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PERSIAN ASSOCIATION AFFICIENCIES IN THE OLD UZBEK  
LANGUAGE AND THEIR CHARACTERISTICS

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ABSTRACT

In this article, we will try to clarify the importance of not only Persian words and phrases but also affixes in the process of studying and teaching the history of the Uzbek language.

**KEYWORDS:** Old Uzbek, Persian Assimilation, Linguistic Feature, Affixes, Morpheme, Byte.

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INTRODUCTION

One of the peculiarities of the old Uzbek word-formation system is that it used some assimilators who are not currently involved in the word-formation process. Many of them are historically based on Iranian languages, in a sense Persian. The following are some of the additions and some of the constructions made by them:

-jo // jo'y affixes. This affix is the modern root of the Persian verb *justan-seek* [1], which means adjective in the sense of seeker, seeker, as well as it is used for making personal noun. For example, *diljo` // diljo'y* is an adjective with a *diltortar* meaning:

Zulfung ochilib, orazi *diljo'* bila o'ynar,

Hindu bachae, sho'xdurur, su bila o'ynar [2].

The suffix *orazi diljo'* used in the byte means "*diltortar yuz, chehra*" (face). The repeated use of this suffix in Alisher Navoi's lyrics leads us to conclude that he has become a symbol in the poet's work:

Ko'z yoshim g'alton borur ul *orazi diljo'* sari,

Tifldekkim ag'nabon mayl aylagay ko'zgu sari [3].

In the language of Alisher Navoi's works, based on the adjective of *diljo'*, the abstract noun *diljo'luq* with the Uzbek affix *-lo'q (-lik)* is also formed:

Ul oy oshiftalarin aylar emish *diljo'luq*

Munda, ey shifra ko'nglum, ne tuzarsen oxir [4].

In Old Uzbek language, *jo'* is an independent word meaning *ariq, anhor*, and the two forms are not genetically related. This word is the basis of the word *jo'yak* in modern Uzbek language. In the meaning of *jo' ariq, anhor*, it is found in the language of Cholpon's poetry, one of the creators of the later period: "I came back with tears in my eyes" ("*Ko'zimdan yoshni jo' aylab alamlar birla qaytdim-ku*" ("*Qalandar ishq*" *she'ridan*).

One of the constructions in this constructor is the word *aybjo'*, which means "*accuser*". The word is also used in Navoi's famous fard:

Ulki, sanga eldin erur aybgo',

Elga dog‘i sendin erur *aybjo‘* [5].

The word of *aybgo‘* used in this fard is the *-go‘* affix is a noun and adjective in words such as *duogo‘y*, *rostgo‘y* in modern Uzbek literary language, and its *-go‘* form is present in the old Uzbek language. The affix *go‘* is the modern root of the Persian verb *guftan* - to say, to talk [6].

*Qasidago‘y* – narrator to qasida, poet: “Bovujudi ulkim, qasidago‘ylarkim muqaddamdurlar, qasoyidlarin ko‘p mutolaa qilibmen” (from “Xamsatul-mutaxayyirin”).

As well as, it also uses the adjective *-go‘yo* affix, meaning "speaker, narrator." For example, a Turkish dictionary compiled in the 14th century under the auspices of the Sultan of Delhi is called “Farhangi zafongo‘yo va jahonpo‘yo” – “The dictionary of speaker and teaching the world” [7]. The *go‘yo* affix is formed by adding the suffix *-o*, which means "speaker", "narrator". In Alisher Navoi's works, *go‘yo* affix is used as an independent word, meaning "speaker", "narrator":

Zarrot aro har zarraki bor, zikringa zokir,

Amtor aro har qatraki bor, hamdinga *go‘yo* [8].

Alisher Navoi's works also have a modern meaning:

Fasaqa xaylida muqallideki, g‘arazi el kulgusidur, *go‘yo*

Fohishayi qahbaning ko‘rganni ko‘rguzgan ko‘zgusidur.

*Go‘yo*'s function as an auxiliary word, which was formed in the old Uzbek language, is based on the same lexical meaning:

Navoiy qaysi til birla sening hamding bayon qilsun,

Tikan jannat guli vasfin qilurda gung erur *go‘yo*.

*-rav // ro‘* affixes. This additional Persian *raftan* is the modern root of the verb to go, to go, to walk. The word has a wide range of distribution and is associated with the Latin *repo*, the Lithuanian *replioti*, and the Latin *rept* - "*turmoq*". Although this suffix does not have an affixal meaning in modern Uzbek literary language, it is present in words such as *ravon*, *darrov*, formed on the basis of *rav*. There are a number of words in the Old Uzbek language with this affix.

For example, *shabrav* means "night robber" and "robber". We find this word in Alisher Navoi's famous ghazal "Tun oqshom keldi kulbam sori ul gulrux shitob aylab". In Navoi's lyrics, the combination of *shabravi ayyor* – cunning robber (not to be overlooked that cunning is a mystical term) literally means joyous, beloved:

Kechalar har ko‘chada itdek yugursa tong emas,

Kimki oning dilbari bir *shabravi ayyor* esa [9].

*Falakrav* - a walker in the sky. The following byte refers to Buroq by means of a "*falakrav markab*" - a combination of animals traveling over the sky:

Gah davlatlig‘ boshingdin ketmayin chatri sahob,

Gah *falakrav* markabingga etmayin payki sabo.

*-vash* affixes. In Persian, *vash* has several meanings as an independent word. For example, the word *vash*, which means "good" and "pleasant". The word is also used in the form *vasht*, including in Jalaliddin Rumi's "Masnavi-yi ma‘naviy". Apparently, the function performed by the affix is not so much connected with this meaning. In Persian, the meaning of one of the words used in the form *fash*, *vash* (we did not mention the rest because we did not feel involved) means "the continuation, the trace of everything", which, in our opinion, corresponds to the function of the affix. It is from this continuity, from the sense of continuity, that the content of gravity is

formed. For example, *mohvash* - drawn to the moon, similar to the moon. *Vash* suffix basically creates new words based on borrowed words. For example, *devonavash*, *majnunvash*, *parivash* and so on.

Synonym of this affix is that the affix *-vor* also makes adjectives in the sense of "similar", "monand". The formation of this affix is associated with *vara*, which in the *Avesto* means "cut", "piece". The components *bara* and *vara*, which mean "city" and "fortress" in toponyms, are also related to this root. These components, in particular, form a special stage in Khorezm toponyms [10]. Later, as the meaning of the part expanded, its present meaning was formed: *devonavor* (one of the *devonas*, similar to *devona*). "Ul *parviyvash* hajridinkim, yig'ladim *devonavor*" (Alisher Navoiy).

In Old Uzbek language, the suffix *-so // -oso* is one of the suffixes meaning similarity. It is added to proper and cognate nouns to form adjectives: *sumanso* (similar to *suman*), *anbaroso* (similar to *anbar*), *Xaliloso* (similar to *Ibrahim*).

Jamoling partavidin sham' o'ti gar gulsiton ermas,

Nedin parvona o't ichra o'zin solur *Xaliloso*. (Alisher Navoiy).

*-on* affixes. In Old Uzbek, there are several word-forming and form-forming affixes in this form for the self and the self-syllable layer. We are talking here about the Persian suffix *-on*, which is derived from the Persian language. Words such as *ravon* and *namoyon*, which are also actively used in modern Uzbek, are not divided into parts in Old Uzbek, as in modern Uzbek literary language, so it is not appropriate to analyze them here.

*-On* affixes in the word *Jonon* means ratio [11]. This means that the *Jonon* belongs to the soul. Regarding this additional evolution, N. Kamilov suggested that it may be a shortened form of *-mon* (*-monand*) [12]. But there is no linguistic fact to prove it. As mentioned above, the old Uzbek language has several suffixes in the form of *-on*. Therefore, it is necessary to distinguish them from each other. For example, *-on* in the word *xiromon* and *-on* in the word *jonon* are not the same suffix. There are also a number of suffixes in the Turkish *-on* form, which differ sharply in terms of their function and level of use. Turkologists have differed on some issues. For example, in some sources, *-on* in the word *o'g'lon* is called the Old Turkic plural affix, but A. Rustamov made a reasonable argument that it is a suffix meaning maturity.

*-oro // oroy* آرای - meaning "to decorate", "to fix", *orastan* آرستن means a present form of the verb and as a word-maker it means "disturbing", "polishing". For example, *olamoroy* عالم آرای means the beautifier of the universe. Here the Arabic world came with the word *عالم* and formed such an adjective.

*-afroz* افراز to rise high, to attain a high rank; The present tense form of the verb is *afroxtan* افراختن. For example:

*Livoafroz* ليو افراز is a high-flying flag, where the verb *afroxtan* comes from the Arabic word *livo* ليوا flag.

*Sarofroz* سرافراز to raise one's head high, to applaud, to boast; ". . .sarupoyi shohona va navozishi xisravonadin sarafrozliq topdilar" ("Zubdat ut-tavorix").

*-andoz* انداز means to shoot, to strike; The present tense form of the verb is from *-andoxtan* انداختن. For example: *Shikorandoz* شكار انداز means to hunt, to go hunting. Here the verb *andoxtan* is derived from the Persian word *shikor* شكار ov. ". . .ul jumladin ul hazratning ko'ngli shaxbozi shikorandozliq tamoshosiga bolafshoni xavoyi shavq bo'lib. . ." ("Zubdat ut-tavorix").

*Saydandozliq* - here the verb *anduxtan* comes from the Arabic word *sayd* صيد, which means to hunt, as above: "saydandozlik tamoshosi bilan ko'nglin ovlab,.." ("Zubdat ut-tavorix").

To *fangandoz* تفنگانداز means to shoot with a rifle. Here, the *andoxtan* verb comes from the Turkish word *to'fang* تفنگ rifle, or *to'pandoz* also means توب to shoot from a similar ball. For example: "qodirandoz to'pchilar andok to'pandozlik ko'rguzdilar..." ("Zubdat ut-tavorix").

-*boz* باز to play; The present form of the verb is – *boxtan* باختن . *Bozigar* بوزيگر means big gambler, trickster.

**Boz** has many meanings in Persian. To clarify the lexical meaning of the word, let's look at some of them:

**Boz I.** Eagle. In this meaning, it may be related to the *avestoviy vaz* - flying. This meaning is preserved in the Uzbek language *parvoz* (*vazidan* - the command form of the verb *esmoq* (about the wind) *vaz*). Hunting eagles are called *shahboz* (*king* + *boz*), which now has a figurative meaning in Uzbek as *shavvoz*.

**Boz II.** Hugs.

**Boz III.** Part of the hand (from the tip of the little finger to the wrist).

**Boz IV.** More. (Moreover).

**Boz V.** To play *boxtan*; the present form of the verb to lose. In this meaning, it is one of the suffixes in the Uzbek language: *morboz*, *dorboz*, *qimorboz*, *masxaraboz*.

In total, the word has 12 meanings. "Farhangi "Shohnoma" cites a six-byte continent by Manuchehriy, a great figure in Persian literature, and in all of them the word *boz* is used as a rhyming *tajnis* [13].

From the above it can be concluded that, the word *sarboz* means to play belongs to *boz*. In this case, we see that the meaning of the verb expands and acquires the meaning of the *baxsh etuvchi*, *tikuvchi*. This means that the *sarboz* means "head tailor", "head responder". This can also be seen in the word *jonboz*.

-*bon* بان the suffix has the following meanings in modern Persian, Tajik and Dari languages:

1. The profession of a person means the type of occupation. For example, *bog'bon* (a gardener), *darbon* (a porter).
2. Makes job titles: *marzbon*, *posbon*.
3. Forms the name of a profession by adding it to the past tense of the verb: like *didbon*.
4. Makes the name of an object: like an *soyabon* (umbrella) [14].

By analyzing some of the words formed with the help of this suffix in the old Uzbek language, we can see its new functional aspects. For example, the suffix *-bon* means "protector" in the Avesto in the form of *rana*. It has the same form and meaning in Sanskrit. This suffix is used in Pahlavi language as *pān* [15]. In the old Uzbek language, the words *marzbon* and *posbon* are used with this suffix.

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