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**Сравнительный анализ морфологических особенностей
и уровня употребления суффикса -он
в таджикском литературном языке XVIII и XX вв.**

Аннотация: В статье рассматривается вопрос сравнительного анализа морфологических особенностей и уровня употребления суффикса -он в таджикском литературном языке, относящемся к XVIII и XX вв. Подчеркивается, что соответствующий суффикс считается одним из часто употребляемых.

Исходя из приведенного анализа исследуемой темы, автор статьи утверждает, что возможности образования имен существительных множественного числа с помощью суффикса -он в языке сравнительных периодов показывают, что объем и специфика употребления соответствующего языкового элемента характеризуются широким масштабом.

Делается вывод о том, что рассматриваемый суффикс используется для множественного числа разного рода существительных, таких как одушевленные и неодушевленные, личные и неличные, а также заимствованные слова.

Ключевые слова: уровень употребления, суффикс, образование множественного числа существительных, сравнительный анализ, языковой элемент, одушевленные и неодушевленные существительные, заимствованные слова

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**Comparative Analysis of Morphological Peculiarities
and Level of Usage of the Suffix -on/on
in the Tajik Literary Language Referring
to the XVIII-th – the and XX-th Centuries**

Abstract: The article dwells on the issue beset with comparative analysis of morphological peculiarities and level of usage of the suffix -on/on in the Tajik literary language referring to the XVIII-th and XX-th centuries. It is underscored that the relevant suffix is considered to be one of the frequently used ones.

Proceeding from the adduced analysis concerned with the theme explored the author of the article asserts that possibilities of formation of plural nouns by means of the suffix

-OH/on in the language of comparative periods shows that the scope and specificity of the use of the relevant linguistic element is characterized with wide scales.

It is concluded that the suffix in question is used to plurify different kinds of nouns, such as animate and inanimate, personal and non-personal and borrowed words as well.

Key words: level of usage, suffix, formation of plural nouns, comparative analysis, linguistic element, animate and inanimate nouns, borrowed words

INTRODUCTION

It is common-knowledge that in modern Tajik literary language (MTLL) morphemes plays a key role in the expression of the category of plural forms of nouns. “The morphological way of the formation of plural nouns in Tajik and Persian languages is not the product of a new stage in the development of these languages, but it has a long history in the term of its background” [15: 42]. 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 the VIII-th – the IX-th centuries up to now” [12: 53], in particular, as “in general, the history of literary language can be established on the basis of great men-of-letters’ creations” [4: 136]. 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. In conformity with this fact, the outstanding linguist B. Siyaev’s also confirmed that: “in the ancient Persian and Tajik languages there were three categories of formation of plural nouns: singular, plural and double” [17: 33].

The outstanding scholar in linguistic studies A. Mirboboyev stated in reference to the relevant grammatical category of noun of the Avestan language: “The Avestan language had three numbers: singular, plural and even (double)” [11: 130].

The object of the corpus of our study is to reveal morphological peculiarities and the level of usage of the suffix OH/on in the Tajik literary language referring to the XVIII-th and the XX-th centuries.

The subject of the corpus of our study are the historical productions belonging to the periods under consideration, such as: “Tuhfat-ul-khoni” by Muhammadvafoi Karmnagi (XVIII c.), “The History of Intellectual Revolution in Bukhara”, “The History of Manghyt Emirs of Bukhara. Muqanna’s Rebellion” and “Slaves” by S. Aini (XX c.).

The aim of the corpus of our study is to dwell on the role and place of -OH/on in terms of its function and meaning and to disclose both common and distinguished peculiarities of the suffix in question.

THE MAIN PART

The article under consideration dwells on a comparative analysis of morphological peculiarities and level of usage of the suffix OH/on in the Tajik literary language referring to the XVIII-th and XX-th centuries.

Naturally, in the language of the compared periods formation of the plural of noun was carried out in two ways: a) by means of the Tajik suffixes -ҶO/ho, -OH/on (-ĕh/yon and -zOH/gon); b) by dint of Arabic suffixes and broken type of plural noun [5]. “The majority of researchers spoke about the category of plural noun and confirmed that nouns are plurified by the suffixes -ҶO/ho and -OH/on in Tajik and Persian languages [19: 94]. In conformity with many linguists’ opinion the suffixes -ҶO/ho and -OH/on are

historically ancient and have maintained their position and status up to nowadays in the Tajik language.

S.M. Sabzaev asserts that “in the enlighteners’ literary productions and in the language of classical literature appertaining to the second half of the XIX-th and the beginning of the XX-th centuries such kind of grammatical phenomenon was formed by the Tajik suffixes and by Arabic plural elements” [16: 71]. In the corpus of our study the above-mentioned grammatical events are completely common ones as well.

In reference to it, the majority of plural nouns in the historical productions under comparison are plurified by virtue of the suffix *-OH/on* just as in MTL. It is worth stressing that the relevant suffix possesses an ancient origin in comparison with other suffixes historically. This suffix is traced back to the ancient plural form *-nām* [18: 35]. In the course of our observations it became clear that the equivalents of the suffix *-OH/on* (*-ĕH/yon*, *-zOH/gon*) were also resorted to in certain cases by the authors of the gone epochs. There are also other phonetic variants (allomorphs) of this suffix (*-vOH/van*) in classical Persian *-vān*, in Dari *-wān*, in modern Persian *-vān*, in Tajik *-vOH/von*; words with similar sounds have different final inflexions in classical Persian *-i*, *i*; dari; modern Persian *-û*; Tajik *y*, *he*, (*û*). However, in the corpus of our study *-vOH/von* is not ever encountered.

Designing on the premise of the conducted analysis concerning the theme explored one can assert that in the correlative historical productions animate nouns are often plurified by means of the suffix *-OH/on*. In order to determine the level of usage of this suffix O.J. Jalolov conducted a significant research, especially on the suffix *-OH/on* which points out that until the XIX-th century animate nouns were plurified with the relevant suffix frequently [20, p.11]. This statement was supported by linguist S. Hojiev as well [18: 95].

It is worth mentioning that the combination of nouns with the suffix *-OH/on* is more commonly used than other morphemes. Concrete nouns: animate, inanimate and abstract nouns plurified according to their structure and style of usage can be divided into the following subgroups:

a) Nouns denoting any professions and occupation: *vakilon* [13: 276/550; 3: 193]; *amiron* [3: 239]; *sardoron* [13: 253/504; 2: 81]; *sarbozon* [2: 132]; *musrion* [13: 272/542]; *choparon* [13: 104/205]; *muharriron* [1: 153; 15: 229/455; 2: 148]; *safiron* [13: 166/330]; *xidmatgoron* [3: 229; 2: 142]; *ustodon* [13: 187/371; 2: 115]; *oluqgiron* [1: 114]; *tabibon* [13: 41/78; 3: 231]; *savdogaron* [3: 220; 2: 101]; *sayyohon* [3: 30; 15: 56/108; 2: 108]; *zakotchiyon* [1: 110; 2: 113, 140]; *mirzoyon* [3: 215]; *mushtariyon* [1: 159; 15: 85/167]; *jorchiyon* [1: 105; 2: 134]; *muftiyon* [1: 253; 2: 48, 15: 70/135]; *sagbonon* [13: 208/413]; *tojiron* [3: 238; 2: 131; 15: 84/166]: ...harchand havoxohoni davlat az hikmat shifoī oriza justand, rafʼI vujudī ilal bas aʼyei **tabiboni** maʼlul muyassar nashud [13: 41/78]; ...**zakotchiyoni** sarhad ba unvoni zakot az ashyo, amvol va nuqudashon ba qadri dilxohi xud mesitonidand [2: 140];

b) Nouns denoting age and gender: *mardon* [13: 283/564; 3: 371]; *kalonon* [13: 161/320; 3: 249]; *zanon* [13: 291/579; 3: 192; 2: 46]; *duxtaron* [2: 46]; *kudakon* [13: 94/186]; *javonon* [13: 205/408; 3: 250]: Uamaroi kenagos saroni qaboilu **kalononi** har xaylero jamʼ karda, amri muohadavu musoqro ba mashvarat guzoshtand [13: 150/297]; Ixtiyori **zanoni** mo dasti ajonib aftod! [3: 192];

c) Nouns denoting people’s relationship and characteristics: *dushmanon* [13: 285/567; 2: 71]; *ghulomon* [13: 127/252; 2: 55]; *duston* [13: 246/490]; *duzdon* [13: 198/393]; *muonidon* [13: 290/577; 2: 73]; *muxolifon* [13: 284/565; 2: 117]; *tajribakoron* [2: 59];

fitnajuyon [2: 117], tarafdoron [2: 117]; mulozimon [2: 142; 15: 45/86]; zolimon [13: 45/86]; mustafiyon [2: 150]; muhibbon [13: 208/413]; nekon [13: 151/320]; rohzanon [13: 18/31]; tobeon [13: 267/531]: **Muhibboni** davlat, ki dar hamgomi tavolivu taroduf mehnati ravoyoi xumul va xafoyoi uzlatro maskanu ma`voi xud soxta budand [13: 51/98]; ahli darbor, hukkom, quzzot va **mutaalliqoni** eshon az xazinai hukumat mavojib namegiriftand [2: 120];

d) Nouns expressing human-being's state and situation: madhushon [13: 159/315]; havoxohon [2: 74]; maston [13: 159/315]; sarkashon [2: .84]; badkeshon [13: 128/253]; muzduroon [2: 140]; hushyoron [13: 90/177]: ...bozui tahavvur yozida, bar sari **mastoni** bodai ghurur chun qazoi muallaq rextand [13: 159/316]; ...har goh in **muzduroon** dilbasatagoni xudro ba rafoqati xud bubarand... [2: 140];

e) Animate nouns, such as animals and birds: suturon [13: 263/524]; aspon [13: 262/521]; gusfandon [13: 250/497]; bulbulon [3: 65]; ushturon [13: 250/497]; takovaron [13: 210/417]; andalebon [3: 2]; murghon [13: 45/86; 2: 152]: Har ruz qal'ai muborizoni tahamtannazhod bar **takovaroni** chun barqu bod savori namuda... [13: 22/40]; Shogirdoni maktabi nav **bulbuloni** boghi jannat meshudaand [3: 65]; Hayfo ki **murghoni** az darichai qafas yak bor raho shudaro digar bora ba dom kashidan mumkin nabud [2: 152]. The course of the research shows that in S. Aini's historical heritage such kinds of nouns were never used by dint of this suffix. However, S. Aini plurified the words related to *bulbul* and *murgh* only once; they are resorted to figuratively in term of their meanings;

f) Nouns denoting members of family and relatives: padaron [13: 15/26; 2: 28]; barodaron [13: 285/568; 2: 106]; dukhtaron [2: 109]; pisaron [2: 79; 15: 258/514]; farzandon [13: 285/568; 2: 114]; zanon [13: 291/579; 2: 46]; kudakon [13: 94/186]: ...ba qal'ai Yori panoh just va **pisaroni** u bo atbo` ba qaydi isor giriftor omadand [13: 184/365]; Amir Nasrullo bo soiri aqorib va **barodaroni** xud niz berahmona muomala kard [2: 30];

g) Nouns denoting religion, tenet and parties: bedinon [13: 104/206]; bolshevikon [3: 259]; mu'minon [13: 27/49]; ruzadoron [13: 126/250]; sunniyon [2: 118]; muftiyon [3: 252; 2: 101]; mulloyon [3: 256; 2: 98]; jadidon [3: 202]; dinpanohon [13: 134/265]; salavotxonon [3: 194]; kofiron [13: 23/42]; shariatxohon [3: 203]: ...alvoni ni'am va asnofi favokehro dar nazari ishtiyoqi **ruzadoroni** mohi muborak ba muqtazoi karimati atimmu-s-siyoma ila-l-layli jilva dodand [13: 126/250].

h) Abstract nouns: suxanon [13: 48/92; 3: 195]; ruzgoron [13: 29/53]; gunohon [13: 189/376]: ...ba jihati adami rivoju ravnaqi dastgohi xoqoni kalimoti itobomez va **suxanon** vahshatangez izhor kard [13: 48/92; 3: 195].

In this regard the author of the historical production under consideration used the abstract noun *suxan* only in one case in the plural form.

i) Nouns denoting any nation or tribe: totoron [3, c.233]; buxoruyulaslon [3: 70]; ruson [3: 59; 2: 78]; qazoqon [3: 227]; buxoriyon [3: 250; 2: 130]; eroniyon [3: 202]; forsiyon [3: 96]; toshkandiyon [2: 47]; xuqandiyon [2: 47]; yunoniyon [3: 97]; avrupoyon [3: 186]; qarshigiyon [3: 200]; kulobiyon [3: 250]; xorazmiyon [13: 285/567]: Binobar in mo ahli mashriq, xususan **turkistoniyon** batnan ba'di batnin dar chohi mazallat furu raftem... [2: 126]; ...ba'd az hafta, ki muxolafat az ba'ze ra'oyoi daruni qal'a shud, **samarqandiyon** boxt yofta... [13: 279/556].

Additionally, in the language of "Tuhfat-ul-Khoni" nouns denoting any ethnic group, including Uzbek and Mongolian are plurified by the suffix *-on/on* appearing as proper nouns: *uzbak* and *mughul* [13: 248/494]: ...misli qasabai Dushanbe va **Mughulon** va lavohiqi on, ba Ghalchabek – pisari u bo amorati ulusi murqa in'om karda... [13:

248/494]; Va qal' ai **Uzbekon** va Regarro ba iyolati... , ki az Muhammadaminbiye gu-rexta... [13: 248/494].

It should be noted that S. Aini plurified the material nouns of *bois* and *sabab* through *-on/on*. *Sababon* serves as *sababgaron* in the term of meaning: ...ba **boisoni** in musibat nafrat va baroi ba zudi kushoda shudani makotib umedu orzu bayon karda... [3: 138]; Ba joe, ki **sababoni** fitnaro jazo dihad, ruhi ahli balvoro durust quvvat dodani shuda... [3: 238].

In the course of conducting analysis we encountered with a number of borrowed words plurified with help of the suffix *-on/on* such as: *Mongolian words*: bakovulon [13: 226/449], erovulon [13: 238/474], qarovulon [13: 288/574], yasovulon [13: 175/347], yasovulboshiyon [13: 236/470]; *Turkish words*: oqsaqqolon [13: 188/374]; tupchiboshon [13: 249/496], eshikoqoboshon [13: 254/506], mingboshon [13: 236/470], qurchiyon [13: 127/251].

Although S. Aini did not use Turkish and Mongolian words in the plural form, but the following borrowed words: *yasobulboshi*, *tupchiboshi* and *eshikoqoboshi* were used very appropriately. Moreover, among of the above-mentioned words he used only *oqsaqqolon* in three cases: Xonsoloroni sharbatxonai iqbol va **bakovuloni** matbakhi davlat simoti ni'am va bisoti karam boz karda... [13: 226/449]; ...hamai sarxayloni jamoai balvochi va aminonu **oqsaqqolonro** amalhoi kalon doda... [3: 239].

It is common knowledge that the tendency of combination of borrowed words, namely Turkish and Mongolian ones, possesses a long history in the Tajik language. In conformity with the Russian scholar in Oriental studies – L.S. Peisikov who confirmed that the entry of the first Turkish borrowed words into the Dari-Persian language is traced back to the pre-Islamic Epoch [14: 46]. It is obvious that the majority of the Turkic, Mongolian and Chagatai words were included into the lexical word stock of the Tajik language appertaining to the XV-th century. Later on, their entry into the living language of the people happened more often [7; 9].

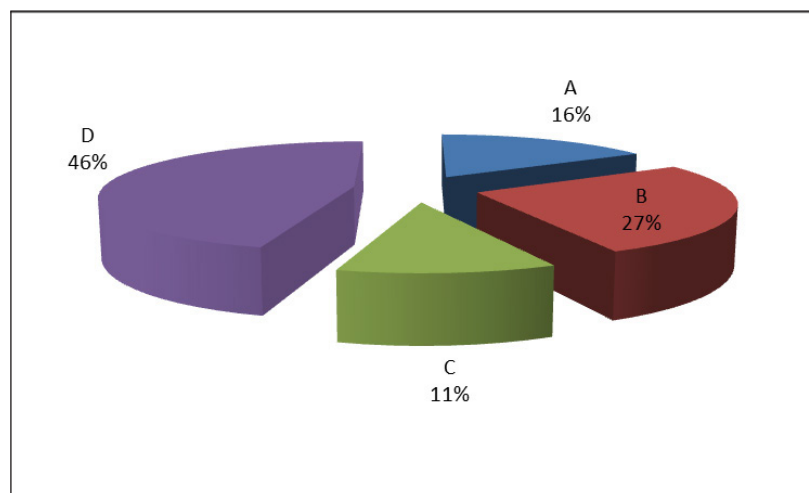
The reason for the mixing tendency of the enrichment of these languages is explained by ustod N. Masumi as follows: “The earlier and later Uzbek terms became more formal and common; some of Uzbek words and phrases contained in the word stock of MTLT became commonplace and were used as synonyms instead of original Tajik words” [8: 10]. He adds that over the centuries the combination of Tajik language with those ones of the Turkic-speaking peoples of Central Asia did not reduce the quality of the Tajik language, but, on the contrary, they provided material for its further development and evaluation [10; 6].

Proceeding from this assumption, ustod S. Aini in his historical work plurified Russian and Greek borrowed words by the suffix *-on/on*: dukturnon [3: 229]; bolshevikon [2: 259]; Ajab nest, ki dar daruni inho josushoi **bolshevikon** boshand [1: 198].

The below-mentioned examples clearly show that the authors of the comparative works studied by us also summarized the Arabic words by means of the relevant suffix and the level of usage of Arabic words being much wider than Turkish, Mongolian and Chagatai ones: horison [13: 257/511], maqtulon [13: 266/530; 1: 257], xoson [13: 249/496; 2: 222], muqarrabon [13: 207/412; 3: 141; 1: 254], mutavattinon [13: 252/502], mutahavviron [13: 112/222], zishavkaton [13: 162/321]: ...bo hazor nafar **xosoni** xud ba huzuri xalifa va az on jo haj kardanro bahona karda ba Makka safar kard [2: 222]; Va in ma'ni bar xavos(s) az ravishi xusravoni olimiqdor **zishavkatoni** boe'tabor, ki Bandai xos az hazrati ahadiyatand [13: 57/110].

The Level of Usage of Linguistic Elements in the Formation of Plural Nouns Referring to the XVIII-th and the XX-th Centuries

Elements of the Formation of Plural Nouns	Level of Usage
A – suffix -ho(-ҳо)	3018
B – suffix -on (-он/on)	4872
C – Arabic suffixes -ot(-от) and -in(-ин)	2069
D – broken form (Arabic weights)	8354
R – results	18313



CONCLUSION

Adducing the results of the analysis beset with correlative comparison of morphological peculiarities and level of usage of the suffix *-он/on* in the Tajik literary language referring to the XVIII-th and XX-th centuries we can come to the conclusion that the suffix *-он/on* is considered to be one of the mid-productive linguistic elements. In addition, proceeding from the above-mentioned diagram we can confidently convey our own statement that the relevant suffix occupies the second place in term of the level of its usage and is equal to 27%.

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