the theme explored. Such kinds of CAs are not used in the previous researched works and in MTLT at all [Ismoilov, 1971]: ...*bazaruratu nočor va baikrohu iztiror* az zirva-i in qal'a-I rif'atu baland-i va tahziz-i mazallatu xori furuz omad... [9: 68/132]; ...*buğzu adovat-i derina-i in davlat-i sipehrmanzallat doštand bazaruratu iztiror va banoxohu nočor* mute' va munqod soxt... [9: 98/193].

In the last sentence the first CA is formed by the Tajik prefix and the Arabic noun and the second one is based on the Tajik pattern connected by the conjunction *-y/u=and*. They are synonyms in term of meanings;

c) prefix + Arabic word + conjunction *-y/u=and* + Arabic *muzofunilayhi*: *benasibu adimulistehqoq* [9: 188/374]; prefix + Arabic word + conjunction *-y/u=and* + derivative noun: *behorisu nigahbon* [9: 242/482]; prefix + Tajik word + conjunction *-y/u=and* + Arabic noun: *Va asbob-i zafaru nusrat dar qabza-i iqtidor-i u baosonivu suhulat* guzorat [9: 154/306];

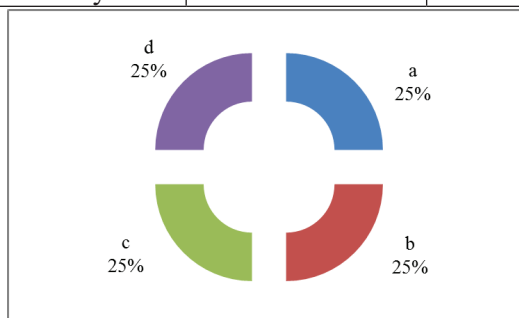
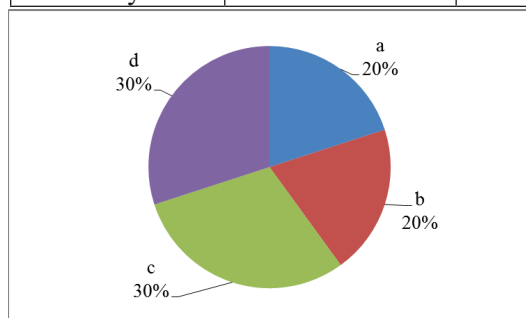
d) prefix + Arabic word + conjunction *-y/u=and* + Arabic word: *bezannu tafakkur* = *unthinkingly* [9: 68/132]: ...*betakosulu ihmol* = *unlezesingly* ba suye-i qoli-i ijlo ravona namoyad... [9: 48/91]; ...*beta'allilu betahoši* = *unquestioning* kamar ba muloqot-i šohi basta... [9: 20/35].

As well as in the course of the exploration we encountered some CAs, we saw that their parts consist of compound nouns denoting adverbs of manner: *yaktan* *yakdil* = *unanimously* [9: 87/171]; *yakdilu yakzabon* = *unanimously* [9: 82/162, 95/188]; *yakdilu yakjihat* = *unanimously* [9: 34/63, 197/392, 255/508]: ...*harb-i šadid oğoz karda az tarafayn muborizon yakdilu yakjihat* teğ-i intiqom az niyom-i xunošom barovarda... [9: 197/392].

The level of usage of CAs in the historical writing entitled as “Tuhfat-ul-khoni” by Muhammadwafo Karminagi

Comparative analysis of statistical methods based on two derivative nouns (Tajik-Arabic) and tense of verb used by dint of conjunctions *-y/u=and* to compose CAs denoting manner

Pattern of CAs	Amount of CAs	%	Pattern of CAs	Level of usage of CAs	%
A	2	20%	A	3	25%
B	2	20%	B	3	25%
C	3	30%	C	3	25%
D	3	30%	D	3	25%
R – totally	10	18%	R – totally	12	8%



As a rule, in “Tuhfat-ul-khani” CAs are created and used with simple prepositions *mo/to=till, up to, to; ba/ba=to; dap/dar=in, at, on* as well as with the Arabic preposition *fa/fa=then*, like MTLL from nominal parts of speech and Arabic words. However, the Arabic preposition *fa/fa=then* is not normal in both the previously explored researches and in MTLL. The relevant CAs perform mainly the functions of manner and time.

Temporal CAs: *sol to sol=year by year* [9: 212/421]; *dam ba dam=sometimes* [9: 53/101, 128/254, 131/259, 217/432]; *soat ba soat=hourly* [9: 16/28, 18/31, 40/75, 41/77, 45/85, 55/106, 59/113, 60/115, 144/286, 167/332, 196/389]; *rūz ba ruūz=day by day* [9: 59/113, 158/314]: Tariq-i amoni-ro dar viloyat-I Movarounnahr masdud kardand, *soat ba soat* intizom-i qavoid-i mulku millat dar taroje’ aftod... [9: 16/28].

It is worth stressing that in “Tuhfat-ul-khoni” there are a number of composite Arabic adverbs. They are formed by means of conjunctions *va/va=and, -y/u=and, ě/yo=or* and also by the adversative Arabic conjunction *av=or*. The conducted observations and comparisons with other historical writings belonging to the explored period (18th c.) testify that the relevant Arabic adverbs are not only characteristic of “Tuhfat-ul-khoni”, but typical of the literary language of the period under consideration either. Into the bargain, such kind of adverbs was used until the 19th century (on the example of “Zafar-Name” by Khusravi). Adducing the result of collected examples, it becomes clear that Muhammadvafo Karminagi resorted to the conjunctions of both Tajik and Arabic in some cases to compose composite Arabic adverbs with *танвин/tanvin*.

B.Sharifov quoted the following sentence on the subject of conjunction *чун/ĉun* to prove his assumption: “Ĉun ba ġayr-i talaqqi kamina-ro tariq-e namud, *taw’an va raġbatan* on multamasot-ro qabul namud” [12: 218]. Although B.Sharifov did not consider such kind of composite adverb it can be said that the relevant Arabic adverbs were also common in the 16th century: *taw’an av karhan=willingly or unwillingly* [9: 25/45, 37/69, 116/229, 188/373, 193/383]; *tav’an yo karhan* [9: 194/386]; *ixtiyoran av iztiroran=voluntarily or compulsorily* [9: 123/243]; *qahrān va qasran=unconditionally* [9: 156/309]; *sam’an va toatan=audibly and obediently* [9: 196/390, 234/466]; *aslan va qat’an=really and naturally* [9: 83/163]; *farazan va haqiqatan* [9: 28/52]; *zohiran av botinan=outwardly and inwardly* [9: 46/87, 221/440]: ...sū-i utba-i uliyo šitoft va *sam’an va toatan* kamar-i xizmat-i iqbol-i zafaramsol bar natoq-i itoatu inqiyod bast [9: 235/467]; ...navohi-i ešon-ro *qahrān va qasran* intizo’ namuda... [9: 156/309, 272/542]; ...*banočor* dast-i tahavvur az ostin-i ġayrat barovarda... [9: 73/142]. The above-adduced examples prove that Muhammadvafo Karminagi resorted to composite Arabic adverbs *qahrān va qasran* as a synonym of the Tajik one *banočor*.

In regard to the above-mentioned topic Muhammadvafo Karminagi used only once the Arabic adverb *aban an jaddin=from generation to generation*. This is considered to be one of the distinctive features of the corpus of our study: ...bo xonadon-i salotin-i zaviehtirom tabaqa-i ešon-ro *aban an jaddin* izz-i musoharat az jonibayn bud... [9: 91/179].

As well as, Khusrav Farshedvard underscores the main point associated with the relevant issue referred to as: “the point that can be made in the way of using the element *танвин/tanvin* in this book, such as *azizan va mukarraman, tulan va arzan, haqan summa haqin, hoiban-hasir, ġoniman-zofiran* and *favjan ba’da favjin*, which were less common before, but later they became more typical in our language referring to 6th–7th centuries” [William, 1828: 130].

One of the distinctive features of the Tajik literary language of 18th–19th centuries is that in this period there are more composite Arabic adverbs than Tajik ones, including

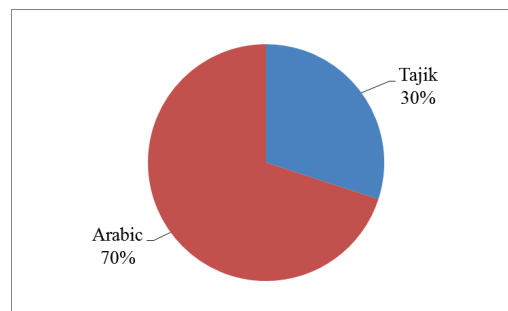
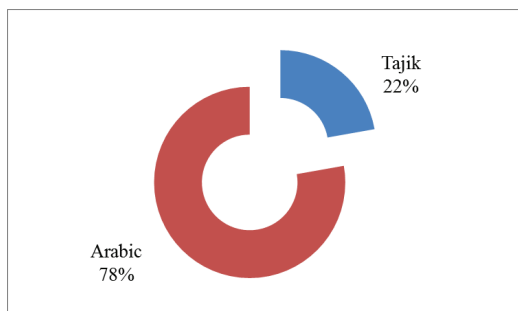
ruz az ruz, sol az sol etc. They are formed by dint of the Arabic prefix *ḥa/fa*=past, after: *onan faonan* = *gradually* [9: 16/28, 18/31, 60/115, 130/257, 131/259, 167/332, 257/512, 272/541, 274/545]; *yavman fayavman* = *day by day* [9: 7/12, 9/15, 19/34, 55/106, 60/116, 139/276, 146/289, 159/316, 260/518, 274/545]. Muhammadvafo Karminagi often uses the above-stressed adverbs instead of Tajik ones. In reference to it, one can assert that these linguistic units are occurred neither in modern Tajik literary language nor in the following historical production: *Onan faonan surat-i izdiyod-i gurūh karda va tazouf-i juyuš mar’i mešud...* [9: 64]; ...*umed az mabda-i qiyos on ast, ki yavman fayavman, balki onan faonan fuyuzot-i mutavoli va futuhot-i nomutanohi-ro qarini omol va radif-i ahvol-i in xonadon-i buzurgvor kard...* [9: 274/545].

Thus, by virtue of izofat *baʿdu/ba’di* = *after* the composite Arabic adverb *onan ba’di onin* is canvassed in the corpus of our study as used only once: *Hazrat-i hoqon-i komgor ba’d az futuhot-i bisyor, ki onan ba’di onin az tavorud-i latoif-i ġaybi mušohada farmud* [9: 60/115]; ...*dar in xonadon batnan ba’di batnin va qarnan ba’di qarnin sobitu barqaror dar arsa-i ruzgor yodgor bimonad...* [9: 37/69]. In the last example, composite Arabic adverbs are used collectedly which is considered to be one of the distinguished grammatical peculiarities of the theme in question.

The level of usage of CAs in the historical writing entitled as “Tuhfat-ul-khoni” by Muhammadwafo Karminagi

Comparative analysis of statistical methods based on CAs are created and used with simple prepositions *mo/to*=till, up to, to; *ba/ba*=to; *ḍap/dar*=in, at, on as well as with the Arabic preposition *ḥa/fa*=then, like MTLT from nominal parts of speech and Arabic words

CAs	Amount of CAs	%	CAs	Level of usage of CAs	%
Tajik CAs	4	22%	Tajik CAs	18	30%
Arabic CAs	14	78%	Arabic CAs	42	70%
R – totally	18	33%	R – totally	60	38%



There are large considerable numbers of set of phrases included into CAs in “Tuhfat-ul-khoni”. The formers are similar to MTLT’s CAs in terms of structure and style. They participate in composing CAs of manner in the corpus of our study: *az samimi qalb, az samimi rizo, to haddi farmon*: ...*dar-i ijthod bandad va az samimi qalb rafohat-i hol-i raoyo va musovot-i sunuf-i baroyo-ro vajh-i himmat-i olinahmat-i xud sozad...* [9: 6/9]; *Har sa’y-e, ki dar bora-i on qavm muvofiq-i davlat-i qohira bošad, az samimi rizo imzo namoyand* [9: 182/362]; ...*ba hamin niyat dar amal sat, to haddi farmon az parda-i ġayb makammani ixtifo ba mansaba-i zuhur jilva namoyad* [9: 133/263].

In this regard, some sets of phrases formed by virtue of the preposition *ba/ba*=to and the numeral *cad/sad* = *hundred* are resorted to serve as CAs of degree and manner and such kinds of CAs are extremely productive ones in the language of the historical

writings under consideration: *ba sad pečutob* [9: 88/174]; *ba sad zebufar* [9: 50/95]; *ba sad xūša-i xurrami* [9: 56/107]; *ba sad mehnatu čandin tafriqa* [9: 73/141, 130/257, 280/558, 281/559]; *ba sad maš'alavu tašviš* [9: 77/152]; *ba sad oyein* [9: 98/194]; *ba sad nayrang* [9: 187/372]: ...*ba sad girudor intišor yoft* [9: 143/283, 215/428]; ...*ba sad hilavu nayrang sūye-i avton-i ma'luf murojiat namudand* [9: 147/291]; ...*ba hayot-i se-lob-i sarosaršitob va sur'at-i amvoj ba sad pečutob uburu tajovuz farmud...* [9: 88/174].

Sets of phrases whose composed CAs refer to those ones of manner and degree: *bo ru'b-i bisyor va xayf-i bešumor* [9: 64/124]; *bo kasrat-i ru'bu haros* [9: 165/327]; *az xayfu ru'b-i bisyor* [9: 289/576]; *ba sur'atu hašmat-i tamom* [9: 34/64]; *ba čandin sur'atu tavajjuh* [9: 75/147]; *ba sur'at-i sarsar va šitob-i barq* [9: 76/150]; *ba gom-i sur'at* [9: 181/360]; *ba nihoyat-i sur'at* [9: 129/256]: ...*bo ru'b-i bisyor va xayf-i bešumor su-i daštu sahro šitof...* [9: 64/124]; ...*bo kasrat-i ru'bu haros ba vodi-i firoru nokomi iltimos namud...* [9: 165/327].

Into the bargain, there are sets of phrases serving as CAs of time indicating at what time and until when the action is completed: *begoh-i jum'a-i oxir-i yavm-i panjšanbe* [9: 90/178]; *on ruz az avval-i bomdod* [9: 103/203]; *oxir-i fasl-i tamuz va avval-i mavsim-i xarif* [9: 139/275]; *az avval-i saboh to qabil-i šom* [9: 180/358]; *az mubodivu avoil-i tiramoh to avositu avoxir-i zimiston* [9: 271/539]; *az qadimulayom ilo hozalhangom* [9: 211/419] = *az qadimulayom to in hangom* [9: 125/247]; *az mubodi-i ayom-i rabe'ulavval* [9: 222/442]; *on šab to saboh* [9: 35/66]; *az pešin-i on ruz to vaqt-i šom* [9: 278/554]; *har subh to šom va har šarq to ġarb* [9: 13/23]; *šom to saboh, az ravoh to maso* [9: 16/27]; *(az) subh to šom* [9: 18/31, 80/158, 131/259]; *az subh to šom va az šom to bom* [9: 44/84, 51/98]; *az bom to šom* [9: 217/431]; *az der boz* [9: 146/290]; *to begoh-i on ruz va fardo* [9: 216/430]: ...*šabho to ruz xob-ro ba dida-i bedor harom gardonidand* [9: 284/565]; ...*ki az qadimulayon ilo hozalhangom hukkom-i on vilo ba mujib-i farmon va muqtazo-i ahkom-i salotin-i bahromšukuh-i kayvonmador ba zabt va ehtimom-i on navoh-i qiyom namuda šud...* [9: 211/419]; ...*dod-i ayšu šodkomi medod, šom to saboh, az ravoh to maso sado-i nušonuš-i surohi va qadah bar bazmgoh-i Nohidu Zuhra merasid...* [9: 16/27].

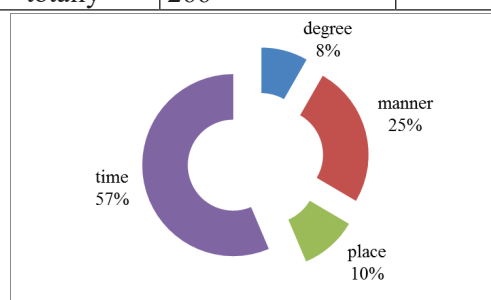
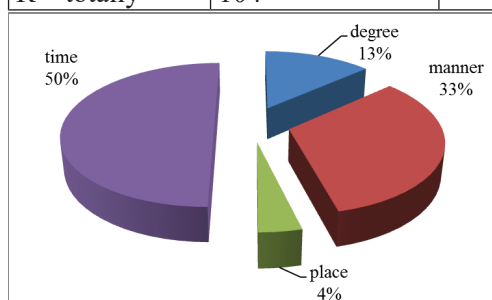
Finally, there are sets of phrases formed by simple prepositions and indicative pronouns used as CAs of time. While adducing the belonging examples we noticed that the relevant CAs are more frequently used than others ones. The below-mentioned examples are testimonies of the above statements: *dar on ayom = on those days* [9: 22/39, 160/317, 227a]; *on ruz = that day* [9: 11/20, 42/80, 102/202, 103/203, 103/204, 118/234, 121/240, 130/257, 134/266, 151/299, 157/311, 180/358, 181/359, 188/374, 203/404, 203/404, 206/409, 208/413, 226/450, 227/452, 229/455, 254/506, 255/508, 259/515, 259/516, 263/524, 270/537, 288/574, 291/580]; *dar on ruž = on that day* [9: 26/47, 102/201, 103/203, 129/256, 195/387, 259/515]; *dar in ruz = in this day/today* [9: 93/183, 124/245, 135/267, 150/298]; *dar in sol = in this year* [9: 119/236]; *namoz-i asr-i on ruz = that day's asr prayer* [9: 47/89]; *namoz-i digar-i on ruz = other prayer of that day* [9: 91/180, 204/405]; *dar ibtido-i ayom = at the beginning of days* [9: 289/576]; *dar soat-i iftor = at iftar time* [9: 125/248]; *ba murur-i ayom = over the course of days* [9: 249/496]; *dar mabodi-i ayom va avoil-i šuhur va a'vom, dar asinna-i ayom = at the beginning of days and the early of months and years, in the current days* [9: 80/158]; *az qadimulayom = from the ancient times* [9: 93/184, 148/293, 194/386]; *az (ba) (dar) mabodii ayom = from (to) (in) the beginning of days* [9: 109/215, 176/350, 231/460, 246/489, 251/499]; *namoz-i jum'a-i yavm-i mazkur = Friday prayer of mentioned day* [9: 91/179, 151/300]; *on ruz az avval-i bomdod = that day from the beginning of dawn* [9: 103/203]; *to pešin-i on ruz = up*

to midday of that day [9: 216/430]: ...yavm-i panjšanbe qabl-i ġurra-i muharram dar soat-i šams ruxsat-i qiron va in'iqod-i haram-i muhtaram dodand... [9: 220/438].

The level of usage of CAs in the historical writing entitled as “Tuhfat-ul-khoni” by Muhammadwafu Karminagi

Comparative analysis of statistical methods based on CAs denoting degree, manner, place and time

CAs of	Amount of CAs	%	CAs of	Level of usage of CAs	%
Degree	14	13%	Degree	22	8%
Manner	34	33%	Manner	67	25%
Place	4	4%	Place	27	10%
Time	52	50%	Time	150	57%
R – totally	104		R – totally	266	



CONCLUSION

In a nutshell, one can come to the conclusion that the historical writing under study reflects diverse and colorful grammatical peculiarities of the Tajik literary language referring to 17th–18th centuries. The conducted analysis in regard to morphological peculiarities and the level of usage of CAs of the language of the explored work allows us to familiarize ourselves with the history of the Tajik language in the relevant period and to summarize its grammatical changes in the course of evolution. Into the bargain, one can assert that the relevant part of speech, like other ones, is the most frequently-used in the corpus of our study. The adduced researches and comparisons have shown that a number of CAs can be found in the written heritage of 17th–18th centuries, and most of them are preserved and used in MTLL. They are formed by means of conjunctions *va=and*, *-u=and*, *yo=or* and also by dint of adversative Arabic conjunction *av=or*. The conducted observations and comparisons with other historical productions belonging to the explored period testify that the relevant Arabic adverbs are characteristic not only for “Tuhfat-ul-khoni”, but are typical of the literary language of the period under consideration either.

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