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WORD CREATIVITY IN THE “DIVAN” OF AJIZ: DERIVATIVE WORDS

СЛОВОТВОРЧИСТЬ У «ДИВАНІ» АДЖІЗУ: ПОХІДНІ СЛОВА

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The Azerbaijani language is one of the oldest languages in the world, it has rich and wide internal opportunities. Despite this, the Azerbaijani language, like all languages, has been affected by side effects for centuries, and various languages have affected the Azerbaijani language, causing a number of words to pass into our language. Thus, foreign language elements have also actively participated in enriching our lexicon. The rules and principles representing the word creativity of our language are primarily based on the language's own composition and structural characteristics. The process of word creativity is an inseparable part of the historical lexicon of our language and the historical word problem. Word creativity involves revealing the historical emergence of lexical units, the diversity of lexical affixes, and the ancient mythological structure of our language. Language is a social phenomenon that is constantly inclined to change and enrich itself. The vocabulary, as one of the main factors of language, is more susceptible to change. Azerbaijani is one of the oldest languages in the world, possessing rich and extensive internal capabilities. Despite this, the Azerbaijani language, like all languages, has been affected by side effects for centuries, and various languages have affected the Azerbaijani language, causing a number of words to pass into our language. Thus, extraneous language elements also took an active part in the enrichment of our lexicon. In the process of development of the vocabulary of the Azerbaijani language, its own rules corresponding to the vocabulary of our modern language have been formed. The rules and principles that represent the word creativity of our language are primarily based on the language's own composition and structural characteristics. Thus, the sufficient use of derivative and compound words in the language of Ajiz achieves a power and grandeur. When recalling these, there is no doubt about Aciz's conscious use of hundreds of compound words in his works, such as *laləreng*, *asimanreng*, *pərişanhal*, *qönçəmanənd*, *pərilığa*, etc.

Key words: linguistics, Khalifa Ajiz, derivative words, Azerbaijani language, Arabic, Persian.

Азербайджанська мова є однією з найдавніших мов світу, має багаті та широкі внутрішні можливості. Незважаючи на це, азербайджанська мова, як і всі інші мови, протягом століть зазнавала побічних ефектів, і різні мови вплинули на азербайджанську мову, спричинивши перехід ряду слів у нашу мову. Таким чином, іншомовні елементи також брали активну участь у збагаченні нашого лексикону. Правила і принципи, що представляють словотворчість нашої мови, базуються насамперед на власному складі мови та її структурних особливостях. Процес словотворчості є невід'ємною частиною історичного лексикону нашої мови та історичної проблеми слова. Словотвір передбачає розкриття історичного виникнення лексичних одиниць, розмаїття лексичних афіксів, давнього міфологічного складу нашої мови. Мова – суспільне явище, яке постійно змінюється та збагачується. Словниковий склад, як один із основних чинників мови, більш сприйнятливий до змін. Азербайджанська мова є однією з найдавніших мов світу, що володіє багатими і великими внутрішніми можливостями. Незважаючи на це, азербайджанська мова, як і всі інші мови, протягом століть зазнавала побічних ефектів, і різні мови вплинули на азербайджанську мову, спричинивши перехід ряду слів у нашу мову. Отже, сторонні мовні елементи теж брали активну участь у збагаченні нашого лексикону.

У процесі розвитку словникового складу азербайджанської мови сформувалися свої правила, відповідні словниковому складу нашої сучасної мови. Правила і принципи, які репрезентують словотворчість нашої мови, базуються насамперед на власному складі мови та її структурних особливостях. Процес словотворчості є невід'ємною частиною історичного лексикону нашої мови та історичної проблеми слова. Таким чином, достатнє використання похідних і складних слів у мові аджизу досягає сили та величі. Згадуючи їх, не викликає сумніву свідоме використання Ацизом сотень складних слів у своїх творах, таких як *laləreng*, *asimanreng*, *pərişanhal*, *qönçəmanənd*, *pərilığa* тощо.

Ключові слова: лінгвістика, халіфа аджиз, похідні слова, азербайджанська мова, арабська, перська.

Introduction. It is an undeniable fact that the Azerbaijani people gave the world from time to time historical figures, such geniuses as Nizami, Fuzuli,

scientists, poets and writers. In the works of those great figures, alongside reflections of our people's history, culture, and social life, there is also a broad

representation of love and respect for the Azerbaijani language, as well as information about its grammatical structure. For this reason, works that are rich in linguistic materials and considered invaluable treasures of our people have been studied from various aspects, and their linguistic features have also been researched. However, it should be noted with regret that the study and examination of the works of South Azerbaijani writers from this point of view has been somewhat neglected. In the creativity of South Azerbaijani poets, the preservation of the mother tongue and the struggle for its survival through their pen has been one of the main themes. Since our native language was persecuted for a long time, its development slowed down and lagged behind the literary language of the North. The use of Arabic and Persian origin in the writings hindered the formation of our literary language from the point of view of modernity. Ajiz is one of the famous poets who contributed to the preservation of the Azerbaijani language in South Azerbaijan. The language and style of Ajiz's poems play an important role in the study of his era, philosophical thought, and poetic technique. Literary style is an achievement of time and place. All of this indicates that the literary creativity of poets and writers is influenced by political, economic, and social conditions. Since Ajiz spent his life in the Qajar court and was constantly surrounded by diplomatic language and style, he combined both political and literary language styles in his poems. The words and expressions used by Ajiz are unparalleled up to his time. For instance, his use of terms like governor, vali, colonel, and general indicates his special social status. In the poet's verses, it seems as if a conversation is taking place between two high-ranking political officials, while at other times he turns to scholarly-literary writing. Ajiz, who sometimes cannot use words related to political language style, adapted poetic genres to this language style. Although Aciz's language is based on our mother tongue, his poems contain Persian and Arabic words. This factor should unequivocally be associated with the demands of the time. The poet's language is composed of a certain blend of these two languages, namely Persian and Azerbaijani, where, in specific cases, elements of one language may dominate over the other.

Discussion: In the "Divan" of Khalifa Ajiz, which is the subject of research in the article, the formation of a new word was created in two ways:

1. By morphological means – namely, derivative words formed through lexical affixes

2. By syntactic means – namely, through compound words

Words formed by morphological means.

The main word-formation suffixes used in the new word-making process are also in Ajiz divan. Thus, during the research, those word-formation affixes have been examined. The following word-formation affixes are encountered in the work:

The suffix *-lıq*^f – has been one of the affixes actively involved in all periods of the development of the Azerbaijani language. This suffix is added to the end of nouns, adjectives, and numbers to form words denoting craft, profession, and social position.

In Ajiz divan, this suffix mainly created nouns denoting craft, profession, and abstract concepts. For example: *sağlıq* – (ساقلیق), *gövhərifişanlıq* – (گوهرفیشانلیق), *dilrübaliq* – (دلربالیق), *sərdarlıq* – (سردارلیق), *aşüftəliq* – (آشفته ليق), *asudəliq* – (أسوده ليق), *üzülmağluq*, *şəkkərifişanlıq* – (شکرفیشانلیق), *pərişanlıq* – (پریشانلیق), *dilculuq* – (دلجولوق), *zərifişanlıq* – (زرفیشانلیق), *aşinalıq* – (آشنالیق), *bərabərliq* – (برابریق), *oğurluq*, *həmtalıq* – (همتالیق), *zibalıq* – (زیبالیق), *təşnəliq* – (تشنه ليق), *əndazəliq* – (اندازه ليق), *olmaqluq*, *yoğunluq*, *tiparalıq*, *mədədluq* – (مددلق), *divanəlik* – (دیوانه لیک), *bikəstlik* – (بیگستلیک), *əhdşikənlik* – (عهدشکنلیک), *bimarlıq* – (بیماریق), *bəndəlik* – (بندہ لیک), *bəqlik*, *böyüklük*, *dönüklük*, *əgrilik*.

Historically, this suffix has been a very productive suffix in the Azerbaijani language. In our classical literature, this suffix is attached to abstract nouns and has different meanings.

The suffix *-li*^f – is considered one of the productive suffixes that form adjectives from nouns and are used in classical literature. Although this suffix is primarily added to nouns in the Azerbaijani language, there are also instances where it is added to forms derived from verbs, resulting in the creation of derivative adjectives.

In the divan, this suffix is mainly added to nouns.

For example: *qanlı*, *işliq*, *bağlı*, *adlu*, *evli*, *atlu*, *pəklü*, *yaralı*, *köyli*, *günlü*, *şivəli*, *nurlu*, *qüdrətlü*, *gözlü*, etc.

The suffix *-siz*^f – is considered one of the most used suffixes in the Azerbaijani language. These suffixes are added to nouns to form adjectives. For example: *ev-əvsiz*, *yağ-yağsız*.

Some words formed by the suffix *-siz*^f in their syntactic function often have an adverbial function in a sentence, as do words formed by the suffix *-ca/-cə*. For example: *Duzsuz danışma* (Do not speak without flavor) [1, p. 76].

The words with suffix *-siz*^f used in the work are as follows:

Onsuz, *gödənsiz*, *sənsiz*, *bunsuz*, *gülsiz*, *dilsuz*, *cəhansuz*, *küfrsüz*, *cığərsuz*, etc.

Qaşı nə kəman, *kipriği nə navəki-dilsuz*

Bir kimsədə yox bir böylə ox yayı-siyəhtiz [5, p. 40a].

(Translation – A beauty’s eyebrow is an arrow, her eyelash is a heart-burning arrow. Nobody has such a sharp arrow)

Mən dilənçi əli boş, leyk gödənsiz yolçu

Bir edən yox Ağaxana bu ərzi-halı [5. p. 136b].

(Translation – There is no one to inform Agakhan about my pitiful, miserable state)

In our language, the suffix *-çit*, which is added only to nouns and creates attributive nouns, is ancient in origin and occurs in all Turkic languages. This suffix mainly refers to a person engaged in any profession or craft related to human activity. There are some words used in the work with this suffix: *naxirçi*, *qatırçı*, *çörəkçi*, *panbuğçı*, *şəltuğçı*, *çərxiçi*, *dilənçi*, *elçi*, *yolçu*.

Şəltüğü vü panbuğçı cövkar nə ola

Quşmalilə sultanilə yüzbaşı vü xandan

Tüccar ilə əttar ilə baqqal, çörəkçi

Naxirçi vü qatırçı nadan çobandan [5. p. 152a].

Along with words from Arabic and Persian, the affixes of those languages have also entered our language. But their penetration into our language did not happen independently. In other words, they have found their way into our language along with the words in that language. Words that have passed into our language from Arabic and Persian have sometimes entered the root and sometimes the basis of the word, that is, the suffix along with the word.

When researching words composed solely of Persian-origin words and affixes in the “Divan” of Ajiz, we observe that such words are mainly formed through the affixes such as *s* “ش” [-eş]; “ه” [-e]; “مند” [-mənd]; “بی” [-bi]; “زار” [-zar]; “بان” [-ban]; “نا” [-na]; “گون” [-qun]; “ستان” [-setan]; “هم” [-həm]; “ان” [-an]; “گر” [-gər]; “ناک” [-nak], etc.

The suffix “ناگ” [-gah] also has an important role among the word-formation affixes used in the work.

This word-formation suffix is involved in the creation of loanwords that indicate time and space. H. Mirzazadə indicates that this suffix has weakened in our language historically. Since the 20th century, this suffix has become passive [6. p. 114].

Forexample: *xabgah* – (خابگاه), *rəzmgəh* – (رزمگاه), *cangah* – (جانگاه), *ümidgah* – (عمیدگاه), *xərməngəh* – (خرمنگه), *sübhgah* – (صبحگاه), *aramgah* – (آرامگاه), *mənzilgəh* – (منزلگ), *ruygah* – (رویگاه).

Görməmişdim bu günə böylə rövşən sübhgah.

Olmamışdı indiyə deyn böylə xürrəm rüzgar [5. p. 47a].

(Translation – I had never seen such a clear morning until today; there had never been such a beautiful breeze)

It is known that one of the characteristic features of the Azerbaijani language, which belongs to the

agglutinative languages, is the addition of suffixes to the end of the root or stem. However, words belonging to the Arabic and Persian languages have entered our language, in which the prefix is present. B Such words have the right to be derivative words in the Azerbaijani language [4. p. 67].

Two suffixes *-bi* and *-na*, have been transferred from Persian to our language, which carry its semantic feature, to create those derivative word groups. The suffix *bi* corresponds exactly to the meaning expressed by the suffix *-siz* in the Azerbaijani language. The suffix *-bi* is one of the more productive suffixes used in classical literature. However, since the 20th century, this suffix has become archaic. It is possible to find enough words used with this suffix in divan. For example: *bihəya* (بی حیا) – shameless; *bixəbər* (بیخبر) – unaware; *bihudə* (بیهوده) – for no reason; *bidin* (بیدين) – irreligious; *biqədr* (بیقدر) – worthless; *bibak* (بیباک) – fearless; *bitaqət* (بی طاقت) – weak; *binəzir* (بی نظیر) – incomparable; *binəva* (بینوا) – poor, orphan; *binam* (بینام) – not well-known, *bibərg* (بیبرگ) – without a leaf; poor; *biçarə* (بیچاره) – helpless, *bibədəl* (بی بدل) – priceless, *bipərdə* (بی پرده) – shameless, *bihəmta* (بی همتا) – unmatched, *bikəstlik* (بیکستلیک) – loneliness, *bikəran* (بیکران) – endless, *bixaniman* (بیخانمان) – vagabond, wretched, *biniqab* (بی نقاب) – without a niqab.

Bağlandı qol qola düzülüb gövhəri-ədəb

Bir rıstəyi-cəfayə səgi-bihəya üçün [5. p. 154a]

In addition to the words of Persian origin, the addition of the negative suffix *-na* has also been found in real Azerbaijani words. Əsə In the work, this suffix is added only to words of Arabic and Persian origin. *Nakam*, *natəvan*, *nadan*, *nahəncar*, *namərd*, *nabud*, *naxuda*, *naməhrəban*, *nasaz*, *naçar*, *nayab*, *nəfərman*.

Mən duadə bağı oldum durmadın əhdində sən

Dad əlindən ey büti-peymanşikən naməhrəba [5. p. 109a].

(Translation – I was faithful to my prayer, but you turned away from your promise. I complain you, O unfaithful one who breaks promises)

In addition, the suffix *-zade* belonging to the Persian language can be found in the work. Although the original meaning of this word includes expressions such as son, this suffix is currently used in the formation of surnames in modern times, moving away from its original meaning. A significant number of words used with this suffix were used in the work. *Şəhzadə* – (شهبزاده), *vanizadə* – (وانیزاده), *mələkzadə* – (ملکزاده), *xəlifəzadə* – (خلیفه زاده), *bəgzadə* – (بگزاده), *xanzadə* – (خانزاده), etc.

Qaldı ehsanını kim görmədi ey kani-kərəm

O ki, xanzadəvü bəgzadə idi cümlə behəm [5. p. 61a].

Derived from Persian, “دار” has an independent meaning and was fixed as a kind of suffix in Azerbaijani. This suffix existed in our language from a very long time ago and was used to denote a person of any profession. Currently, this suffix is included in the list of causative suffixes and is used in the composition of many derivative words in the Azerbaijani language. Some linguists, due to the semantics of the suffix “-dar”, partly indicate that our language is close to the suffix $-çt^t$ and $-lt^t$ [1. p. 83].

The following words are used with this suffix in Aciz's divan. Anbardar, tacdar – (تاجدار) – king, xəbər-dar (خبردار) – beware, payidar – (پایدار) – permanent, vəfadar – (وفادار) – loyal, havadar (هوادر) – supporter, nigəhdar (نگهدار) – protector, hünərdar – (هنردار) – skilled, cahandar – (جهاندار) – king, sipəhdar – (سپهدار) – troop leader, sərdar – (سردار) – commander, abdar – (آبدار) – watery; fluent, dildar (دلدار) – lover, namdar – (نامدار) – honourable, tabdar – (تابدار) – shiny, etc. are from this kind.

Nə bir ənisü vəfadar sorsun əhvalım

Nə bir mü'ini-həvadar yetsün imdada [5. p. 122a].

(Translation – No friend should ask about this pessimistic mood of mine or help me)

خانه [xanə] – is the equivalent of the word house in Persian. From the period when it was transferred to the Azerbaijani language, it is added to the end of the words and indicates the content of the place. In the 19th century, in the literary language of Azerbaijan, this suffix was added to words of Azerbaijani, Persian and Arabic origin to form nouns with a spatial meaning. The creation of words with these suffixes continued until the beginning of the 20th century. At present, words with this suffix are not used in our modern literary language. In divan, the words used with this suffix are nəxcirxanə – (نخجیرخانه) – hunting ground, qəmxanə – (غمخانه) – figuratively the world, meyxanə – (میخانه) – a place where beer is drunk, dövlət-xanə – (دولتخانه) – home of respectable people, həmxanə (همخانه) – neighbour, etc.

Bilən yoxdur mənim qəmxanə könlümdə nə ələmdir

Bu viran olmuşı görrəm nə dərdü möhnətü qəmdir [5. p. 49a].

(Translation – No one knows what is wrong with this sad heart of mine)

The suffix “زار”, of Persian origin, which is involved in the creation of derivational words, is synonymous with the suffix “ستان” [-setan], which means place and space. This suffix is considered one of the most used suffixes in classical literary writing examples. At present, this suffix remains only in the composition of personal names. Words such as lələzar – (لاله زار), gülzar – (گلزار), karzar – (کارزار),

bənəfşəzar – (بنفشه زار), etc. formed with this suffix can be found in the work.

Nə yaxşı lələ qızarmış bənəfşəzarındə,

Nə türfə sünbülü-tər açulub üzərində [5. p. 31a].

(Translation- The poet praises the beauty of the beauty and compares her face to a place where tulips and violets grow)

The word “پرور” [-pərvər] is the root of the verb [pərvərdən] n translation from Persian, acting as the second component of compound words and meaning “feeder”. In the Azerbaijani language, it is used in the sense of “enthusiast” by joining borrowed words. This suffix is one of the lexical suffixes that we meet with a certain frequency in the language of the work. For example: ruh-pərvər – (روحپرور) – caressing the soul, din-pərvər – (دینپرور) – religious supporter, can-pərvər – (چانپرور) – a man who feeds his soul, gövhərpərvər – (گوهرپرور) – gem breeder, etc.

Adjectives formed with the suffix “ین” [-in] are often expressed as nouns in the Azerbaijani language. This suffix has the character of sinomorpheme in some cases. In the work, a number of derivational adjectives were formed through this suffix. For example: ənbərin – (عنبرین) – like amber, simin – (سیمین) – silver, zərrin – (زرین) – golden, səngin – (سنگین) – like stone; hard, rəngin – (رنگین) – colorful, büllürin – (بلورین) – of crystal, mişkin – (مشکین) – musky smell, gövhərin – (گوهرین) – of the gem, etc.

The suffix “تان” [stan], which is used in divan, was originally formed from the word “stana” in ancient Persian and “sthana” in Sanskrit, which means place, space. This word is found in the Ven inscriptions, which are one of the written monuments of the ancient Persian language [2. p. 106]. As for middle Persian, the term “ستان” has undergone a process of suffixation in this language, gradually moving away from its true meaning. This suffix formed place names in some words in the middle Persian language. In the modern Persian language, the semantic circle of “ستان” has expanded even more. This suffix is added to tribal and folk names to form proper nouns and common nouns denoting place names [3. p. 47]. This suffix is added to nouns, which are borrowed words in the Azerbaijani language, and forms substantive nouns denoting the concept of place. And in our modern language, it remains only in the composition of country names and geographical names. In Divan, this suffix is involved in the creation of words such as gülüstan – (گلستان), sərabüstan – (سرابوستان), Dagestan, Georgia, Zabistan, Turkestan, India, şəbistan – (شبستان), Kurdistan, etc. One of the lexical suffixes used in the work is [-iyyət]. This suffix is used to create words that came from Arabic and express socio-political, cultural-household concepts into the Azerbaijani language. The words

societycəmiyyət – (جمعيت) – society, übudiyyət – (عبوديت) – eternity, and other words that we find in the work are among the words included in this category.

Another suffix belonging to the Arabic language, the suffix [-at], which sometimes functions as a plural marker and at other times serves the function of the suffix *-liq⁴* constitutes a large number of derived nouns in the work. Məxluqat, ibarat, inbisat, zülmat, fiyuzat, vükat, ayat, cəmiyyət, etc. At present, this suffix has become archaic and has been replaced by the plural suffix in many words.

Küllü-məxluqatı icad eyləyən,

Məsəvanı cümlə irşad eyləyən [5. p. 2a].

(Translation – The poet refers to God who created the whole world)

The use of some word-forming suffixes in Divan is very limited. These affixes can be included “تس” [-eş]; “مند” [-mənd]; “بان” [-ban]; “گون” [-qun]; “ان” [-an]; “گر” [-gər]. The words formed with those affixes are: sariban (ساربان) – head of the caravan, meygün (میگون) – in wine color, daniş (دانش) – science, knowledge, dad-

gər (دادگر) – fair, xənda n (خندان) – smiling, suzan (سوزان) – sad, bağban (باغبان) – gardener, taban (تابان) – shiny, şadan (شادان) – happy, dövrən (دوران) – time.

Conclusion. Thus, from the point of view of word creation, when examining the word-forming suffixes used in loanwords, we can come to the conclusion that some of these suffixes are independent words, and some of them have lost their functionality in the language of that people. The role of borrowed words and suffixes with a long history in the enrichment of the vocabulary of the Azerbaijani language is undeniable. and some of them have lost their functionality in the language of that people. The role of borrowed words and suffixes with a long history in the enrichment of the vocabulary of the Azerbaijani language is undeniable. A number of words used in Divan with the lexical suffixes “lıq” and “sız” are obsolete in our modern language and their use exists in the dialect. Taking into account the period and place of the work’s composition, we can see that the derived words used here have a significant number of Arabic and Persian origins.

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