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MORPHOLOGICAL FORMS OF PERSIAN IZAFET CONSTRUCTIONS IN "BABURNAME"

Abstract: *This paper reveals the features of izafet constructions, used in the work "Baburname" by Z.M.Babur. The Persian izafet constructions and their morphological peculiarities have been thoroughly studied. The history of study of izafet constructions in the structure of Uzbek language through diachronic aspect is a significant matter of the discussions. The different types of izafet constructions and their use in the classical masterpiece of Asian literature are worth special considerations.*

Key words: borrowing, izafet constructon, chain izafet construction, lexical units, wordstock.

Language: English

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Introduction

The borrowings in any language have their own role in replenishing the vocabulary. According to linguistic scholars, words from one language to another are borrowed, first of all, in terms of nouns. This does not mean, of course, that words of other parts of speech or auxiliary words do not belong to the number of borrowings.

The Arabian and Persian loan words have a significant place in Uzbek language dictionaries. There are also a range of Arabian and Persian izafet constructions in Uzbek language. Arabian and Persian borrowed izafet units are the linguistic phenomena in Uzbek language. There are no ways to form new izafet units in the language; they are closer to the words in dictionaries as the linguistic units already existed in the language. The izafet units are formed not only as set-phrases, but also as free phrases in the old Uzbek language. The Tadjik izafet units in Uzbek language have been studied in greater depth [1, 2, 3, 5, 6]. The researcher M.Yusupov devoted the second chapter of his dissertation "Types of izafet constructions in the works by Alisher Navoiy" to the study of izafet units [7, б. 45-84]. However, the matter of izafet units was not the initial study in M.Yusupov's work, as

F.Abdullaev had partly addressed to this issue [5, б.20-26].

In this article we have analyzed the morphological composition of the Persian isafet units used in "Baburname", one of the brightest examples of Uzbek classical literature.

Materials and methods

It is known that in the lexicon of the works by Zahiriddin Muhammad Babur, along with the original Turkic words, the Persian-Tajik and Arabian lexical layers have a certain weight.

In the works devoted to the analyses of relationship between the Uzbek and Tajik languages [1] the similarity between Namangan and Ferghana's Tajik dialects, as well as the bilingualism have been thoroughly discussed in the synchronic aspect. In the present paper, we shall address these issues in diachronic aspect through the language of "Baburname".

It is recognized by the experts that the period when Babur created his works was the time of bilingualism for Uzbek and Tajik people. In Moverounnahr, in particular, in Ferghana valley, Tajik language was widely used among Turkic

speaking people [2, б.185]. Of course, the bilingualism that existed in the live spoken language affected the literary language.

In the result of those socio-linguistic conditions the Tajik language introduced the lexical and phraseological means along with morphological elements (affixes) into the Uzbek language. One of them is the phenomenon of izafets. The izafet constructions are not similar to the word combinations in the form of contiguity, government and agreement. In Tajik language, the izafet form и(йи) is not emphasized.

Of course, it is difficult to distinguish to which of the parts of speech the izafet phrases belong (excluding Turkic izafet units). However, the professor Fattokh Abdullaev cited that the components of Tajik izafet units are related to the three parts of speech [5]: noun, adjective, participle: *таржимаи ҳол, обиҳаёт* (noun+noun), *жаноби олий, волидайи муҳтарама* (noun+adjective), *булбули гўё, сарви равон, оби равон* (noun+participle). The izafet units involving other parts of speech are relatively rare. However, in the Uzbek language, especially in "Baburname", there are also combinations of izafet components, consisting of numerals, verbs and auxiliary words:

работи дудар(noun+numeral+noun) – between two doors;

миёни дуоб (noun+noun+numeral) – between two waters;

Боги жаҳоноро, Боги Нурафшон(noun+noun+verb) – the gardens of the world, the gardens of Nurafshon

Работи Дударда Фаридун Ҳусайн мирзо ва иниси Ибни Ҳусайн мирзо Темур Султон ва Убайд Султон Шайбоқхоннинг илгори билан урушитлар, мағлуб бўлдилар[10, б. 150]. (In the Rab Dudar, mirzo Faridun Hussein and his brother Ibni Hussain struggled with Temur Sultan and Ubayd Sultan Shaibak Khan)

Ўшандин қочгон била Оламхон Миёни дуоб сари кечиб, Понипат навоҳисидин яна Понипат сари ўтарлар[10, б. 236]. (Then they escaped through the two rivers, crossing Ponipat)

Ҳар икки-уч кунда бориб, Боги Жаҳонорода Бадиуззамон мирзога кўрунуш қилур эдим[10, б.170]. (Each three days I would visit Baudizamon mirzo in the gardens of the world)

Babur's masterpiece "Baburname" recorded more than 300 Persian-Tajik izafet compound words. These compound words denote the place names, animal and plants names, as well as they imply professionalisms, and so on.

By analyzing the structure of only one toponymical izafet compound, it became clear that the determined part consisted only of a noun. The determiner was mostly expressed in nouns. The most of these izafet compounds are represented by noun phrases, or 54 noun+noun: *Боги Биҳишт, Боги*

Шамол, Боги Зоғон, Боги Бинафша, Боги Вафо, Боги Зубайда, Боги Назаргоҳ, Боги Хиёбон, Боги Чанор, Боги шаҳр, Боги Фатҳ, Дараи Нур, Дараи Зиндон, Дараи Сўф, Дараи Бом, Дараи Газ, Дараи Занг, Дарвозаи Малик, Дарвозаи қипчоқ, Дарвозаи Ироқ, Дашти Шайх, Кўҳи Меҳтар Сулаймон, Кўҳи Жуд, Кўли Малик, Кандибодом, Курраи Тозиён, Майдони Рустам, Оби Хон, Обираҳмат, Пуштаи Кўҳак, Пули Солор, Пуликоҳ, Пулимолон, Пули Мирзо, Пули Муҳаммад, Пули Мағок, Работи Сугд, Работи Завраҳ, Работи Хожа, Работи сарҳанг, Работи Рўзаҳ, Тахти Бобурхон, Тахти остона, Тахти Сафар, Тахти Навоий, Тахти Баргар, Тахти Хожибек, Шаҳри Самарқанд, Шаҳи Кобул, Қалъаи Зафар, Қалъаи Ихтиёриддин, Ғазнаи Намангон, Ғори Ошиқон, Ҳисори Фируза.

Самарқанд эли сипоҳи ва шаҳри Пули Муҳаммад Чаб навосиға қалин чиқтилар[10, б.42]. (The people of Samarkand went to meet Mohkammed)

Мирзохонни Муборакшоҳ қалъаи Зафарға тилаганда Абобакр Кошғарийнинг чопқуниға йўлуқуб, Шоҳбегим ва Меҳр Нигорхоним ва жамиъ элнинг аҳли ва аёли асирлиққа тушуб, ул золим бадкирдорнинг ҳабсида дунёйи фонийни видоъ қилдилар[10, б.13]. (Shohbegim and Mehr Nigorkhon running into Abobakr Koshgariy on the way to the castle of Mirzokhon Muborakshakh, were captured and left the world in the tyrant's capture)

The izafet phrases of noun + adjective have taken the next place. The number of them is 11: *Боги Сафо, Боги Калон, Боги Сафид, Дараи Хуш, Дарвозаи Хуш, Дарёйи Хўрда, Кўҳи Сафид, Кўҳи Соф, Обигарм, Пули мағок, Шаҳри Сафо.*

Бу кентта Боги Калон отлиқ Улугбек мирзонинг бир мағсуб боғи бор эди[10, б.124]. (Ulugbek mirzo had a garden in this region)

Дарёйи Хўрда улуғ кўл эди, сув маслатиға ушбу ерда тушулди[10,б.349]. (There was a deep place in the river of Khor, where they stepped into the water)

The izafet constructions with a relative adjective can be also met in "Baburname": *Боги Наврўзий, Дараи Фулоди, Қабри Оҳанин, Дарбанди оҳанин, Қалъаи Дабуси,* where the endings и(ий), ин are the endings of relative adjectives in Persian language.

Ажаб қодиредур, бир кишиким, йигирма-ўттуз минг навкарнинг эгаси эди, Қаҳлуғдингим Дарбанди Оҳанин ҳам дерлар, Ҳиндиқуш тоғигача Султон Маҳмуд мирзога тааллуқ вилоёт тамом анинг тахти тасарруфида эрди[10,б.23]. (A man was an owner of twenty-thirty soldiers, the lands up to the Indian mountains belonged to Sultan Makhmud)

Шайбонийхон била қалъаи Дабусида урушуб бостурди[10, б.23]. (There was a battle with Shaybonykhan at the castle of Dabu)

The combinations with present or past participle determiner include the following:

Оби Истода- still water;

Пули равон- flowing bridge;

*Сабади равон-*flowing basket.

There are also case, where the determiner of the izafet phrase is a reduplicative word: Масҷиди Лақлақа. *Самарқанднинг қалъасининг ичида яна бир қадимий иморатдур, масжиди Лақлақа дерлар. Ул гунбазнинг ўртасида ерга тепсалар тамом гунбаздин лақ-лақ ун келур, ғариб амердур, ҳеч ким мунинг сиррини билмас[10,б.45]. (There was an ancient building, named as the mosque Laqlaq. The hits on the ground in the mosque give the sound laq laq in the dome of it, nobody knows, how the sound appears.)*

The determiner of the izafet phrase is expressed by the complex words noun + participle: *Боги Дилкушо*; noun+ verb: *Кони обгир, Боги Жаҳоноро, Боги Нурафшон;* adjective+ noun: *Шаҳри Заҳҳоб;* numeral+ noun: *Работи дудар.*

Баъзи дерларким, бу ўлангнинг асли оти Кони обгир экандур, вале тарихларда тамом Конигил битирлар, хейле яхши ўлангдур(10, б.46). (Some people say that the real name of it Koniobgur, but in the history it had the name Konigil)

The determined word of the izafet phrase can fulfill the auxiliary function: *Миёни вилоят, Миёни дуоб, Миёни Сулаймон* – where the determiner consists of a numeral + noun phrase. These izafet phrases denote the names of Indian regions.

Индирийга етган маҳалда бир баҳона қилиб, Миёни Сулаймондин уч-тўрт лак олиб қўярлар[10, б.236].

The number of the izafet phrases formed with a noun *people* (noun +noun) is more than 10: аҳли мансаб, аҳли нагма, аҳли табъ, аҳли соз, аҳли фазл, аҳли шеър, аҳли ҳунар, аҳли ислом, аҳли куффор, аҳли иртидод каби.

Чун бу "Фатҳнома"дин ислом черикининг кайфияти ва куффор ҳайлининг камийяти, суфуф ва ясолнинг турмушлари ва аҳли ислом ва аҳли куфрнинг урушлари мушаххас ва маълум бўлур, ул жиҳаттин безиёда ва нуқсон ўшул "Фатҳнома"ким, Шайх Зайн иншо қилиб эди, сабт бўлди[10,б.290].

Moreover, the izafet phrases with the word *master, owner* (noun + noun) make up 10: cоҳиби ҳидоя, соҳиби девон, соҳиб ихтиёр, соҳиб тажриба, соҳиби вуқуф, соҳибусул, соҳибқадам, соҳиб ҳимматон, соҳиби узр каби.

Умаршайх мирзо воқеасидан сўнг менинг эшигимда соҳиб ихтиёр ул эди. Ичи тор ва кам ҳавсала ва фитна, қисқароқ киши эди[10, б.16].(After the event of Umarshayhk mirzo, this master was in my house, who was a shortminded person, difficult to deal with)

Соҳибқадам Комилнинг бир забунгина оти бор эди, тушуб манга тортти миндим[10, б.101].(Sohibkadam Komil had a horse, he gave me it and I rode it)

Кобулдин чиқиб, Иброҳимни босиб, Ограни олгунча, Хожа Калон яхшилар борди, мардона сўзлар айтти ва соҳиб ҳимматон раъилар кўрсатти, вале Ограни олгондин неча кун сўнгра тамом раъйлари ўзга бўлди[10,б.271].

In the abovementioned examples there is an omission of и in the izafet phrases, which turn into the simple forms of the words due to the process of lexicalization, the others preserve the features of the free izafet phrases. The free izafet phrases are the rare case in Uzbek literary language and do not form new izafet phrases. The majority of Arabian and Tajik izafet phrases in the contemporary Uzbek language have an idiomatic-phraseological character and exist as the set-phrases and terms.

The three componential izafet constructions with the word cоҳиб are met: *Соҳиби «Саҳиҳи Бухорий», Соҳиби "Қасидаи Бурда", соҳиб мансаби девон.*

Яна соҳиби "Саҳиҳи Бухорий" Хожа Исмоил Хартанг ҳам Мовароуннаҳрдиндур[10, б.44].

There are also cases where the izafet phrases in the form of a noun+adjective or relative adjective are used: *муши мушкин, мушки тар, пойи чўбин, хуки обий, шери обий, қўтоси баҳрий, хурмойи ҳиндий, олуйи бухорий, жавоби шофий.*

Яна бир сичқон Нижровда бўлур эмиш, муши мушкин дерлар. Мушк иди андин келур эмиз[10, б.23].

Яна киюрадур, бисёр латиф иди бор. Мушкнинг айби будурким, хушлуғи бордур, муни мушки тар деса бўлур. Бисёр латиф иди бордур[10, б.264].

These Persian-Tajik izafet phrases are formed on the bases of the Arabian lexicon: *воқеаи узмоким, воқеаи ҳоила, улуми зоҳирий, улуми ботиний, умури иттифоқий каби.*

Ҳар қанча бу воқеаи ҳоила хотиримга келса,беҳост ҳолим мутағаййир бўлур[10,б.289].

The izafet phrases in the form of noun + participle are also met in the work: *тахтиравон, рўбаи паррон, реги равон каби.*

Нижров тоғларида рўбаи паррон бўлур. Рўбаи паррон бир жониворедур, мушукдин улуғроқ,икки қўли била икки бутининг орасида пардадур, шаппаранинг қанотидек доим келтурурлар эди[10, б.123].

In some parts of "Baburname" the chain izafet phrases are used. The components of these izafet phrases consist of Arabian words. The head and subordinative words in these constructions have the inverted form, which is seen by comparison: *Азимати мустақарри хилофат*(noun+participle+noun) *–Directed to the contries of Khalifate; Дохили мамолики маҳруса*(participle+noun+participle *– Penetrating into defended countries; Жамъи бесаодати жоҳил*(noun+adjective+participle)*- The evildoer like unhappy group of people.*

Ул жамъи бесаодати жоҳил насиҳатни қабул қилмай, паришон жавоблар[10, б.197].

Zakhriddin Mokhammed Babur was not only a king, a poet, a writer< a historian, an ethnographer, but also a literary critic. Therefore, there are some terms of literary criticism related to the metric foot of aruz, which are used in the chain izafet constructions: *Зарбгоҳи махбуни маҳфуз*(noun+participle+prticiple), *Рамали мусаддаси махбун* (noun+participle+prticiple), *Рамали мусаддаси махбуни аруз* (noun+participle+prticiple+noun), *Байти ҳасби ҳол*(noun+noun+noun).

Шайбонийхоннинг отиға бир туркий маснавий битибтур. "Рамали мусаддаси махбун"

вазнидаким, "Субҳа" вазни бўлғай, бисёр суст ва фурудтур, ани ўқуғон киши Муҳаммад Солиҳнинг шеъридин беэътиқод бўлур[10,б.163].

Ушбу ният била "рамали мусаддаси махбуни аруз" ва "зарбгоҳи махбуни маҳфуз"вазнидаким, мавлоно Абдураҳмон Жомийнинг "Суҳба"си ҳам бу вандадур, рисола назмиға шуруъ қилдим, ҳам ўшал кечаўн уч байт айтилди[10, б.318].

In conclusion it should be said that the reason of excessive using of the Tajik izafet phrases by Babur was the tradition of Turkic Arabian language. Babur, as the other writers used the izafet constructions in order to make the language of his work expressive and solemn.

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