
Uzbek Language Manual

An introduction to
Uzbek Grammar

Edited by Michael Hancock-Parmer

AN INTRODUCTION TO THE UZBEK [O'ZBEK] LANGUAGE

TABLE OF CONTENTS

Acknowledgements and Language Note

CHAPTER 1 – ALPHABET AND INTRODUCTION TO UZBEK

A Brief Introduction to Uzbek
The Uzbek Alphabet
Phonetic Introduction to Alphabet
Notes on Pronunciation and Spelling

CHAPTER 2 – INTRODUCTIONS

The Uzbeks
Words you'll need everyday
Greetings and Simple Conversations
Introducing Yourself
Simple Statements, Plural Forms of Nouns
Simple Questions, Introduction of Negative and What
Introducing Yourself, Part II
Chapter Review

CHAPTER 3 – NUMBERS AND TIME

Cardinal and Ordinal Numbers
Counting Numbers and Fractions
Gender in Uzbek
Asking about Age
Telling Time
Days of the Week
Reading the Date and Year
Chapter Review

CHAPTER 4 – SIMPLE VERB TENSES

Uzbek Food
The Verb Stem and '-moq'
The Present-Future Tense
Interrogative and Negation of Present-Future Tense
Question Pronouns
Word Order in Uzbek
The "Be" Verb in the Present-Future Tense
Making Commands
The Definite Past Tense
Interrogative and Negation of Definite Past Tense
The "Be" Verb in the Past Tense, 'emoq'
Time Words
Chapter Review

CHAPTER 5 – CASES IN UZBEK

Uzbek Clothing

Table of Cases and Case Endings

Interrogative Pronouns

Having ‘bor’

Fleeting Vowels

Family Relationships

Of ‘-i’ and ‘-si’

Possession

Some, No, and Any

Chapter Review

CHAPTER 6 – DIRECTIONS AND INTENTIONS

Uzbekistan

Going To and From a Place

Reflexive Pronouns

Use of reflexive

The Future Tense of Intention

Interrogative and Negation of Future Tense of Intention

The Progressive Tense

Interrogative and Negation of Progressive Tense

Chapter Review

CHAPTER 7 – CAN, NEED, MAY, MUST (MODAL VERBS)

Uzbek Religion and Traditions

Introduction to Two-Verb system

Using “Can” ‘-olmoq’

Interrogative and Negation of “Can”

Gerund form of verb ‘-ish, sh’

Using “Need” and “Must” ‘kerak’ ‘majbur’

Interrogative and Negation of “Need”

Asking Permission ‘mumkin’

Chapter Review

APPENDICES

ACKNOWLEDGEMENTS

This book was written during the Peace Corps service of the author, Michael Hancock. Its writing owes a great deal to the hospitality and understanding of the Uzbek people in Southern Kazakhstan where he lived during his three years as a Volunteer serving in the 3000 year old town of Sayram, which has been an Uzbek enclave for the past several centuries.



The United States Peace Corps is a government organization, funded by Congress, yet independent from United States Foreign Policy. The US PC takes pride in its history as an organization that offers help in the form of educated and skilled US citizens without expectation of payment or thanks.

Due to the international nature of the US PC, its language teaching methodology is incredibly important to the success of each of the PC posts in countries with languages not widely spoken in the United States. This book was made possible by the combination of written materials provided by Peace Corps Uzbekistan and the funding of Uzbek language tutors.

In 1997, Gulnora Yuldasheva, a language coordinator for PC Uzbekistan, organized, revised, amended and expanded the original PC Uzbekistan Language Manual, which was the primary basis of this Grammar book. Several PC UZ staff members and Volunteers were crucial in the design and execution in that first book, including Alijon Ummatov, Kate Donley, Jeff Olsen, and Elizabeth and Steven Rider.

Last, but not least: This book wouldn't have been possible without the hours of help and limitless amounts of patience from my O'zbek tutors Gulchexra Xolmetova and Dilorom Nuralieva. Together with their persistent efforts in teaching the author "O'zbek tili," they were also a crucial part of the editing process. This book wouldn't be possible without them!

LANGUAGE NOTE

Uzbek is a growing, dynamic language spoken by tens of millions of people throughout Central Asia. The vast differences in geography, governance, society, and history have divided the speakers into several dialects, some having widely different vocabularies. It should be noted that the Uzbek taught in this book attempts to represent that spoken in Toshkent [Tashkent], the capital of Uzbekistan. It is the Uzbek of the Uzbekistani government and intelligentsia. Some of the less literary Uzbek explained in this edition may or may not be known to the average Uzbek speaker on the street, as there are still differences in the various dialects and spelling conventions. One word may have as many as three or four accepted spellings. This is due to several factors, not the least of which is the relatively small amount of Uzbek literature and Uzbek translations of foreign literature. As such, Uzbek, like Kazakh, Uighur, Kyrgyz, and Tajik, remains primarily a spoken and heard language, and less a written and read language.

This book will attempt to respect the wishes of the Uzbek government that Uzbek make a complete transition to the Latin alphabet away from the Soviet Union's modified Cyrillic Uzbek alphabet. However, despite the government's plans, there are still many who are largely unfamiliar with the new alphabet, especially among the older generation, and those who live outside of Uzbekistan. It should be mentioned that there are even Uzbeks in northwestern China still using the Arabic script of their forefathers.

To that effect, the word **Uzbek** itself will generally be written as **O'zbek**, as it would appear in the O'zbek language.

CHAPTER 1: ALPHABET AND INTRODUCTION TO UZBEK

A HISTORY OF THE UZBEK [O'ZBEK] LANGUAGE

The Uzbek language (O'zbek tili in Latin script, *Ўзбек тили* in Cyrillic script) is an Eastern Turkic language and is the official language of Uzbekistan. There are about 23.5 million native speakers, and it is spoken by the Uzbeks of Central Asia, both in Uzbekistan and abroad. **Uzbek** belongs to the **Qarluq** family of Turkic languages, like the **Uighur** [Uyghur] language, which is spoken by the Uighurs of northwestern China. Other influences on modern Uzbek include Russian, Persian, and Arabic. The Arabic influences are those same that were already inherent in Persian at the time of first contact between Turkic and Persian speakers, and are not the direct result of the initial Arabic assault of Central Asia in the 8th century.

Turkic speakers of proto-Uzbek [which could also be called proto-Kazakh, proto-Uighur, etc.] had probably settled in the Amu Darya, Syr Darya, and Zeravshan watersheds by at least the 7th century, gradually pushing out the speakers of Indo-Iranian languages [ancestors of today's Tajiks in Tajikistan] or settling in a coexistence that led to the mixing of the languages. The first Turkic dynasty in Central Asia was the Karakhanid, which controlled the region from the 9th until the 12th centuries. They were a Qarluq tribe. However, the intelligentsia of Samarkand and other major urban areas still remained fluent in Persian, which remained the language of science and learning until the 15th and 16th centuries.

One sign of the change of dominant languages are the writings of Mir Alisher Navoiy, who is today celebrated in Uzbekistan as the father of the Uzbek language. His impassioned defense of the Chagatai language, which was based on the Qarluq variant and named after one of Genghis Khan's sons, led the way for its entrance into the scientific and learned writings of Central Asia. This language contained large numbers of Persian and Arabic loan words.

The name of the Uzbek language has changed over the years. Prior to 1921, "Uzbek" and "Sart" were thought to be different dialects of the same Turkic language. "Uzbek" was a vowel-harmonized Kipchak dialect closely related to Kazakh and spoken by the descendants of the Turkic people that arrived in Transoxiana under Shaybani Khan in the 16th century, who settled around Bukhara and Samarkand, and eventually near Tashkent as well. "Sart" was the Qarluq dialect spoken by the older settled Turkic populations in the Ferghana Valley and the southern Kashka Darya region, as well as in some areas near Samarkand. It contained more Persian and Arabic loan words and did not use vowel-harmonization. The Uzbeks in Khiva and areas of Western Uzbekistan spoke a still different dialect, a more Persianized Oghuz Turkic, owing to their closer geographic relationship with Persia.

After 1921 the Soviet government declared the term "Sart" as derogatory and that all of the settled Turkic population of Turkestan would be known as Uzbeks, though many had no Uzbek tribal history. The written language chosen for the new republic in 1924 was the "Sart" language, despite the protests of the Uzbek Bolsheviks who spoke the "Uzbek" dialect. All three dialects continue to exist in spoken form, though the written form is now standard.

Uzbek is a Turkic language. These languages are spoken from the Tuvas of Siberia and the Uighurs of Northwestern China to the Kazakhs and Kyrgyz of Central Asia to the Tatars of Europe and the Turks and Azeris of Asia Minor. While all of the Turkic languages share a common structure and basic vocabulary, many are not mutually intelligible. This is due to the large number of borrowed words from various languages and cultures. Uzbek itself owes a large amount of its vocabulary to both Arabic and Persian sources. Uzbeks and Uighurs are able to converse freely with one another because their ancestors adopted the same Turkic dialects.

Uzbek is unlike most of the Turkic languages in that it does not use vowel harmonization, and suffix harmonization is very limited when compared with other Turkic languages. This is probably due largely to the Persian and Arabic influences absorbed over the years of assimilation when the Turkic ancestors of Uzbeks first migrated to Central Asia. Standard Uzbek reflects the classical language of Chagatai [Central Asian Turki], which was written in an adapted Arabic script, much like Persian. This was in common use throughout all of Central Asia until the early 20th century, with large dialectic differences in speech. The Soviets also left their mark on Standard Uzbek, as many words that came into use in the last century are taken directly from the Russian language.

- Unlike Russian and some Turkic languages [Kazakh, for example] there is **no Instrumental case** in Uzbek grammar. Instead, the word **bilan** is used as the word **with** in English.

Uzbek, like all Turkic languages, is an **agglutinative language**. This means that word formation and grammatical concepts are expressed through the addition of suffixes to simple, unchangeable stems. Unlike Russian [or English], there are almost no prefixes used outside of the formation of proper nouns and names. Using the various suffixes, it is possible to create words truly epic in length.

Here's an example:

Mustaxkamlashtirolmayotganingizdandurda, or
мустваккاملаштиролмаётганингиздандузда in Cyrillic

Standard Uzbek has been written in a modified Cyrillic [Russian] alphabet for more than fifty years. From 1929 until 1940, Uzbek was actually written using a Latin alphabet similar to that used by Turkey, and Turkmenistan today. Before that time, it was written in the Arabic alphabet, like Chagatai before it. Uzbekistan has changed from the Cyrillic to a new Latin alphabet, closer to the Roman Latin alphabet than that used by Turks or Turkmen. However, this change only dates from several years following Independence, and as such, there are many books and publications, not to mention shop and street signs, which still use the old Cyrillic form of Uzbek. It is becoming increasingly difficult to find the old Arabic form of Uzbek outside of religious texts and markings on tombs and mausoleums.

There are different dialects spoken by Uzbeks, both inside and outside of Uzbekistan. Some of them are quite different from the standard language. Historically, the difference between the "Uzbek" and "Sart" languages of pre-1921 account for the largest difference, as "Uzbek" speakers used a vowel-harmonized form, while "Sart" speakers used a form of Uzbek without vowel-harmonization. The consequences of these differences lies in the radically different vocabularies used between Kazakhstani Uzbeks and Afghanistan Uzbeks, not to mention the differences in pronunciation between "Uzbek" and "Sart" descended Uzbek speakers. The written language, however, is fairly uniform, and even the spoken variants are mutually intelligible to the various native speakers. The situation is not unlike the differences between British, American, and Australian English.

THE UZBEK [O'ZBEK] ALPHABET

The Uzbek **Cyrillic** Alphabet consists of 33 letters and one marking: ъ.

Аа Бб Вв Гг Дд Ее Ёё Жж Зз Ии Йй Кк Лл Мм

Нн Оо Пп Рр Сс Тт Уу Фф Хх Цц Чч Шш ъ

Ээ Юю Яя Ўў Ққ Ғғ Ҳҳ

The names of the letters: А ah Б beh В veh Г geh Д deh Е yeh
Ё yoh Ж jeh/zeh З zeh И ee Й yih К keh Л el М em Н en О awe
П peh Р err С seh Т teh У oo Ф feh Х xeh Ц tseh Ч cheh Ш sheh
Э eh Ю you Я yah Ў oh Қ quh Ғ g'uh Ҳ heh, yumshoq xeh

The Uzbek **Latin** Alphabet is transliterated from **Cyrillic** in the following way:

А = A

Б = B

В = V

Г = G

Д = D

Е _[first letter] = Ye

Е _[not first letter] = E

Ё = Yo

Ж = J

З = Z

И = I

Й = Y

К = K

Л = L

М = M

Н = N

О = O

П = P

Р = R

С = S

Т = T

У = U

Ф = F

Х = X

Ц = Ts

Ч = Ch

Ш = Sh

Ъ = ‘

Э = E

Ю = Yu

Я = Ya

Ў = O’

Қ = Q

Ғ = G’

Ҳ = H

Example of Transliteration:

Агар мен Маъмура билан шам учун ғаройиб магазинга борсам, мен ўзбекча гапираман.

Agar men Ma'mura bilan sham uchun g'aroyib magazinga borsam, men o'zbekcha gapiraman.

[Translation]

If I go with Ma'mura [*girl's name*] to the strange store for a candle, I'll speak in Uzbek.

A PHONETIC INTRODUCTION TO THE ALPHABET

Here is a brief explanation of the letters and their sounds as estimated in English. The letters are introduced in their Cyrillic and Latin forms in the order they appear in Uzbek [O'zbek] dictionaries.

Аа [Aa]	This common vowel varies in pronunciation between dialects and certain words. It can sound as the English <i>a</i> in “are”, or even as the <i>a</i> in “man.”
Бб [Bb]	As English <i>b</i> in “baker”
Вв [Vv]	This letter changes pronunciation depending on placement. If it sits between two vowels or at the end of a word, it sounds like English <i>w</i> in “west.” Otherwise, it sounds like English <i>v</i> in “vice.”
Гг [Gg]	As English <i>g</i> in “gape”
Дд [Dd]	As English <i>d</i> in “drop”
Ее [Ee, Ye ye]	As English <i>ye</i> in “yesterday,” but only at the beginning of a word. Within a word, the letter <i>e</i> is pronounced as English <i>e</i> in “less.”
Ёё [Yo yo]	As English <i>yo</i> in “yonder”
Жж [Jj]	As English <i>j</i> in “joke” or as English <i>s</i> in “pleasure” in Russian and international cognates.
Зз [Zz]	As English <i>z</i> in “zebra”
Ии [Ii]	As English <i>I</i> in “if”
Йй [Yy]	As English semi-vowel <i>y</i> in “yep” and “yore”
Кк [Kk]	As English <i>k</i> in “kangeroo”
Лл [Ll]	As English <i>l</i> in “left”
Мм [Mm]	As English <i>m</i> in “miss”
Нн [Nn]	As English <i>n</i> in “never”
Оо [Oo]	As English <i>o</i> in “not” or <i>ough</i> in “bought”
Пп [Pp]	As English <i>p</i> in “pile”
Рр [Rr]	As British flipped/rolled <i>r</i> , or American-English <i>r</i> in “thrill”
Сс [Ss]	As English <i>s</i> in “song”
Тт [Tt]	As English <i>t</i> in “teacher”
Уу [Uu]	As English <i>oo</i> in “Boo”
Фф [Ff]	As English <i>f</i> in “first”

Xx [Xx]	As Scottish <i>ch</i> in “loch” {Loch Ness}, or as German in “Bach”
Цц [Ts ts]	As English <i>ts</i> in “lets” [Only used in Russian/International Words]
Чч [Ch ch]	As English <i>ch</i> in “chicken”
Шш [Sh sh]	As English <i>sh</i> in “sheep”
Ъ [‘]	Separation Sign. After a vowel this sign indicates that the vowel is long, as in the name РаѢно (Ra’no). After a consonant it indicates that the consonant is followed by a break, as in the word for art, СанѢат (San’at).
Әә [Ee]	As English <i>e</i> in the word “left.” This letter {Ә} is only written at the beginning of words, as the letter <i>e</i> is used elsewhere in a word.
Юю [Yu yu]	As English <i>u</i> in “university”
Яя [Ya ya]	As English <i>ya</i> in “yacht”
Ўў [O’ o’]	As English <i>o</i> in “row,” but harder, without the “w” sound
Ққ [Qq]	English has no equivalent. This letter is pronounced similarly to the <i>c</i> in “cost,” but farther back in the throat.
Ғғ [G’ g’]	English has no equivalent. Similar to the sound of gargling, but with the mouth only slightly open. It is similar to X [Scottish <i>ch</i>], but pronounced more forward in the throat.
Хх [Hh]	As English <i>h</i> in “him”

Stress

In O'zbek the stress generally falls on the last syllable of the root word. This includes most first names as well.

Daftar	[Notebook]
Daftarlar	[Notebooks]
Daftarlaringiz	[Your notebooks]
Dilafruz	[Woman's name]

DOUBLE LETTERS

Double letters are held longer than single ones. For unvoiced letters {t, k, q, sh} this sounds like a short pause.

Alla	[Lullaby]
Amma	[Aunt, Father's Sister]
Alijonning	[Alijon's]
Qat--tiq	[Hard]

NG

These two letters are pronounced as one sound, exactly like English **ng** in “wing” or “sing.”

MENING**[MY]**

Sening	[Your]
Ingliz	[English]
Uning	[His/Her/Its]
O'ng	[Right (direction)]

Pronunciation of I [I]

In many words this letter nearly disappears when pronounced.

Ismim	Ism'm	[my name]
Bilan	B'lan	[with]
Kichkina	K'chkina	[little, small]
Shim	Sh'm	[pants]
Fikrim	F'krim	[my idea, my opinion]

WORDS ENDING IN K AND Q

When adding **Personal Endings** or the **–ga suffix**, remember that the spelling changes if a word ends in K, Q, or G'

PERSONAL ENDINGS**K TO G****Q TO G'**

DATIVE ENDINGS [-GA]
G'+GA = QQA

K+GA = KKA

Q+GA = QQA

UZUK - UZUK+IM TO UZUGIM

MY RING

YONG'OQ - YONG'OQ+ING TO YONG'OG'ING
NUT

YOUR

ESHIK - ESHKI+GA TO ESHIKKA

TO THE DOOR

Qishloq - Qishloq+ga to Qishloqqa

To the village

BOG' - BOG'+GA TO BOQQA
GARDEN

TO THE

CHAPTER 2: INTRODUCTIONS

THE UZBEKS [O'ZBEKLAR]

Uzbeks [O'zbeklar] make up over 70 percent of the population of Uzbekistan today. There are millions of Uzbeks living outside of Uzbekistan, as well, spread around Central Asia. There are sizeable populations of Uzbeks and Uzbek speakers in Tajikistan, Afghanistan, China, Kyrgyzstan, Kazakhstan, Turkmenistan, and Russia. Uzbeks still live mostly agriculturally centered lives and most are engaged in rural occupations like farming and machinery maintenance.

The family and the neighborhood community are the backbone of Uzbek society. Generally speaking, these are not two different groups, as families tend to live very close to each other, often simply adding another room or house to their open-courtyard estates. In many Uzbek neighborhoods, you will find that many are easily able to trace their relationship with each of their neighbors, whether as brother, cousin, or more distant relations.

Mahalla – Neighborhood

Mahallalar - Neighborhoods

Senior family members and elder members of the **mahalla** play extremely important roles in day-to-day Uzbek life. In many social activities outside of the public schools in Uzbek **mahallalar** and villages men and women are segregated by sex. If groups are large enough to be divided a second time, the old and young are likewise separated. Under Soviet rule in Uzbekistan, some Uzbeks had considerable contact with Russians and other non-Muslims, but few have had contact with people from Western Europe or other countries outside the sphere of influence of the old Soviet Union.

Due to Uzbek hospitality and lack of contact with the global community, you can expect as a foreigner to be noticed and invited to visit many of the Uzbeks you will meet. It goes without saying that even a basic knowledge of Uzbek will increase interest a hundredfold.

Mehmondo'stlik – Hospitality

Mehmondo'st – Hospitable

Mehmonlar – Guests

Mehmonxona – Hotel, Dining Room for Guests

Even Uzbeks of modest means are extremely generous toward their **mehmonlar**. When a stranger arrives at an Uzbek household, he or she is invited directly to the **mehmonxona**. Once seated, the hosts will arrange for tea and snacks, or even a large meal. Only after the guest is satisfied with the **mehmondo'stlik** will the host ask about the purpose of the visit. The most important thing for an Uzbek house is **mehmondo'st**.

Uzbek etiquette is as interesting as it is intricate. It is considered impolite to enter or exit a room before an older person of higher status. Also, remember to never greet someone through a doorway – it is always better to either allow that person to enter or exit before greeting him or her. When a group of Uzbeks enters a building, they will generally pause at the doorway for the senior person to enter first and greet whomever is on the other side of the door. It will take some time for such aspects of culture to become habit, but don't worry – Uzbeks don't really expect foreigners to learn their ways overnight, but they are grateful when they witness the effort.

Saying Hello

UZBEKS DO NOT USE DIFFERENT GREETINGS FOR DIFFERENT TIMES OF THE DAY

[Good morning, Good afternoon, Good evening, Good day]

The most appropriate greeting for any time of the day --

Assalomu alaykum! Peace be with you! [Hello!]

AND IT IS ANSWERED WITH --

Vaalaykum assalom! And Peace also be with you! [Hello!]

A QUICKER VERSION, BUT STILL RESPECTFUL --

Assalom! Peace! [Hello, there!]

THE QUICKEST VERSION, FOR YOUR PEERS AND THOSE YOUNGER THAN YOU --

Salom! Peace! [Hi!]

Greeting

When Uzbek men meet, they greet one another with their right hand on their chest, or they shake hands with their left hand over their heart. It is polite for the younger man to initiate the greeting, **and it is considered rude for a young man to walk up to an older man and extend his hand expecting to greet the older man.** Again, when shaking hands, the left hand is placed over the chest. When a man greets an adult woman, he generally will not extend his hand for a handshake, but simply put his hand over his chest. If the woman is considerably older, he may lower his shoulder for her to touch it lightly in greeting.

When Uzbek women meet, they will place their right hands on the left shoulder of the other person, or simply touch the others arm or elbow. Young women will often simply shake hands, usually without the hand-over-chest that men use. When a woman greets an adult man, she will, however, place her hand over chest and maintain more distance than with another woman. If a woman wishes to extend her hand when greeting a man, she may do so, but it is not commonplace outside of Tashkent and other large cities.

Such customs are very strictly observed in rural areas. However, in large cities the Uzbeks have adopted European habits of greeting, albeit with generally less body contact.

Practice Dialogues 1

Aziz: Salom, Farhod!

Farhod: Salom, Aziz!

Nargiza: Assalom, Feruza!

Feruza: Salom, Nargiza!

Nadir: Assalomu alaykum, Baxodir aka!

Baxodir: Va-alaykum assalom, Nadirjon!

Ra'no: Assalomu alaykum, Aziza opa!

Aziza: Va-alaykum assalom, Ra'noxon!

Honorifics – Uzbeks add honorifics to the ends of first names to establish their relationship with the speaker, as well as to give respect. **Aka** [older brother] is used for all older, respected men. **Opa** [older sister] is used like Aka, but with women. The suffix **-jon** is generally added to the names of well-liked younger men. **Bi** or **Xon** may be added to women's names, though it is not as common. **Ona** [mother] can also be added to older women for respect.

GREETINGS AND SIMPLE CONVERSATION

How are you?

- | | | |
|----------------|--------------|---------------------------------|
| • Yaxshimisiz? | How are you? | [Are you good?] |
| • Qalaysiz? | How are you? | [How are you? <i>polite</i>] |
| • Qalaysan? | How are you? | [How are you? <i>informal</i>] |
| • Qalay? | How are you? | [How?] |

GOOD, THANKS!

- | | |
|-------------------------------------|------------------------|
| • Yaxshi! Raxmat! Siz -chi?* | Good, thanks! And you? |
| • Zo'r! Siz -chi?* | Great! How about you? |
| • Yomon emas. Siz -chi?* | Not bad. And you? |
| • Yaxshi. Sen -chi?* | Good. You? |

HOW'RE THINGS?

- | | | |
|----------------------|-------------------|---------------------|
| • Qalay ishlar? | How's everything? | [How's work?] |
| • Ishlar yaxshimi? | Is work ok? | [Is work good?] |
| • Charchamadingizmi? | You doing ok? | [Aren't you tired?] |

GOODBYE!

- | | | |
|-------------------------------------|-------------------|--------------------|
| • Charchamang! Don't work too hard! | [Don't be tired!] | |
| • Bo'pti. Hayr~! Ok, bye! | [Ok. Goodbye!] | |
| • Ko'rish guncha! | See you later! | [Until I see you!] |
| • Ho'p. Hayr! | Ok, bye! | [Ok. Goodbye!] |
| • Ertagacha! | See you tomorrow! | [Until tomorrow!] |
| • Hayrli Tun! | Good night! | [Goodnight!] |

* In these phrases, **Sen** and **Siz** are interchangeable, changing only the degree of respect. Use Sen for those your age and younger, Siz for older and those you aren't certain of.

~ **Hayr** is a word whose original meaning of «Goodness» or «Peace» is lost, and simply retains its idiomatic meaning of «Goodbye.» **Hayrli Tun**, similarly, simply means «Goodnight.»

GLOSSARY

YAXSHI

GOOD

Rahmat	Thanks
Katta rahmat	Thanks a lot!
Qalay	How
Ish/Ishlar	Work
Hayr	Goodbye
Sen	You [informal]
Siz	You [formal, polite]
Yomon	Bad
Emas	Not
Bo'пти	Ok/Bye
Ho'p	Ok.

ISM

NAME

Ot	Name, Noun, Horse
-----------	-------------------

Practice Dialogues 2

NARGIZA: SALOM, FARHOD! QALAYSAN? ISHLAR YAXSHIMI?

Farhod: Nargiza! Salom! Ishlarim yaxshi, rahmat! Sen-chi?

Nargiza: Yaxshi, rahmat.

Nadir: Charchamang, Aziz. Hayr!

Aziz: Bo'пти. Hayr!

SAYING YOUR NAME

Men Maykl**man**. [I am Michael*]

Men _____man. [I am _____.]

Asking who someone is...

Siz kimsiz? [Who are you?]

Men Azizaman. [I am Aziza.]

Kimsiz? [Who are you?]

Men Botirman. [I am Botir.]

...or just asking for their name.

Ismingiz nima? [What is your name?]

Jessi. [Jessie.]

Otingiz nima? [What is your name?] *colloquial*

Fotima. [Fotima.]

PERSONAL PRONOUNS AND PERSONAL ENDINGS

Initial use of the “be” verb in Uzbek

SINGULAR

PLURAL

MEN I

BIZ WE

Sen You

Siz You

U He, She, It

Ular They

Men Jon+**man**.

[I am John.]

Sen Patrik+**san**.

[You are Patrick.]

U Jessi.

[She is Jessie.]

Biz Fotima va Zuxra+**miz**.

[We are Fotima and Zuxra.]

Siz Jenifer+**siz**.

[You are Jennifer.]

Ular Tohir va Zuxra+**(lar)**.

[They are Tohir and Zuxra.]

~ Notice: The **-lar** suffix is commonly **optional**. There are times when it is not optional, but they will be discussed later on.

RUSTAM: KECHIRASIZ. SIZ KIMSIZ?

AKROM: MEN AKROMMAN. ISMINGIZ NIMA?

Rustam: Rustam.

NARGIZA: KECHIRASIZ, AKA. OTINGIZ NIMA?

Botir: Botir.

~***Michael** would be spelled **Maykl** in O'zbek. It's a good idea to learn how to spell your name using O'zbek letters and sounds. Some names, like **Sara**, remain the same. However, if your name has sounds unavailable in O'zbek [**th** and **w**, for example] you'll have to approximate. It is generally accepted that **th** will become a simple **t** sound, [**Martha** as **Marta**] while **w** will be **v** or **oo**. [**Walter** as **Valter** or **Ooalter**]

Declarative Sentences in O'zbek Alphabetical order

Bu anor.	This is a pomegranate.	Bu ro'mol.	This is a headscarf.
Bu baliq.	This is a fish.	Bu sabzi.	This is a carrot.
Bu vilka.	This is a fork.	Bu tarvuz.	This is a watermelon.
Bu gul.	This is a flower.	Bu uy.	This is a house.
Bu daftar.	This is a notebook.	Bu futbolka.	This is a T-shirt.
Bu yengil.	This is light. [not heavy]	Bu xo'roz.	This is a rooster.
Bu yong'oq.	This is a nut.	Bu tsirk.	This is a circus.
Bu jo'ja.	This is a chick.	Bu choy.	This is tea.
Bu zo'r!	This is great!	Bu shim.	These are pants.
Bu ilon.	This is a snake.	Bu eshik.	This is a door.
Bu yo'l.	This is a road.	Bu yulduz.	This is a star.
Bu kuchuk.	This is a dog.	Bu yaproq.	This is a leaf.
Bu lab.	This is a lip.	Bu O'yim.	This is my thought.
Bu mushuk.	This is a cat.	Bu qovun.	This is a melon.
Bu non.	This is bread.	Bu g'isht.	This is a brick.
Bu olma.	This is an apple.	Bu haykal.	This is a monument.
Bu paypoq.	This is a sock.		

Practice Exercise 1

TRANSLATE THE SENTENCES INTO O'ZBEK

This is my thought.	This is a lip.
This is bread.	This is a brick.
This is a cat.	This is a melon.
This is a rooster.	This is a watermelon.
This is a star.	This is a dog.

Gaplar Ingliz tiliga tarjima qiling {Translate the sentences into English}

Use the glossary in the back of the book

Bu baxt.	Bu yaproq.
Bu qiz.	Bu haykal.
Bu kafe.	Bu lab.
Bu teatr.	Bu yo'l.
Bu ayol.	Bu yong'oq.

FORMING THE PLURAL

Forming the Plural is very simple in O'zbek. Simply add the suffix [-lar] to the end of the word to be made plural. O'zbek is not a vowel-harmonizing language, so the suffix is the same no matter the word that comes before.

Yigit	Yigitlar	A guy.	Guys.
Anor	Anorlar	A pomegranate	Pomegranates
Mehmon	Mehmonlar	A guest	Guests
O'zbek	O'zbeklar	An Uzbek	Uzbeks
Farhod	Farhodlar	Farhod [man's name]	Farhods
Tulki	Tulkilar	A fox.	Foxes.

SIMPLE QUESTIONS

- mi

Pronounced “muh”, this suffix in Uzbek signifies a question. It can change a declarative sentence like **Bu gul** | **This is a flower** into a question with a yes or no answer like **Bu gulmi?** | **Is this a flower?**

Bu anormi? Is this a pomegranate?

Bu g'ishtmi? Is this a brick?

Using the Plural

BULAR GULLARMI? ARE THESE FLOWERS?

In English, we must signify the plural both with the verb and with the noun.

Is this a flower? Are these flowers?

O'zbek is much the same. The exception is that when using numbers, no plural is needed.

Bular gullar. These are flowers.

Menda 15 gul bor. I have 15 flowers.

Introducing the Negative and What

Bu gulmi? Yo'q, bu gul emas.

Emas is the O'zbek equivalent of "is not/are not." It can be made into a question by adding the question particle –mi to the end. **Nima** is "what," and unlike in English, can often come before or after the subject.

Bu gul emasmi?	Isn't this a flower?
Ha, bu gul.	Yes, this is a flower.
Bu nima?	This is what?
Nima bu?	What is this?

GLOSSARY

HA	YES
Yo'q	No
Emas	Not

BU	THIS
Bular	These
Nima	What

Practice Exercise 2

Translate the sentences into O'zbek

This is not bread.
This is a chicken.
What is this?
Isn't this an apple?
Is this a fish?
Yes, this is an apple.
No, this is not a fish.
This is not a cat.
Isn't this a fish?
This is what?
No, it is a snake.
Yes, this is my thought.
These are cats.
Aren't these fish?
No, these are apples.

POSSESSIVE PRONOUNS AND POSSESSIVE ENDINGS

Mening	ism	+im	My name
Sening	ism	+ing	Your name
Uning	ism	+i	His/Her/Its name
Bizning	ism(lar)	+imiz	Our name(s)
Sizning	ism(lar)	+ingiz	Your name(s)
Ularning	ism(lar)	+i	Their name(s)

In English, we use ‘s to signify possession: Walter’s car. We also have special pronouns to use when we own something: their house. O’zbek uses the **Genitive Case** to signify possession, and also has special pronouns, written in the table above.

Like English, O’zbek has two kinds of possessive pronouns. **Emphatic possessive pronouns** act like **adjectives**, emphasizing whose something is, because in O’zbek it is already clear from the usage of the **Possessive endings {-im, -ing, -i, -imiz, -ingiz}**. These correspond to the pronouns **My, Your, His/Her/Its, Our, Your, and Their**. The second kind of possessive pronoun is the **Absolute possessive**. They are able to stand alone without the noun to which they refer. They are formed by adding the suffix **-iki** to end of the **Nominative** pronoun. Compare the following:

Bu mening daftarim. This is my notebook.

Bu daftar meniki. This notebook is mine.

Notice: The **noun** does not use the possessive endings with **absolute possessive** pronouns.

Here are both varieties of possessive pronouns:

MENING	=	MY	MENIKI	=	MINE
Sening	=	Your	Seniki	=	Yours
Uning	=	His/Her/Its	Uniki	=	His/Hers/Its
Bizning	=	Our	Bizniki	=	Ours
Sizning	=	Your	Sizniki	=	Yours
Ularning	=	Their	Ulniki	=	Theirs

Tell your name using this model

Mening ismim Jon.

Mening ismim _____.

ASKING FOR SOMEONE'S NAME

Uning ismi nima?	What is her name?
Uning ismi Dilnoza.	Her name is Dilnoza.
Uning ismi nima?	What is his name?
Uning ismi Shorustam.	His name is Shorustam.

Some Common O'zbek names for Men

Farhod, Bobur, Rustam, Temur, Muhammad, Kamal, Botir, Baxodir, Aziz, Abror, Shorustam, Mirdiyor, Shodiyor, Ulug'bek, Tohir, Turgun, Samandar, Dilshod, Raxim, Nodir, Shahzod, Sherzod, Hasan, Husan, Abdumalik, Josur, Olim, Mirolim, Shobaxram, Tolkun, Shuxrat, Davlat, Faxriddin, Alijon, Boxram, Shahriyor, Davron, Anvar, Yusuf, Ahmad, Rufat, Sherali, Jamshid, Arzimat, Alisher, Mirislom, Ali, Sanvar, Ravshan, Sardor

Practice Dialogues 4

Janet meets her friend Feruza, who wants to introduce her to her friend Dilnoza.

Janet: Assalomu alaykum, Feruza!

Feruza: Va-alaykum assalom, Janet! Janet, tanishing, bu mening do'stim. Uning ismi Dilnoza. Dilnoza, bu Janet.

Janet: Tanishganimdan xursandman, Dilnoza!

Dilnoza: Men ham, Janet. Qalaysiz?

JANET: JUDA YAXSHI, RAHMAT. SIZ-CHI?

Dilnoza: Yaxshi, rahmat.

[Translation]

Janet: Hello, Feruza!

Feruza: Hello, Janet! Janet, please meet my friend. Her name is Dilnoza. Dilnoza, this is Janet.

Janet: Nice to meet you, Dilnoza!

Dilnoza: Nice to meet you, too, Janet. How are you?

Janet: Very well, thanks. And you?

Dilnoza: Good, thanks.

Practice Text 1

Read and translate the dialogue

A: Assalomu alaykum, Boburjon! Qalaysiz?

B: Va-alaykum assalom! Yaxshi, rahmat. Tanishing mening yaxshi do'stim Rob.

A: Salom, Rob. Qalaysan?

C: Men Zo'rman! Kechirasiz aka. Ismingiz nima?

A: Mening ismim Farhod.

B: Farhod aka yaxshi. U mening bojam¹.

C: Tanishganimdan xursandman², Farhod aka.

B: Ishlaringiz qalay Farhod aka? Charchamadingizmi?

A: Yaxshi, xudoga shukur. Sening yangi do'sting o'zbekcha yaxshi tushunadi.

B: U zo'r tushunadi! Rob, charchadingmi?

C: Ha, Bobur aka.

A: Ho'p. Bo'пти, Boburjon. Hayr, Robjon!

B: Mayli, Farhod aka. Charchamang.

C: Charchamang, Farhod aka. Ko'rish guncha. Hayr.

- 1 What are the names of A, B, and C?
- 2 Who is the youngest of the three? Who is the oldest?
- 3 Find all the honorifics used.
- 4 Who is meeting for the first time?
- 5 Who knows each other?

¹U mening bojam “Boja” is a special relationship. “Bojalar” are men whose wives are sisters.

²Tanishganimdan Xursandman Nice to meet you [I'm happy to meet you]

Some Common O'zbek names for Women

Ozoda, Shahnoza, Gulnoza, Rayhona, Ra'no, Shahlo, Xurshida, Shahida, Ixlimoy, Dilorom, Dilobar, Gulchexra, Gulmira, Ma'mura, Gauhar, Nodira, Aziza, Fotima, Zuxra, Malika, Charoz, Shirin, Dilnoza, Dinara, Diyara, Lola, Olima, Jazira, Feruza, Ziyoda, Mahliyo, Dildora, Salomat, Sevara, Sevinch, Gulnora, Gulnara, Shahrizoda, Setora, Dilafruz, Jasmina, Muhabbat, Soabat, Xabiba, Munira, Muxlisa, Muqaddas, Yagano, Shahzoda, Gavhar

GLOSSARY

Yangi	New	Ham	Also, as well, too
Tushunadi	He/She Understands	Xursand	Happy, Glad
Tushunmoq	To understand	Zo'r	Great
Mayli	Alright, Ok	Yomon	Bad
Tanishing	Please meet	O'rtacha	So-So, Medium
Juda Yaxshi	Very good	Xudoga Shukur	Thank God
Juda	Very	Sizniki-chi?	And yours?
Do'st	Friend	Siz-chi?	And you?

Practice Exercise

3

Complete the Dialogues

1.Yaxshimisiz?

_____, rahmat. Siz-chi?

_____, rahmat.

2.Qalaysiz?

Yomon emas, raxmat. _____?

_____, rahmat.

3I.shlaringiz qalay?

_____. Sizniki-chi?

_____, rahmat.

4.Salom Brian. Bu mening do'stim. Tanishing.

Mening _____ Brian.

Mening Ismim Farhod. _____

5.Salom Nargiza.

Salom Jazira. Ishlaringiz qalay?

_____.

6.Assalom Turgunjon. Qalaysan?

_____, Botir aka. Sizchi?

_____, rahmat.

There are three kinds of numbers in Uzbek, while English has two. Each kind has its own uses. We'll begin with the two that relate to English numbers.

Sonlar [Cardinal Numbers]

Bir	1	To'qqiz	9	Ellik	50
Ikki	2	O'n	10	Oltmish	60
Uch	3	O'n Bir	11	Yetmish	70
To'rt	4	O'n Besh	15	Sakson	80
Besh	5	O'n To'qqiz	19	To'qson	90
Olti	6	Yigirma	20	Yuz	100
Yeti	7	O'ttiz	30	Ming	1000
Sakkiz	8	Qirq	40		

Like English, it is common to say both One Hundred [**Bir Yuz**] and simply Hundred [**Yuz**]. The same applies to Thousand [**Ming**], Million [**Million**], Billion [**Milliard**], and so on.

Tartib Sonlar [Ordinal Numbers]

Add **-inchi** if the numeral ends in a consonant or **-nchi** if the numeral ends in a vowel.

Birinchi	1st	Yettinchi	7th
Ikkinchi	2nd	Sakkizinchi	8th
Uchinchi	3rd	To'qqizinchi	9th
To'rtinchi	4th	O'ninchi	10th
Beshinchi	5th	Yigirmanchi	20th
Oltinchi	6th	Yuz Birinchi	101st

Extra – Tens, Hundreds, Thousands

It is also possible to give a vague number of definite size, like in English “hundreds of hours” or “thousands of dollars” or “tens of thousands of days.” In Uzbek you simply add **-lab** to the numeral you wish to use.

Hundreds	Thousands	Tens	Millions
Yuzlab	Minglab	O'nlab	Millionlab

Practice Exercise

Read the Numbers in O'zbek

4

7	192 nd	842
5	483	28
16 th	68	9
35	2 nd	99 th
72	6,578	999
103	1002	9999 th
8 th	2346 th	1,000,000

COUNTING [REAL] NUMBERS AND FRACTIONS

O'zbek distinguishes between real and theoretical numbers. Do not confuse this with abstract mathematics like Algebra or Calculus. Both real and theoretical numbers in O'zbek refer to objects you see every single day. The difference is subtler.

Theoretical Numbers refer to weight, height, amounts of money, time, temperature, measurements, distance, and statistics.

Real Numbers, or **Counting Numbers**, are only for physical counting, for those objects that are each touched and counted in turn.

Real Numbers receive the suffix **-ta**. The only irregular number is **1**, which becomes **bitta** and not **birta**.

Bitta	Beshta	To'qqizta
Ikkita	Oltita	O'nta
Uchta	Yettita	Yigirmata
To'rtta	Sakkizta	Yuzta

When to Use Real Numbers

If you were to ask for two apples, you would use the “real” form of 2.

ILTAMOS, IKKITA OLMA BERING.
APPLES.

PLEASE GIVE ME TWO

If you were to ask for two kilograms of apples, you would need the “theoretical” form.
Iltimos, ikki kilo olma bering. Please give me two kilograms of apples.

Notice

O'zbek does not use the plural form if there is a number present. The number carries the meaning of plural, and thus **-lar** suffix is not added.

Correct

Iltimos, ikki kilo olma bering.

Incorrect

Iltimos, ikki kilolar olma bering.

To read fractions in O'zbek, you will use the **Ablative Case**. This case is generally equivalent to the use of the word "from" in English, though there are subtle differences in its use.

In English, we call the top number of a fraction the **numerator** and the bottom number the **denominator**. We use a **Cardinal Number** for the numerator and a plural **Ordinal Number** for the denominator. We read the numerator first and the denominator second:

$\frac{3}{4}$ is read Three Fourths, $\frac{15}{62}$ is read Fifteen Sixty-Seconds.

However, in O'zbek both the numerator and denominator are named using Cardinal Numbers. Also different from English, the denominator is named first while adding the suffix **-dan**. This suffix signifies the **Ablative Case**.

$\frac{7}{9}$	Seven-Ninths	To'qqizdan Yetti
$\frac{3}{4}$	Three-Fourths	To'rtdan Uch
$\frac{12}{17}$	Twelve-Seventenths	O'n Yettidan On' Ikki

GENDER IN O'ZBEK

What is Gender?

Gender is a characteristic of nouns; similar to whether they are **Countable** or **Uncountable**, **Animate** or **Inanimate**. The gender of the noun effects how it will be used in the sentence.

O'zbek, like English, does not use Gender. However, there are differences. O'zbek does not differentiate gender for pronouns as English does. Because of this, there is no O'zbek equivalent of he or she, him or her, his or hers. Similarly there is no special word for it or its, himself, herself, or itself.

This will certainly require getting used to, and you will have to listen very closely to conversations at first to understand who [or what] is being talked about.

Compare

He is here.

U buyerda.

She is here.

U buyerda.

It is here.

U buyerda.

The following phrases have different literal translations, but all of them mean roughly the same, and would be translated simply as, “How old are you?” and, “I am 31.”

Yoshingiz nechada? What is your age at?
Yoshim 31da. (O’ttiz birda) My age is at 31.

Siz necha yoshdasiz? What age are you?
Men 31 (o’ttiz bir) yoshdaman. I am 31.

Necha yoshga kirdingiz? What age did you enter?
Men 31 yoshga kirdim. I have entered 31 age.

These three variations use three different grammatical approaches. It’s still too early to go into depth as to the differences between **yoshingiz**, **yoshdasiz**, and **yoshga**. However, you should notice that they all have the same stem, **yosh**, which is **Youth**, not “age.”

Unfortunately, these answers are not interchangeable between the three different forms. You should try and recognize which is being asked, so that you can give the correct response. Using this model, practice giving your own age using each variant.

Yoshingiz nechada? [Yoshing nechada? ‘Sen’ variant]
Yoshim ___da.

Siz necha yoshdasiz? [Sen necha yoshdasan? ‘Sen’ variant]
Men ___ yoshdaman.

Necha yoshga kirdingiz? [Necha yoshga kirding? ‘Sen’ variant]
Men ___ yoshga dirdim.

Practice Dialogues 5

Read and translate the following dialogue

Ra’no: Yaxshimisiz?
Yusuf: Yaxshi, rahmat. Siz-chi?
Ra’no: Xudoga shukur, rahmat.
Yusuf: Yoshingiz nechada?
Ra’no: Men 17 yoshdaman.

Bobur: Assalomu alaykum!
Shahlo: Va-alaykum assalom, Bobur aka. Yaxshimisiz?
Bobur: Zo’r, rahmat. Hozir¹ yoshing nechada?
Shahlo: Yoshim 8da.

¹**Hozir** – Now, Right Now

Time is told using hours (**soatlar**) and minutes (**minutlar** or **kaqiqalar**). These can be abbreviated as follows:

Soat	s.
Minut	min.
Daqiqa	d.

Read the following times in O'zbek.

<u>Soat necha bo'ldi?</u>	<u>[What time is it?]</u>	<u>Time</u>
Soat sakkiz		8:00
Soat sakkizdan o'n besh minut o'tdi		8:15
Soat sakkizdan yigirma uch minut o'tdi		8:23
Soat sakkiz yarim		8:30
Soat o'n beshta kam to'qqiz		8:45
Soat beshta kam to'qqiz		8:55

It is important to remember that Central Asia, like most of the former Soviet Union, uses both the twelve-hour clock and the twenty-four clocks. It's a good idea to familiarize with the system, which most in America know as **military time**.

13:00 = 1 pm
 14:00 = 2 pm
 15:00 = 3 pm
 16:00 = 4 pm
 17:00 = 5 pm
 18:00 = 6 pm
 19:00 = 7 pm
 20:00 = 8 pm
 21:00 = 9 pm
 22:00 = 10 pm
 23:00 = 11 pm
 24:00 = 12 am

AM **Ozonda** PM **Tunda**

Practice Exercise

4

Read the times in O'zbek

- | | | | |
|----------|---------|----------|----------|
| 1. 7:26 | 2. 4:30 | 3. 11:00 | 4. 8:20 |
| 5. 17:30 | 6. 1:03 | 7. 3:15 | 8. 21:05 |

O'zbek names for days of the week are very straight forward, and should prove easy to learn. There is both a formal name and an informal name for each, the informal name simply being the order of the day in the week (**Monday = 1st Day**), though there is a special name for Sunday in most communities – **Bozor kuni**, or “Bazaar Day.” This reflects the fact that Sundays are the days of the week when everyone is free to go shopping, and the bazaars are often ten times as busy on Sundays as on other days of the week. Many Uzbeks will also use the Russian names for the days of the week, often adding **kuni**, meaning “day of.” [**Sreda Kuni** -- Wednesday]

It is interesting to note that the formal names [from Persian] have the week starting on Sunday, and the informal names and Russian names have the week starting on Monday.

<u>Day of the Week</u>	<u>Formal Name</u>	<u>Informal Name</u>	<u>Russian Name</u>
Sunday	Yakshanba	Yettinchi Kuni	Voskresen'ye
Monday	Dushanba	Birinchi Kuni	Ponedel'nik
Tuesday	Seshanba	Ikkinchi Kuni	Vtornik
Wednesday	Chorshanba	Uchinchi Kuni	Sreda
Thursday	Payshanba	To'rtinchi Kuni	Chetverg [g pronounced k]
Friday	Juma	Beshinchi Kuni	Pyatnitsa
Saturday	Shanba	Oltinchi Kuni	Subbota

READING THE DATE AND YEAR

Learn the O'zbek words for the months. They are nearly identical to the Russian names.

Oy is both **moon** and **month** in O'zbek.

The seasons are **Qish** (winter), **Bahor** (spring), **Yoz** (summer, and **Kuz** (autumn).

Yanvar	Birinchi Oy	--1chi Oy	Qish
Fevral	Ikkinchi Oy	--2chi Oy	Qish
Mart	Uchinchi Oy	--3chi Oy	Bahor
Aprel	To'rtinchi Oy	--4chi Oy	Bahor
May	Beshinchi Oy	--5chi Oy	Bahor
Iyun	Oltinchi Oy	--6chi Oy	Yoz
Iyul	Yettinchi Oy	--7chi Oy	Yoz
Avgust	Sakkizinchi Oy	--8chi Oy	Yoz
Sentyabr	To'qqizinchi Oy	--9chi Oy	Kuz
Oktyabr	O'ninchi Oy	--10chi Oy	Kuz
Noyabr	O'n Birinchi Oy	--11chi Oy	Kuz
Dekabr	O'n Ikkinchi Oy	--12chi Oy	Qish

O'zbek, like Russian, reads the year using **Ordinal Numbers**, like formal or archaic English, “In the 1957th Year of Our Lord.”

U **1997chi** yili keldi.

He came in 1997.

Bugun 18chi Martda **2007chi** yil.

Today is the 18th of March, 2007.

Glossary

Ertalab	Morning	Oy	Month
Tushlikda	Afternoon	Yil	Year
Kechqurun	Evening	Har	Every/Each
Kechasi	Night	Har kuni	Every day
Chislo	Date [Russian]	Har hafta	Every week
Sana	Date	Har oy	Every month
Qaysi	Which	Har yil	Every year
Bugun	Today	Har seshanba	Every Tuesday
Tun	Nighttime	Har doim	Always
Kun	Day	Har ertalab	Every morning
Hafta	Week	Har tunda	Every evening

Bugun qaysi kuni? Which day is today?
Bugun dushanba. Today is Monday.

Bugun nechanchi chislo? What's today's date? (Which date is today?)
Bugun yigirma to'rtinchi sentyabr. Today is the 24th of September.

Bugun nechanchi sana? What's today's date? (Which date is today?)
Bugun o'n birinchi aprel. Today is the 11th of April.

~ ***Note on Capitalization***

In **O'zbek**, days, months, seasons, compass directions, and nationalities are not capitalized. In fact, many nouns which are capitalized in English are not capitalized in O'zbek. As a rule, when in doubt, don't capitalize.

Practice Text 2

Read and translate the dialogue

A: Assalomu alaykum, Ra'no opa.

B: Va-alaykum assalom. Kechirasan, isming nima?

A: Men Kelliman. Men Amerikalikman.

B: Zo'r. Qalaysan?

A: Yomon emas. Yaxshimisiz?

B: Xudoga shukur, rahmat.

A: Opa, Bugun nechanchi sana?

B: Bugun o'n yettinchi avgust. Ishlaring yaxshimi?

A: Yaxshi, rahmat. Kechirasiz, opa. Hozir soat necha bo'ldi?

B: Soat to'qqiz yarim. Yoshing nechada?

A: Men yigirma to'rt yoshdaman. Opa, Charchamadingizmi?

B: Oy, Xudoyim! Ish ko'p!¹ Sen yaxshi qizsan.²

A: Katta rahmat! Bo'пти, Hayr! Charchamang, opa.

B: Hayr, Kelli.

¹ There's a lot of work!

² You're a good girl.

If you doubt that the Silk Road once passed through the lands of Central Asia, you have only to see the variety and splendor of an O'zbek **dasturxon**. O'zbek cuisine reflects the influences of both ends of the Silk Road, from China and India to Arabia, Persia, and the Holy Land. Combined with the food and drinks now available worldwide, it makes for tables bursting with food and served by hosts who never take "I'm full," for an answer!

O'zbeks usually eat three meals a day. For breakfast (**Nonushta**), along with traditional flatbread called **non**, they drink tea and milk and eat raisins along with nuts and dried fruit and jam. Summer breakfasts almost always include fresh grapes. O'zbeks in rural areas almost never buy bread from a store, but bake their own bread daily in a special clay oven called a **tandir**. Most rural families also have their own cows and sheep, which provide milk, meat, and assorted dairy products.

O'zbeks usually eat lunch (**tushlik**) in the early afternoon. At this time they like to have a light meal, usually a soup. There are many varieties of soups: **Sho'rv**a, **Mastava**, **Lag'mon**, **Kaynatma**, and **Dimlama** are some examples. Soups are served in special bowls called **kosa**.

The main meal of the day (**kechki ovqat**) is served at suppertime and is usually a food other than soup, or soup with several small side dishes. The exact time varies from family to family, but averages in the middle of the evening at seven or eight o'clock. Most families will make **palov** at least once a week. **Palov** [**plov** in Russian, **pilaf** in English] is the most popular "national dish" of Uzbekistan, and foreigners will hardly be able to spend a day in the company of O'zbeks without being asked whether or not they have tried their "national dish." **Palov** is also called **Osh**, which is (not surprisingly) another word for "food" in O'zbek. Besides palov, other meals might include **manti**, **chuchvara**, **shaola**, or **shashlik**.

Tea is by far the most popular beverage in Central Asia. People in Tashkent and Kazakhstan tend to prefer black tea [**qora choy**] while rural O'zbeks and those living in southern cities prefer green tea [**ko'k choy**]. Tea is always served hot, in small amounts, in small cups called **piyola**. Cities and villages of O'zbeks will always have several teahouses [**choyxona**], where people meet to eat, relax, socialize, and enjoy leisurely meals. O'zbeks live in one of the hottest climates in the world, and they believe that the only thing that can quench thirst in summer is a steaming **piyola** of **choy**. There are many different ways to drink tea – sweetened or unsweetened, or with fresh jam stirred in, or with specially dried apricot pits that soften in the tea enough to be eaten.

Except for **choyxonalar**, O'zbeks rarely eat outside of the house, unless it is to grab a quick bite from a shashlik or **somsa** seller. In Uzbekistan, it is a rare restaurant that serves better food with better service than that found in any private house.

While tables and chairs are used in many city homes and apartments, more traditional O'zbeks sit on **ko'rpacha**, special mats on the floor around a large tablecloth or around a small low table [**xontaxta**]. They take their meals from the **dasturxon**, the tablecloth and symbol of the center of the family and the source of health and nutrition. The importance of the **dasturxon**, or spread of food on the table/floor, cannot be overestimated.

DASTURXON	TABLECLOTH		
Ko'rpacha	floor mat	Sho'rv a	stew
Ko'k Choy	green tea	Palov	pilaf
Qora Choy	black tea	Nonushta	breakfast
Non	round flatbread	Tushlik	lunch
Piyola	teacup	Kechki Ovqat	dinner
Choyxona	teahouse	Manti	steamed dumplings
Somsa	pastry	Chuchvara	dumplings
		Shashlik	shish kabob

The **infinitive** verb form is very important to learn. In English, it is the verb written with “to.” For example, we write our infinitive as “to run” or “to play.” We drop the “to” for writing the verb in dictionaries, since English is one of the few languages where our infinitive form is not one word.

O’zbek, like most languages, has an infinitive form that is one word. However, there are similarities to the uses of the verb to make commands between O’zbek and English.

To form the infinitive, the suffix **–moq** is added to the verb stem.

Tushunmoq	To Understand	Bo’lmoq	To Be	So’ramoq	To Ask
Bermoq	To Give	Ko’rmoq	To See	Unutmoq	To Forget
Olmoq	To Take	Qaramoq	To Look	Eslamoq	To Recall
Bilmoq	To Know	Ko’rsatmoq	To Show	Sotmoq	To Sell
Turmoq	To Stand	Yozmoq	To Write	Uxlamoq	To Sleep
	To Live	O’qitmoq	To Teach	Kulmoq	To Laugh
	To Cost	O’qimoq	To Read	Jilmaymoq	To Smile
Yemoq	To Eat	O’rganmoq	To Learn	Yashamoq	To Live
Ichmoq	To Drink	Sog’inmoq	To Miss	Qilmoq	To Do
Aytmoq	To Say	Ochmoq	To Open	Qo’ymoq	To Put
	To Tell	Yopmoq	To Close	Solmoq	To Put In
Gapirmoq	To Speak	Chaqirmoq	To Call	Ushlamoq	To Hold
Eshitmoq	To Hear	To’xtamoq	To Stop	Yuvmoq	To Wash
Tinglamoq	To Listen	Kirmoq	To Enter	Kutmoq	To Wait
Bormoq	To Go	Sevmoq	To Love	O’tirmoq	To Sit
Ketmoq	To Leave	Nafratlanmoq	To Hate	To’ymoq	To Fill
Kelmoq	To Come	Kechirmoq	To Excuse	Sindirmoq	To Break

INTRODUCTION TO TWO-WORD VERBS

O’zbek has very many two-word verbs. Here are five of the most common that you should learn to recognize right away. There are different kinds of two-word verbs, not unlike the phrasal verbs that exist in English. There are those that combine verbs with adjectives, those that combine nouns with verbs, and those that combine two verbs together. You will learn more about them later on.

Yaxshi Ko’rmoq	To Like	Men olmani yaxshi ko’raman .
Yomon Ko’rmoq	To Dislike	Men ilonlarni yomon ko’raman .
Sotib Olmoq	To Buy	Siz yangi mashinani sotib oldingizmi?
Raqsga Tushmoq	To Dance	U raqsga tushishni hohlaydi.
Hafa Bo’lmoq	To Be Sad	Ular har doim hafa bo’ladi

When looking in an O'zbek dictionary, you will find the verbs in their infinitive form. Don't forget to drop the **-moq** when conjugating, as it is not part of the original verb stem!

A FEW WORDS ABOUT CONJUGATION

Conjugating the O'zbek verbs will become more complicated as you learn the various tenses, but the first thing to learn is that once you remove **-moq**, no other changes are made to the stem itself. Simply removing the stem will give you the most basic **imperative**, or command, form.

O'zbek		English	
Infinitive	Imperative	Infinitive	Imperative
Bormoq	Bor.	To work	Work.
Kelmoq	Kel.	To come	Come.
Olmoq	Ol.	To take	Take.
Bermoq	Ber.	To give	Give.
Gapirmoq	Gapir.	To speak	Speak.

THE PRESENT-FUTURE TENSE

The present-future tense corresponds roughly to the present indefinite [simple present] tense we use in English. O'zbek uses this tense for those activities that occur frequently. However, unlike English, this tense can also be used for actions will happen in the future.

The present-future tense is formed with:

- 1 The stem of the verb {the **infinitive** form minus **-moq**}
- 2 Plus **[a]** for stems ending in consonants or **[y]** for stems ending in vowels
- 3 Plus the personal ending.

The following example uses the verbs "To Wait" **kutmoq** and "To Eat" **yemoq**

Infinitive form -- kutmoq
Plus [a]
Plus Personal Endings

Men kutaman. I will wait.

Infinitive form -- yemoq
Plus [y]
Plus Personal Endings

Men yeyman. I will eat.

PERSONAL ENDINGS

The following table will be very important to you until you memorize the Personal Endings, as they are used with every kind of Verb Conjugation. Learn them quickly and learn them well.

Men	-man
Sen	-san
Siz	-siz
Biz	-miz
U	-di
Ular	-[lar]di

Men kutaman. **Men yeyman.**
Sen kutasan. **Sen yeysan.**
Siz kutasiz. **Siz yeysiz.**
Biz kutamiz. **Biz yeymiz.**
U kutadi. **U yeydi.**
Ular kutadi(lar). **Ular yeydi(lar).**

INTERROGATIVE AND NEGATION

To form the **interrogative**, or question, form, simply add **-mi** to the personal endings.

MEN KUTAMAN+MI?

DO I WAIT? / WILL I WAIT?

Sen kutasan+mi?

Do you wait? / Will you wait?

Siz kutasiz+mi?

Do you wait? / Will you wait?

Biz kutamiz+mi?

Do we wait? / Will we wait?

U kutadi+mi?

Does he/she/it wait? / Will he/she/it wait?

Ular kutadi(lar)+mi?

Do they wait? / Will they wait?

Men yeyman+mi?

Do I eat? / Will I eat?

Sen yeysan+mi?

Do you eat? / Will you eat?

Siz yeysiz+mi?

Do you eat? / Will you eat?

Biz yeymiz+mi?

Do we eat? / Will we eat?

U yeydi+mi?

Does he/she/it eat? / Will he/she/it eat?

Ular yeydi(lar)+mi?

Do they eat? / Will they eat?

To form the **negative** form, replace the **a** or **y** inserted suffix with **may**.

Men kut <u>may</u> man.	I don't wait. / I won't wait.
Sen kut <u>may</u> san.	You don't wait. / You won't wait.
Siz kut <u>may</u> siz.	You don't wait. / You won't wait.
Biz kut <u>may</u> miz.	We don't wait. / We won't wait.
U kut <u>may</u> di.	He/She/It doesn't wait. / He/She/It won't wait.
Ular kut <u>may</u> di(lar).	They don't wait. / They won't wait.

Men yem <u>ay</u> man.	I don't eat. / I won't eat.
Sen yem <u>ay</u> san.	You don't eat. / You won't eat.
Siz yem <u>ay</u> siz.	You don't eat. / You won't eat.
Biz yem <u>ay</u> miz.	We don't eat. / We won't eat.
U yem <u>ay</u> di.	He/She/It doesn't eat. / He/She/It won't eat.
Ular yem <u>ay</u> di(lar).	They don't eat. / They won't eat.

As in English, you can also form the **Negative Interrogative**. This is used for emphasis.

Men kut <u>may</u> man <u>mi</u> ?	Don't I wait? / Won't I wait?
Sen kut <u>may</u> san <u>mi</u> ?	Don't you wait? / Won't you wait?
Siz kut <u>may</u> siz <u>mi</u> ?	Don't you wait? / Won't you wait?
Biz kut <u>may</u> miz <u>mi</u> ?	Don't we wait? / Won't we wait?
U kut <u>may</u> di <u>mi</u> ?	Doesn't he/she/it wait? / Won't he/she/it wait?
Ular kut <u>may</u> di(lar) <u>mi</u> ?	Don't they wait? / Won't they wait?

Men yem <u>ay</u> man <u>mi</u> ?	Don't I eat? / Won't I eat?
Sen yem <u>ay</u> san <u>mi</u> ?	Don't you eat? / Won't you eat?
Siz yem <u>ay</u> siz <u>mi</u> ?	Don't you eat? / Won't you eat?
Biz yem <u>ay</u> miz <u>mi</u> ?	Don't we eat? / Won't we eat?
U yem <u>ay</u> di <u>mi</u> ?	Doesn't he/she/it eat? / Won't he/she/it eat?
Ular yem <u>ay</u> di(lar) <u>mi</u> ?	Don't they eat? / Won't they eat?

The forms you just learned are all of the varieties of Yes/No questions. No matter how you ask the questions above, the only answer you are asking for is either **Ha** or **Yo'q**. But what if you're hoping for more information?

NIMANI KUTAMIZ?
WILL WE WAIT FOR?

WHAT DO WE WAIT FOR? / WHAT

Kim kutadi?

Who waits? / Who will wait?

Qaerda kutaman?

Where do I wait? / Where will I wait?

Qanday kutasiz?

How do you wait? / How will you wait?

Nima kutadi?

What waits? / What will wait?

Nega kutasan?

Why do you wait? / Why will you wait?

Qachon kutadi?

When do they wait? / When will they wait?

Notice: If you use a question word, the question particle **-mi** is not used. This is because **-mi** is only used for yes/no questions.

Glossary

KIM

Nima uchun

Nega

Qachon

Qaerda

Qanday

Nima

WHO

What for

Why

When

Where

How

What

WORD ORDER IN O'ZBEK

As in English, the subject of an O'zbek sentence is almost always at the beginning of a sentence and the predicate at the end. However, unlike in English, the verb **always** follows the object. Sentences are ordered subject(s), object(s), verb.

The rule to remember is that the verb **always comes last**.

Men kvartirada **turaman**.

I **live** in an apartment.

Sen kitob **o'qiysan**.

You **read** a book.

Men Ulugbek bilan senga yangi oq doskam **ko'rsataman**.

I will **show** you my new whiteboard with Ulugbek.

Practice Exercise

5

Translate the sentences into O'zbek. Use the verb list. Remember that Siz can be plural.

1) They will wait. 2) He reads a book. 3) I will love. 4) She will leave. 5) You all will go. 6) I will speak. 7) I will read a book. 8) We eat. 9) You will listen. 10) We will learn.

The “be” verb is often the first difficult obstacle that foreigners master in English. O’zbek, unlike Russian, also has a tricky “be” verb. Rest assured that the “be” verb in O’zbek is not as difficult to master as the “be” verb in English.

I am good.	Men yaxshiman.
You are a teacher.	Sen o’qituvchisan.
We are happy.	Biz xursandmiz.
You are (a) good father(s).*	Siz yaxshi otasiz.
She is a mother.	U ona. [Notice – No –di ending!]
They are bad children.	Ular yomon bolalar. [No –di ending]
It is a nice day.	Bu yaxshi kun. [Again – No –di ending!]

* **Siz** is used both for polite **you** and for the **plural you**, similar to **you all**.

Personal Endings with the “Be” Verb in Present-Future Tense

Men	-man
Sen	-san
Siz	-siz
Biz	-miz
U	-
Ular	-lar

Combining the Subject with a Noun or Adjective

You can make sentences by combining these personal endings with nouns and adjectives.

Amerikalik+ man .	I am an American.
O’zbek+ san .	You are an Uzbek.
Yaxshi+ siz .	You are good.
O’qituvchi+ miz .	We are teachers.
Yomon.	He/She/It is bad.
Dasturxonlar.	They are tablecloths.

Glossary

AMERIKALIK

AMERICAN

Amerika	America
O'zbekiston	Uzbekistan
O'zbek	Uzbek
Qozog'iston	Kazakhstan
Qozoq	Kazakh
Rossiya	Russia
Rus	Russian
Turkiya	Turkey
Turk	Turk

UKRAINA

Xoxol
Armaniston
Arman
Isroil
Yahudiy
Buyuk Agliya
Angliyalik
Kanada
Kanadalik

UKRAINE

Ukrainian
Armenia
Armenian
Israel
Jew/Israeli
England/The UK
Englishman
Canada
Canadian

INTERROGATIVE FORM

This is where the “**be**” verb becomes tricky. Observe the difference between the “**be**” interrogative and that used with other verbs.

Men o'quvchiman mi ?	Am I a student?
--Sen o'quvchimis an ?	Are you a student?
U o'quvchimis i ?	Is he/she a student?
--Siz o'quvchimis iz ?	Are you (a) student(s)?
Biz o'quvchimis izmi ?	Are we students?
Ular o'quvchilarm izmi ?	Are they students?

~Using the “**be**” verb means three things.

- 1 Remember to put **-mi** before the personal ending with **Sen** and **Siz**.
- 2 Don't add **-di** when using **U** or **Ular**.
- 3 Don't forget to add **-lar** when using **Ular**, as it is not optional. However, it is optional to add the **-lar** suffix to the **Biz** sentences.

NEGATIVE FORM

To make the negative of “to be,” use **emas**. It comes after the word being negated and before the personal ending. Again, there is no **-di** suffix for the **U** and **Ular** pronouns. However, **-lar** suffix again becomes optional for the **Ular** pronoun and uncommon for the **Biz** pronoun.

Men o'quvchi emas man.	I am not a student.
Sen o'quvchi emas san.	You are not a student.
U o'quvchi emas .	He/She is not a student.
Biz o'quvchi emas miz.	We are not students.
Siz o'quvchi emas siz.	You are not (a) student(s).
Ular o'quvchi emas (lar).	They are not students.

To make the emphatic negative interrogative, add the **-mi** suffix to the personal ending, or, in the case of **U** and **Ular**, to the end of **emas**.

Men o'quvchi emasmanmi?	Am I not a student?
Sen o'quvchi emassanmi?	Are you not a student?
U o'quvchi emasmi?	Is he/she not a student?
Biz o'quvchi emasmizmi?	Are we not students?
Siz o'quvchi emassizmi?	Are you not (a) student(s)?
Ular o'quvchi emas(lar)mi?	Are they not students?

Practice Dialogues 5

Americans are accustomed to the concepts of nationality and citizenship being identical. People in the former Soviet Union are required to carry internal passports stamped with their nationality, which is a cross between actual ethnicity and their own cultural identity. Often it is no more than a reflection of which language they speak.

Botir aka: Zdravstvuyte! [Hello in Russian]

Jon: Kechirasiz, aka – Men rus emasman.

Botir aka: Rus emassanmi?

Jon: Yo'q, men rus emasman.

Botir aka: Nemismisan? [Are you German?]

Jon: Men nemis emasman.

Botir aka: Nemis emassanmi!? [Aren't you German?]

Jon: Yo'q, aka. Nemis emasman.

Botir aka: Oy². Sen Angliyalikmisan?

Jon: Yo'q, aka. Men Amerikalikman.

Botir aka: Oy, jonim³! Amerikadiklar o'zbek tili⁴ tushunadimi!? Zo'r!

Jon: Rahmat, Aka.

Botir aka: Yaxshimisan?

Jon: Yomon emas. Siz-chi?

Botir aka: Zo'r!

¹Most people in Central Asia will not expect you to be an American when they meet you, and even if they know that you're foreign, they'll assume you only know Russian. You may find yourself explaining where you come from – and that you don't speak Russian – a lot. **Don't get frustrated.** People are just curious about the new person in town, at the market, in their taxi, etc. Also, very few non-Uzbeks in Uzbekistan speak Uzbek. While your Uzbek is a pleasant surprise, it is still a very big surprise.

²Oy. Sheesh. Gosh.

³Oh, my soul! Wow! Oh my!

⁴O'zbek tili – Uzbek language

To make a **Command**, which is called the **imperative** in English, you use the stem of the verb. In English, you do this by dropping “to” from the infinitive. In O’zbek, as has been explained, this means dropping the **–moq** suffix. Attaching the suffix **–ing** to the verb stem makes **Polite Commands**. If the verb stem ends in a vowel, you must add **–ng** instead.

Infinitive	Command [Verb Stem]	Polite Command
Kirmoq [to enter]	Kir	Kiring
Yurmoq [to walk, go]	Yur	Yuring
Kelmoq [to come]	Kel	Keling
O’tirmoq [to sit]	O’tir	O’tiring
So’ramoq [to ask]	So’ra	So’rang
Yemoq [to eat]	Ye	Yeng
Olmoq [to take]	Ol	Oling
Ichmoq [to drink]	Ich	Iching

NEGATIVE COMMANDS

Negative Commands, which relate to English “Don’t _____,” are made by adding **–ma** for the simple **Command**, and **–mang** for the **Polite Negative Command**, “Please don’t _____.”

Infinitive	Negative Command	Polite Negative
Kirmoq [to enter]	Kirma	Kirmang
Yurmoq [to walk, go]	Yurma	Yurmang
Kelmoq [to come]	Kelma	Kelmang
O’tirmoq [to sit]	O’tirma	O’tirmang
So’ramoq [to ask]	So’rama	So’ramang
Yemoq [to eat]	Yema	Yemang
Olmoq [to take]	Olma	Olmang
Ichmoq [to drink]	Ichma	Ichmang

~ The Negative Command “Don’t Take” is **Olma**, the O’zbek word for apple. As you may know, both the Koran and the Bible hint that the fruit of the Tree of Knowledge in the Garden of Eden was an apple – and it was the only fruit which God commanded that Adam and Eve to Not Take. **Olma Olma! [Don’t take an apple!]**

The Definite Past Tense indicates the completion of an action in the recent past at a specific time. It is formed by adding the suffix **-di** followed by different endings. These endings are almost the same as the possessive endings that you will learn later on.

Yozmoq -- To Write

Men	-m	Men	yo z--di--m	Men	yo zdim.	I	wrote.
Sen	-ng	Sen	yo z--di--ng	Sen	yo zding.	You	wrote.
U	--	U	yo z--di	U	yo zdi.	He/She	wrote.

BIZ -K BIZ YO**Z--DI--K** BIZ YO**ZDIK.** WE
WROTE.

Siz	-ngiz	Siz	yo z--di--ngiz	Siz	yo zdingiz.	You	wrote.
Ular	-lar	Ular	yo z--di--lar	Ular	yo z dilar.	They	wrote.

INTERROGATIVE AND NEGATION

TO MAKE THE NEGATIVE FORM ADD THE SUFFIX -MA- TO THE VERB STEM BEFORE THE TENSE SUFFIX -DI.

Men	yo z--ma--dim.	Men	yo zmadim.	I	didn't	write.
Sen	yo z--ma--ding.	Sen	yo zmading.	You	didn't	write.
U	yo z--ma--di.	U	yo zmadi.	He/She	didn't	write.
Biz	yo z--ma--dik.	Biz	yo zmadik.	We	didn't	write.
Siz	yo z--ma--dingiz.	Siz	yo zmadingiz.	You	didn't	write.
Ular	yo z--ma--dilar	Ular	yo zmadilar.	They	didn't	write.

TO MAKE THE INTERROGATIVE FORM ADD THE SUFFIX -MI TO THE PERSONAL ENDING.

Men	yo z--dim--mi?	Men	yo zdimmi?	Did	I	write?
Sen	yo z--ding--mi?	Sen	yo zdingmi?	Did	you	write?
U	yo z--di--mi?	U	yo zdimi?	Did	he/she/it	write?
Biz	yo z--dik--mi?	Biz	yo zdikmi?	Did	we	write?
Siz	yo z--dingiz--mi?	Siz	yo zdingizmi?	Did	you	write?
Ular	yo z--dilar--mi?	Ular	yo z dilar mi?	Did	they	write?

TO MAKE THE NEGATIVE INTERROGATIVE ADD BOTH OF THE ABOVE SUFFIXES.

MEN YOZ--MA--DIM--MI? MEN YOZMADIMMI? DIDN'T I
WRITE?

SEN YOZ--MA--DING--MI? SEN YOZMADINGMI? DIDN'T
YOU WRITE?

U YOZ--MA--DI--MI? U YOZMADIMI? DIDN'T
HE/SHE/IT WRITE?

BIZ YOZ--MA--DIK--MI? BIZ YOZMADIKMI? DIDN'T
WE WRITE?

SIZ YOZ--MA--DINGIZ--MI? SIZ YOZMADINGIZMI?
DIDN'T YOU WRITE?

ULAR YOZ--MA--DILAR--MI? ULAR YOZMADILARMI?
DIDN'T THEY WRITE?

THE "BE" VERB IN THE DEFINITE PAST TENSE

EMOQ

The verb emoq is **only used in past tenses**. It is a form of the "be verb." It is conjugated like a normal verb. Its negative form, however, is made by putting **emas** before the main verb.

MEN O'QUVCHI E--DI--M I WAS A STUDENT.

Sen	o'quvchi	e--di--ng	You were a student.
U	o'quvchi	e--di--	He/She was a student.
Biz	o'quvchilar	e--di--k	We were students.
Siz	o'quvchi(lar)	e--di--ngiz	You were (a) student(s).
Ular	o'quvchi	e--di--lar	They were students.

Men	o'quvchi	<u>emas</u> edim.	I was not a student.
Sen	o'quvchi	<u>emas</u> eding.	You were not a student.
U	o'quvchi	<u>emas</u> edi.	He/She was not a student.
Biz	o'quvchilar	<u>emas</u> edik.	We were not students.
Siz	o'quvchi	<u>emas</u> edingiz.	You were not (a) student(s).
Ular	o'quvchi	<u>emas</u> edilar.	They were not students.
Men	o'quvchi	edim <u>mi</u> ?	Was I student?
Sen	o'quvchi	eding <u>mi</u> ?	Were you a student?
U	o'quvchi	edim <u>i</u> ?	Was he/she a student?
Biz	o'quvchilar	edik <u>mi</u> ?	Were we students?
Siz	o'quvchi	edingiz <u>mi</u> ?	Were you (a) student(s)?
Ular	o'quvchi	edilarm <u>i</u> ?	Were they students?
Men	o'quvchi	<u>emas</u> edim <u>mi</u> ?	Wasn't I a student?
Sen	o'quvchi	<u>emas</u> eding <u>mi</u> ?	Weren't you a student?
U	o'quvchi	<u>emas</u> edim <u>i</u> ?	Wasn't he/she a student?
Biz	o'quvchilar	<u>emas</u> edik <u>mi</u> ?	Weren't we students?
Siz	o'quvchi	<u>emas</u> edingiz <u>mi</u> ?	Weren't you (a) student(s)?
Ular	o'quvchi	<u>emas</u> edilarm <u>i</u> ?	Weren't they students?

Now that you have been introduced to the Present-Future and Definite Past Tenses, it's good to learn some basic words regarding time. Such words are especially necessary with O'zbek, as the Present-Future tense can be very vague without an exact time reference. As for word order, O'zbek is as flexible in English, with the one exception that the verb **must come last**.

Ertaga	Tomorrow	BUGUN	Today
Ozonda	In the morning	Tunda	At night
Kecha	Yesterday	Keyin/Kegin	Later, Then
Har doim	Always	Kechqurun	In the evening
Kechasi	At night	Bundan keyin	After this
Shundan keyin	After that	*****-dan keyin	After *****
Hozir	Now	Yaqinda	Soon

Practice Dialogues 6

Feruz: Salom, Ma'mura.

Ma'mura: Salom, Feruz. Qalay? Charchamadingmi?

Feruz: Xudoga shukur, rahmat.

Ma'mura: Kirmaysanmi? Kiring, kiring! O'tiring, Feruz.

Feruz: Rahmat, Ma'mura. Ishlaring yaxshimi? Sog'lik qanday? Oilang qalay?

Ma'mura: Yaxshi, rahmat. Mana – choy iching? Hozir Vazira keladi.

Feruz: Vazira keladimi? Hozirmi? Men Vazirani juda yaxshi ko'raman!

Ma'mura: Zo'r. Biz televizorni ko'ramiz va keyin raqsga tushamiz. Ho'p mi?

Feruz: Mayli, zo'r. Mana salat juda yaxshi. Shirin bo'пти.

Ma'mura: Rahmat. Men bugun pishirdim.

Feruz: Yana boshqa nima qilding?

Ma'mura: Hech nima – televizor ko'rdim, kitob o'qidim. Yaxshi dam oldim. Sanchi?

Feruz: Menmi? Kecha ozonda men turdim va keyin kir yuvdim.

Ma'mura: Oy way. Dam olmadingmi?

Feruz: Kegin men kino ko'rdim. Zo'r kino! "Fotima va Zuxra" – ko'rdingmi?

Ma'mura: Ko'rdim! Juda zo'r kino ekan.

Feruz: Qachon Vazira keladi?

Ma'mura: Soat 8da, bo'lsa kerak.

Feruz: Ho'p. Kutamizmi? Yoki salatni yeymizmi?

Ma'mura: Kutamiz – hozir soat o'nta kam sakkiz.

Feruz: Mayli.

Practice Exercise 6

Translate these simple sentences into O'zbek.

- | | |
|-------------------------|--------------------------|
| 1 I eat. | 14 Did we come? |
| 2 I went. | 15 Aren't they students? |
| 3 I will eat. | 16 When did they go? |
| 4 I drank. | 17 Who will come? |
| 5 I left yesterday. | 18 What will we eat? |
| 6 I will come tomorrow. | 19 Why won't we eat? |
| 7 I will sleep. | 20 Who didn't eat? |
| 8 We'll see. | 21 How did we eat? |
| 9 I wasn't a student. | 22 When did you drink? |
| 10 It was a flower. | 23 Who didn't come? |
| 11 She was a teacher. | 24 When will they leave? |
| 12 Didn't she go? | 25 Why won't she come? |
| 13 Won't they leave? | |

Practice Text 3

Translate this simple text into O'zbek.

Yesterday I ate breakfast. It was good. I sat. I talked. My mother talked. My friends talked. I ate dinner. I slept. Today I ate breakfast. I will sit. I will talk. My mother will talk. My friends will talk. I will eat dinner. I will sleep. Tomorrow I will eat breakfast. My sister will come. We will leave. We will drink. We will be good. We will come. We will eat dinner. She will leave. I will sleep.

Uzbek women often wear brightly colored silk and satin designs, which they call **atlas**. Together with the man's skullcap, or **do'ppi**, they are the most visible examples of Uzbek national dress. There are special colorful **do'ppilar** that are worn by women on holidays and weddings. If you happen to visit the homes of Uzbeks in the colder months of the year, you are also very likely to see the **chopon**, which is a long overcoat worn by men. The material is heavy enough to simply hang closed, though it may be worn with a special cloth belt called a **belbog'**, which may even be made of **atlas**. Most married women, especially in the rural areas, will usually wear a **ro'mol**, or headscarf, both around and outside the house. The dress that is most common with young women in the household is an interesting mix of dress and pants. The pants are called **ishton**, while the word **ko'ylak** can refer to the dress it accompanies, or any dress, shirt, or blouse.

Central Asia is home to four distinct seasons, and the clothing choices of the modern Uzbeks reflect this. In the heat of summer, temperatures average a daunting 40 degrees Celsius, and can easily reach a boiling 50 degrees in certain areas. However, this is a very dry heat, and the effects of the sun are easily escaped by retiring to the shade of a **terakzor** [grove of poplar trees] or the high-ceilinged rooms of an Uzbek house or **choyxona**. In the depths of winter, temperatures in the plains and deserts of Uzbekistan hover below freezing for much of December and January, though the mountains can experience bitter cold and excessive amounts of snow. In short, Uzbeks have clothing that allows them to stay as cool as their own code of decency allows, and as warm as Mother Nature requires. Rural Uzbeks are observant of some Muslim traditions, particularly that which applies to covering the legs. Thus, even in the hottest weather, rural Uzbek men and women will rarely wear shorts. The exception is children, the youngest of whom may be seen in no clothing at all on hot summer afternoons.

In the cities of Uzbekistan, however, dress for Uzbeks is indistinguishable from the other populations of Russians, Koreans, and others. Observant Muslim Uzbek men may often be identified only by their **do'ppi**, and the women by their **ro'mol**.

In the towns and villages of Central Asia, however, social mores keep most of the female population from showing their bare legs, or even from wearing pants or any but the longest skirts. This is usually not the case in the villages where the population is mixed with Russians or other non-Muslim populations [Koreans, for example], though a village with Uzbeks, Tajiks, and Chechens will most likely be as observant as a village of purely Uzbek makeup.

Case is not something most English speakers are aware of unless they learn a foreign language. A case is, simply put, a way of changing a word to show that its use in a sentence has changed.

For example: John To John From John John's of John
 Jon Jonga Jondan Jonning Joni

In English this is done with word order and different prepositions, except in the case of possession, when we add an apostrophe with an s.

The first thing to learn is that Cases in O'zbek are far, far simpler than cases in most any other language, like Russian, Latin, or Spanish. This is largely because the only words that change are nouns and pronouns, unlike in Russian where nouns and adjectives must change in tandem. In O'zbek, there are only a few cases to learn {**Nominative, Genitive, Accusative, Dative, Locative, and Ablative**}, their uses are simple and straightforward, and the formula for changing words is likewise simple and on the whole without exceptions.

NOMINATIVE CASE BOSH KELISHIGI

The nominative case is the most basic case, and it is the form of the noun which appears in dictionaries. There is no suffix added, and it is used to indicate the subject of a sentence.

Case	Case Suffix	Nouns		Pronouns	
Nominative	---	Maktab	School	Men	I
		Kitob	Book	Sen	You
		Umida	[name]	U	He/She/It
		Gul	Flower	Biz	We
		Sotka	Cell phone	Siz	You
		Sham	Candle	Ular	They

Umida ishlaydi. Umida works.
 Bu gul. This is a flower.
 Men ichdim. I drank.

GENITIVE CASE SUFFIX –NING QARATGICH KELISHIGI

The genitive case could be called the “possession” case. In English, we use the genitive case by adding an apostrophe with an s. However, in English we usually mark only the possessor, and the possessed. There is another way to show possession using the word **of**, but then neither word is marked. O’zbek marks both the possessor and the possessed with the variation which would call for an apostrophe with an s. When older English would use the **of** construction, O’zbek will only mark the possessed.

John’s flower.	The flower of John.	Flower street. {Street of Flowers}
Jonning guli.	Gul Joni.	Gul Ko’chasi.

The genitive case uses the suffix **–ning** to mark the possessor and the suffix **–i** or **–si** to mark the possessed. Use the **–i suffix** with words that end in **consonants** and the **–si suffix** for nouns that end in **vowels**. **REMEMBER** – things which are possessed by **PRONOUNS** have their **OWN SET** of endings! [-m, -ing, -miz, -ingiz, -i]

Case	Case Suffix	Nouns		Pronouns	
Genitive	-ning	Maktab ning	School’s	Mening	My
	Possessor	Kitoblari	books	Sening	Your
		Umid ning	Umida’s	Uning	His/Her/Its
	-i	guli	Flower	Bizning	Our
	-si	U ning	His	Sizning	Your
	Possessed	sotkasi	Cell phone	Ularning	Their

Umid**ning** onasi chiroyli.
 Bu **bizning** vaqtimiz.
 Bu Tinchlik Ko’chasi.

Umida’s mother is beautiful.
 This is our time.
 This is Tinchlik [Peace] Street.

ACCUSATIVE CASE SUFFIX –NI TUSHUM KELISHIGI

The accusative case is used to indicate the direct object in a sentence. In English, this is achieved by word order – the direct object follows the verb. **I ate an apple.** We know that I did the eating, and that the apple was eaten – not the other way around. In English, our accusative can be difficult to identify – instead, ask yourself the difference between “Me” and “I.” We use “I” when we are the subject, the main idea of the sentence. We use “me” when something else is the main idea, and it is affecting us. “I” is nominative, and “me” is accusative.

I like her. She likes me.

In Russian and similar languages, word order alone tells you nothing – case everything. O’zbek is a blend of the two – the word order gives an indication, but the cases are there for clarification and emphasis. Consider these two examples – one uses the Accusative Case, the other doesn’t.

Men xat yozdim. I wrote a letter.

Men xatni yozdim. I wrote the letter. (I wrote the letter in question.)

For emotional verbs (love, hate, think, like, etc.), and especially if the object is a person or pronoun, using the Accusative Case is less optional.

Men seni sevaman. I love you.
Ular Nargizani ishonadi. They believe/trust Nargiza.

Case	Case Suffix	Nouns		Pronouns	
Accusative	-ni	Maktab ni	School	Meni	Me
		Gullar ni	Flowers	Seni	You
		Nargiz ani	Nargiza	Uni	Him/Her/It
		Asalim ni	My honey	Bizni	Us
		Dartar ni	Notebook	Sizni	You
		Ilon ni	Snake	Ularni	Them

Men **seni** yaxshi ko’raman. I like you.
 U **meni** yaxshi ko’radi. She likes me.
 Bill daftar o’qidi. Bill reads a notebook.
 Bill **daftarni** o’qidi. Bill reads the notebook.
 Men suv **ichishni** hohlayman. I want to drink water.
 Sen **Umidani** yaxshi ko’rasanmi? Do you like Umida?
 Onam **gullarni** juda sevadi. My mother loves flowers a lot.

The dative case in O’zbek is relatively simple to equate to English, in comparison to other languages. In general, use the Dative Case whenever we use the word “to” as a preposition. This usually happens in association with the indirect object. The indirect object is a noun that is the receiver of the action of the subject, an action usually involving a direct object.

Michael gave the hammer to John.	I gave it to him.
Subject Michael	I
Direct Object Hammer	it
Indirect Object John	him

In English, this usually happens in this order, Subject-Direct Object-Indirect Object, though it’s quite common to change the places of the two Objects:

She gave the book to me. She gave me the book.

The most important use of the Dative Case is in showing motion. This case is used for going places, going towards, into, and in a place.

Spelling Note: If a noun or name ends with “K,” then the suffix changes from –ga to –ka. Likewise, if the noun or name ends with “Q,” then the suffix changes from –ga to –qa.

Case	Case Suffix	Nouns		Pronouns	
Dative	-ga	Maktabga	To School	Menga	To Me
	-ka	Chapga	To the left	Senga	To You
	-qa	O’ngga	To the right	Unga	To Him/Her/It
		Jonga	To John	Bizga	To Us
		Qishloqqa	To the village	Sizga	To You
		Eshikka	To the door	Ularga	To Them

LOCATIVE CASE SUFFIX –DA O’RIN-JOY KELISHIGI

The Locative Case, as you might guess, is used to show location. In English, we use a variety of prepositions {at, in, on, etc.}, while O’zbek uses separate postpositions only for more complex location ideas. The Locative Case is also used with possession with the special verb **bormoq**. While the same spelling also refers to the verb “to go,” there two uses should not be confused. They conjugate differently, and are rarely used in conjunction [**She went there having a pen.**] Locative Case is also used with telling time, similar to the use of the word “at.”

Case	Case Suffix	Nouns		Pronouns	
Locative	-da	Maktab da	At school	Menda	At Me
		Bank da	At the bank	Senda	At You
		Soat Bir da	At 1:00	Unda	At Him/Her/It
		Shaharda	In town	Bizda	At Us
		Uyda	At home	Sizda	At You
		Stolda	On the table	Ularda	At Them

Menda pul bor.

I **have** money. [**At me** there is money]

SHAXNOZAXON SOAT 8DA KELADI.

SHAXNOZA WILL COME AT 8 O’CLOCK.

Sen Guliston**da** yashaysan.

You live **in** Guliston.

Men sizning kitobingiz stolingiz**da** qo’ydim. I put your book **on** your table.

ABLATIVE CASE SUFFIX –DAN CHIQISH KELISHIGI

Ablative case shows origin, or the place that something came from, or is coming from. We usually use the word “from” to give this meaning in English.

This case is also used in O’zbek to make comparative forms of adjectives.

She is better than him. Nargiza is taller than Alijon.
 U **Undan** yaxshiroq. Nargiza Alijon**dan** balandroq.

Case	Case Suffix	Nouns		Pronouns	
Ablative	-dan	Maktab dan	From school	Mendan	From me
		Bank dan	From the bank	Sendan	From you
		Otam dan	From my father	Undan	From him/her/it
		Gul dan	From flower	Bizdan	From us
		Kitay dan	From China	Sizdan	From you
		Bun dan	From this	Ulardan	From them

INTERROGATIVE PRONOUNS

These Question Pronouns can also receive the case endings to give them the appropriate meaning. Here is a short list of some examples, including their uses and Literal Translations.

Use	O’zbek	Literal Translation
• Where are you going?	Qaerga borayapsiz?	To where
• Where do you live?	Qaerda turasiz?	At where
• Where’s he from?	U Qaerdan ?	From where
• Which’ll you take?	Qaysini olasiz?	Which
• Whom did you see?	Kimni Kurdingiz?	Whom
• Who’s got a pen?	Kimda ruchka bor?	At whom
• Whose pen is this?	Kimning ruchkasi?	Whose
• Who’re you going to?	Kimga borasiz?	To whom
• On what will you come?	Nimada borasiz?	On what

POSSESSION AND THE SPECIAL “BOR” VERB

O'zbek uses the verb stem “bor” for possession. It is important not to confuse this with the verb to go [**bormoq**], because “bor” for possession does not conjugate in the same way. Instead, it conjugates like the “be” verb. Notice the use of **bo'lmoq** to create the future tense.

Menda choy bor.	I have tea.	Menda choy yo'q.	I don't have tea.
Menda choy bor edi.	I had tea.	Menda choy yo'q edi.	I didn't have tea.
Menda choy bor bo'ladi.	I will have tea.	Menda choy yo'q boladi.	I won't have tea.

Bor is used like **есть** in Russian; which is to say, it is both “have” and “be,” depending on its use. Compare these sentences.

Choy bor.	There is tea.	Choy yo'q.	There's no tea.
Menda choy bor.	I have tea.	Menda choy yo'q.	I don't have tea.

TALKING ABOUT FAMILY

To talk about one's family, use the possessive endings with **bor**. This is similar to the second construction above, similar to the “be” meaning, although it would translate in English to “I have a _____.” You can also use this construction for having any other kind of person – a teacher, a friend, students, lovers, professors, etc.

GLOSSARY

Oila	Family
Ota	Father
Ona	Mother

ADA **DAD**

OYI **MOM**

Aka	Older brother
Uka	Younger brother
Opa	Older sister
Singil	Younger sister
Bobo	Grandfather
Buva	Grandfather
Buvi	Grandmother
Bi	Sister
Amma	Father's Sister
Amaki	Father's Brother
Tog'a	Mother's Brother
Xola	Mother's Sister

TOG'AVACHCHA **MATERNAL COUSIN**

AMAKIVACHCHA **PATERNAL COUSIN**

Jiyan	Niece/Nephew
Er	Husband
Xotin	Wife
Odam	Person
Erkak	Man
Ayol	Woman
Egizak	Twin
Bola	Child
Qiz bola	Girl
O'g'il bola	Boy
Qari Kishi	Old Person
Chol	Old Man
Kampir	Old Woman
Chaqaloq	Baby
Qizaloq	Baby Girl
Yigit	Guy, Boyfriend
Dugona	Friend [Among women]
Do'st	Friend
Qiz	Girl, Girlfriend
Qo'shni	Neighbor

POCHCHA **HUSBAND OF BLOOD-AUNT**

KENNOYI **WIFE OF BLOOD-UNCLE**

KELIN OYI **WIFE OF BLOOD-UNCLE**

Turmush o'rtoq Spouse [life partner]

Practice your Possessive Endings

MENING ONAM **MY MOTHER**

MENING XOTINIM

MY

WIFE

Sening Onang	Your mother	Sening Xotining	Your wife
Uning Onasi	His/Her/Its mother	Uning Xotini	His wife
Bizning Onamiz	Our mother	Bizning Xotinimiz	Our wife
Sizning Onangiz	Your mother	Sizning Xotiningiz	Your wife
Ularning Onasi	Their mother	Ularning Xotin(lar)i	Their wives

FLEETING VOWELS

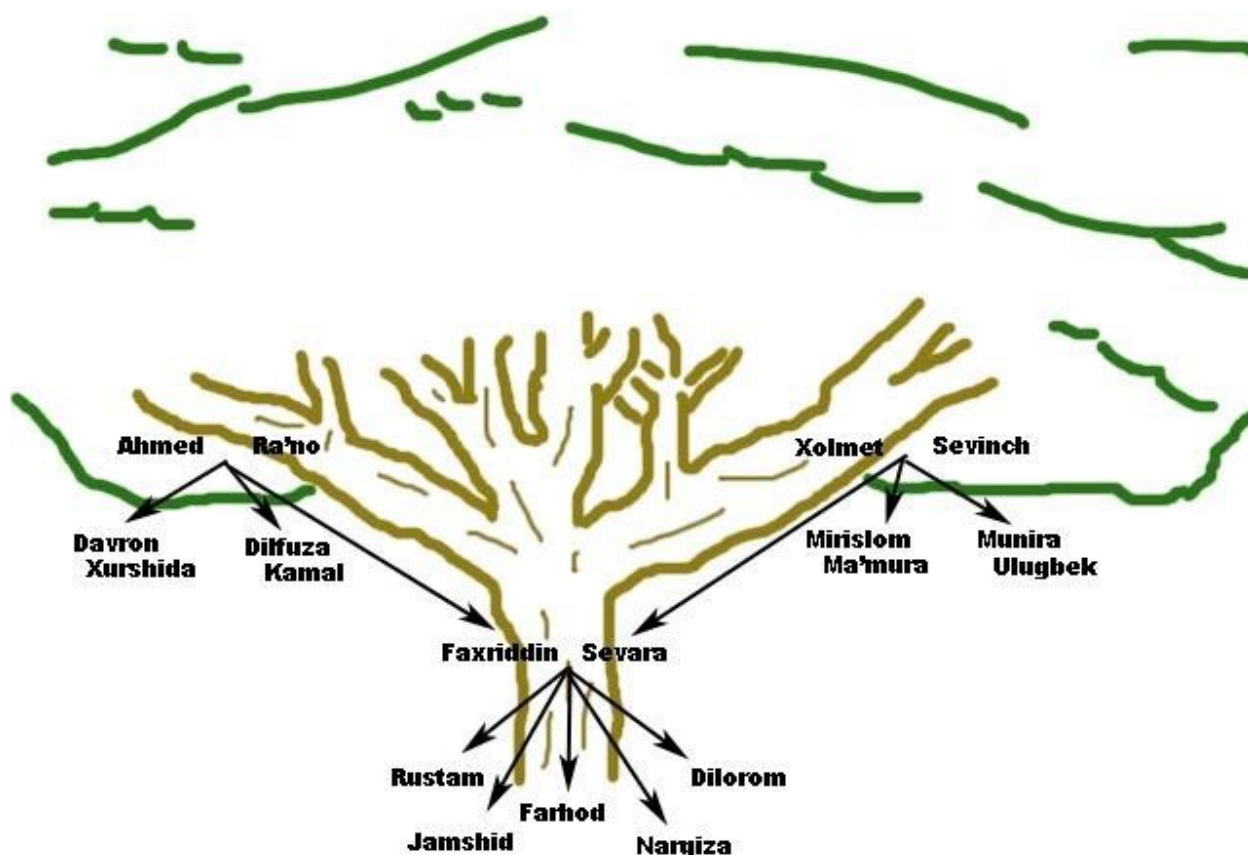
When adding endings to some O'zbek words, the stress moves to the suffix and the formerly stressed vowel is dropped. This means the second to last vowel is dropped, **but only sometimes**. This is a difficult point for Uzbek native speakers to explain – don't let it worry you if you don't remember.

MENING SINGLIM

MENING SHAHRIM

SINGIL

Sening Singling	Sening Shahring	Shahar	
UNING SINGILI/SINGLISI	MARG'ILON SHAHRI		O'G'IL
Bizning Singlimiz	Bizning Shahrimiz	Og'iz	
SIZNING O'G'LINGIZ	SIZNING OG'ZINGIZ		UNING
<u>SHAHARI</u>			
Ularning Singili/Singlisi	Ularning Shahar(lar)I	Sayram <u>Shahri</u>	



O'ZBEK OILALAR UZBEK FAMILIES

O'zbek has a notoriously difficult vocabulary for naming their relationships, at least in comparison with English. Refer to the picture above for help. It becomes more difficult with naming extended relations. While O'zbek does not differentiate between gender for nieces and nephews, it does differentiate between the various kinds of aunts and uncles. O'zbek also has maternal and paternal cousins, but they are usually called brothers and sisters. The English translation will look very strange. They are broken up to make them easier to read.

Immediate Family

I am Farhod. I have an older sister and brother, and a younger sister and brother. My older sister's name is Dilorom. My younger sister's name is Nargiza. My older brother's name is Rustam. My younger brother's name is Jamshid. My father's name is Faxriddin. My mother's name is Sevara.

Men Farhodman. Mening Opam va Akam bor, va mening singlim va ukam bor. Mening opamning ismi Dilorom. Mening singlimning ismi Nargiza. Mening akamning ismi Rustam. Mening ukamning ismi Jamshid. Mening otamning ismi Faxriddin. Mening onamning ismi Sevara.

Extended Family

A I have a paternal uncle. My paternal uncle's name is Davron. He has a wife, and she is my paternal-uncle's-wife. My paternal uncle's wife's name is Xurshida.

Mening amakim bor. Mening amakimning ismi Davron. Uning xotini bor va u mening kennoyim. Mening kennoyimning ismi Xurshida.

B I have a paternal aunt. My paternal aunt's name is Dilfuza. She has a husband, and he is my paternal-aunt's-husband. My paternal aunt's husband's name is Kamal.

Mening ammam bor. Mening ammamning ismi Dilfuza. Uning eri bor va u mening pochcham. Mening pochchamning ismi Kamal.

C I have a maternal uncle. My maternal uncle's name is Mirislom. He has a wife, and she is my maternal-uncle's-wife. My maternal uncle's wife's name is Ma'mura.

Mening to'gam bor. Mening to'gamning ismi Mirislom. Uning xotini bor va u mening kennoyim. Mening kennoyimning ismi Ma'mura.

D I have a maternal aunt. My maternal aunt's name is Munira. She has a husband, and he is my maternal-aunt's-husband. My maternal aunt's husband's name is Ulugbek.

Mening xolam bor. Mening xolamning ismi Munira. Uning eri bor va u mening pochcham. Mening pochchamning ismi Ulugbek.

Practice Dialogues 7

Read and translate the following dialogue

Qodir: Assalomu alaykum.
Janis: Vaalaykum assalom.
Qodir: Siz amerikalik mehmonmisiz?
Janis: Ha. Men amerikalik mehmonman. Yaxshimisiz?
Qodir: Rahmat. Oilangiz bormi?
Janis: Ha, bor.
Qodir: Kimingiz bor?
Janis: Otam, onam, opam, ukam, singlim bor.
Qodir: Kasblari¹ nima?
Janis: Otam o'qituvchi, onam do'xtir, opam do'xtir, ukam fermer, singlim student.
Qodir: Zo'r! Siz-chi?
Janis: Men o'qituvchiman.
Qodir: Tanishganimdan xursandman. Xush Kelibsiz!²

¹ What is your profession? Kasb -- occupation

² Welcome!

Feruza: Salom alaykum.
Jon: Salom.
Feruza: Kechirasiz, siz mehmonmisiz? Siz amerikalikmisiz?
Jon: Ha. Kimsiz?
Feruza: Men qo'shningizman. Ismim Feruza.
Jon: Tanishganimdan xursandman. Mening ismim...
Feruza: Jon! Bilaman.
Jon: Ho'p. Qalaysan, Feruzaxon?
Feruza: Yaxshi, rahmat. Yoshingiz nechada?
Jon: Yoshim 24da.
Feruza: Qaerdansiz?
Jon: Men Michigandanman.
Feruza: Oy... u yer sovuqmi?
Jon: Yo'q. Juda sovuq emas.
Feruza: Uylanganmisiz?¹
Jon: Yo'q, uylanmaganman.
Feruza: Nimaga uylanmagansiz?
Jon: Bilmayman. Xotin topmaganimdan, bo'lsa kerak.
Feruza: Nima ish qilasisiz?
Jon: Men biznesmenman.

¹ Are you married? Uylanmoq -- to marry (only for men)

² Maybe/Perhaps -- Bo'lsa Kerak = Maybe

When a noun modifies another noun in English, we use word order to understand which word is the noun and which is acting like an adjective. **Bathroom Towel** – we understand that is the towel that belongs in the bathroom, not the bathroom that belongs to the towel. O'zbek uses this word order in conjunction with the **possessive third-person suffix** added to the main noun. This might be contrary to what you expect, so let me state it again – the suffix is added to the Noun, not the Adjective-Noun. So our example above would read **Vanna sochigi, not Vannasi sochik**. Remember that it's the **Bathroom(of) Towel**, which you would read as **Towel of Bathroom**.

BOZOR -- DEHKON BOZORI BAZAAR -- FARMER'S
MARKET

Maktab	--	Musiqa maktabi	School -- Music School
Yo'l	--	Buyuk Ipak Yo'li	Road -- Great Silk Road
Ko'cha	--	Navoiy ko'chasi	Street -- Navoi Street
Sheva	--	Andijon Shevasi	Accent -- Andijon Dialect
Bank	--	Xalq Banki	Bank -- Bank of the People
Bo'lim	--	Aloqa bo'limi	Department -- Post Office
Kun	--	Bozor kuni	Day -- Sunday (Bazaar Day)
Kafe	--	Munira Kafesi	Café -- The Café Munira

Compare: Only use –ning suffix to show Ownership

Maktabning musiqasi	--	The school's music
Musiqa maktabi	--	The school of music

MUNIRANING KAFESI -- MUNIRA'S CAFÉ

Munira kafesi	--	The Café Munira
Xalqning Banki	--	The People's Bank {bank belongs to the people}
Xalq Banki	--	Bank of the People {name of bank}

POSSESSION

Possession uses the Genitive Case, which consists of suffixes for both the possessor and the possessed things or people.

Mening ilonim	My snake
Bizning Sayramimiz	Our Sayram [town name]
Ularning onalari	Their mothers
Namanganning olmasi	Namangan's apples [town name]
Oilaning qozoni	Family's pot
Sizning Kuchugi	Your puppy
Sening qishlog'ing	Your town

IMPORTANT! Ending k becomes g before suffix, ening q becomes g', and ending g'see **Chapter 1's "Note on Pronunciation and Spelling"**]

Practice Dialogues 8

Read the dialogue and memorize the various possessive endings.

Abror: Assalomu alaykum.

Lisa: Vaalaykum assalom. Bu sizning uyingizmi?

Abror: Ha, bu mening uyim. Sening uying bormi?

Lisa: Yo'q, menda kvartira bor. Oilangiz bormi?

Abror: Ha, otam, onam, ukam, va singlim bor. Mening singlimning ismi Dilfuza. Uning eri bor, va uning ismi Farhod. Mening ukamni xotini yo'q, qizi yo'q. U student, vaqti kam.

Lisa: Oilangiz kichkina emas. Qalay mahallangiz? Odam ko'pmi?

Abror: Juda ko'p! Bizning qo'shnilarimiz bor.

Lisa: Siz ularni bilasizmi?

Abror: Albatta! Mening eng yaxshi do'stim Shodiyor – u mening qo'shnim. Uning otasining tog'asi mening onamning tog'asi.

Lisa: Rostdanmi? Qiziq. Sizning mahallangiz katta oiladay.

Abror: Bilaman. Biz juda inoqmiz.

SOME, NO, AND ANY

In English, we add the words or prefixes some-, no-, and any- to our question words. Uzbek works in a similar way, but it is not a one-to-one translation. These forms are not as common as they are in English. Also, the grammar is made more difficult as the difference between **some** and **any** is the same as the difference between **-dir** and **alla-**. Go over the following charts, and then try to follow the dialogues and translations until you have a working idea of the nuances.

Unlike in English, you will be unlikely to hear the “some” variant. It is seen as more literary, and in spoken Uzbek you are likely to only hear the various **-dir** endings.

Har	every, each
Hech	no-, never
alla-	some-
-dir	some-, any-

Nobody	Hech kim	Everywhere	Hamma yer[ga/da]
Someone	Allakim, Kimdir	Never	Hech qachon
Anyone	Kimdir	Sometime	Ba'zan
Everyone	Har kim, Hamma	Anytime	Qachondir
Nothing	Hech nima, Hech narsa	Everytime	Hamma vaqt
Something	Allanima, Nimadir	Each and every time	Har bir vaqt
Anything	Nimadir	No way/No how	Yo'li yo'q
Everything	Hamma narsa, Har nima	Someway	Qanday yo'l bo'lsa ham
Nowhere	Hech qaer[ga/da]	Somehow	Alla qanday yo'l bilan
Somewhere	Biror bir yer[ga/da]	Several	Bir qancha, bir nechta
Anywhere	Qaergadir/Qaerdadir		

CHAPTER REVIEW

Practice Dialogues 9

Davron: Salom!

Tomas: Salom alaykum, Davron aka. Qalaysiz? Omonmisiz? Ishlaringiz yaxshimi?

Davron: Xudoga shukur, rahmat. Nima qilasan?

Tomas: Hech nima.

Davron: Oy... kimga qarading?

Tomas: Shuyerga qarangiz, aka. Shu go'zal qiz qaray olasizmi?

Davron: Umi? Mening tog'avachchammi?

Tomas: Balki. Tog'avachchangiz hozir piyozni sotib olasizmi?

Davron: Ha. Uning ismi Sevinch.

Tomas: Zo'r! Rahmat, Davron aka!

Davron: Uning otasi hokim.

Tomas: H'op. Men hokimdan qo'rqaman.

Davron: Nega?

Tomas: Men militsiyadan qo'rqaman, va ular hokim bilan ishlaydi.

Davron: Tushunaman. Ammo qachon hokim uyida, militsiya yo'q.

Tomas: To'g'ri! Ho'p. Men uni bilan tanishaman, Davron aka.

Davron: Omad bolsin!

Practice Exercise 7

Translate these simple sentences into O'zbek.

- 1 I have a flower.
- 2 I went to the bazaar.
- 3 She has money.
- 4 Father had a car.
- 5 Alex's mom left.
- 6 We had time.
- 7 Did you come from home?
- 8 Her flower is pretty.
- 9 I want the book.
- 10 They left the theater.
- 11 Our little sister has several apples.
- 12 Didn't someone go?
- 13 Do you have tea?
- 14 Who has a snake?
- 15 How can I go to the bazaar?
- 16 When did everyone leave?
- 17 Who did she go home with?
- 18 Didn't they come?

CHAPTER 6: DIRECTIONS AND INTENTIONS

REPUBLIC OF UZBEKISTAN

Capital and Largest City: Tashkent [Toshkent]

Population [2007 estimate]: 27 million

President: (1991 – 2007) Islom Karimov

Independent since December 8th, 1991

Independence Declared September 1st, 1991

GEOGRAPHY

Uzbekistan is roughly similar in size to California (447,000 km²). Uzbekistan is the only Central Asian state to border all the other Central Asian states, and bears the distinction of being one of only two doubly-landlocked countries in the world. This means that neither it nor its neighbors have access to the Oceans. However, Kazakhstan and Turkmenistan each have access to the Caspian Sea, from which ships can reach the Sea of Azov, and thus the Black Sea and Mediterranean Sea and the Oceans. Uzbekistan is a dry country of which about 10% consists of intensely cultivated river valleys.

Uzbekistan shares the Aral Sea with Kazakhstan, its neighbor to the north. The Aral Sea was once the largest body of water between the Caspian and the Pacific, but has shrunk to less than half of its original size, and even less of its original volume. Experts think it likely that the South Aral Sea will disappear in our lifetime, while the North Aral Sea will remain a small lake on the Kazakh side of the border. The Aral Sea is undoubtedly the most famous natural disaster in the former Soviet states, and representative of the Soviet planners' disregard for nature at the expense of material progress.

POLITICS AND RELIGION

Uzbekistan is a member of the Commonwealth of Independent States [CIS], together with other former Soviet Republics Armenia, Azerbaijan, Belarus, Georgia, Kazakhstan, Kyrgyzstan, Moldova, Tajikistan, Ukraine, and Russia. Uzbekistan is also a member of the worldwide Organization of the Islamic Conference [OIC]. Uzbekistan is 88% Muslim country, almost all of them Sunnis of the Hanafi School.

DEMOGRAPHICS

Uzbekistan is Central Asia's most populous country. Its 26 million people, concentrated in the south and east of the country, comprise nearly half the region's total population. Uzbekistan had been one of the poorest republics of the Soviet Union; much of its population was engaged in cotton farming. In recent years, the percentage of the rural population has climbed to over sixty percent. Uzbekistan's is a young population, with one in three people under the age of 14. Uzbek is the only official state language. However, some independent observers estimate that nearly 50% of the population can speak Russian. The Russian minority has almost completely disappeared since Independence, and now is only 5% of the population, most of whom live in traditionally Russian cities like Tashkent, Navoiy, and Angren. The official census states that Tajiks make up only 5% of the population, but independent observers claim it may be as high as 40% of the population.

GOING TO AND FROM A PLACE

You learned about Uzbek cases in the previous chapter – now it’s time to put them to use! The three cases you’ll be using next are the Locative, Dative, and Ablative Cases. It might be easier to remember them by their uses in Uzbek. The Locative Case could also be called the “-da” case, since that is the ending added. It specifies location, and corresponds to the English prepositions at, in, and on. The Dative Case could be called the “-ga” case. It specifies motion to an object, and corresponds to the preposition “to.” The Ablative Case could be called the “-dan” case. It specifies origin, and corresponds to the preposition “from.”

First, let’s learn some place nouns, and then practice using them.

NOUNS

Shahar	City, Town	Temir Yo’l Voksal	Train station
Qishloq	Village	Avtostantsiya	Bus station
Ko’cha	Street	Avtobus bekati	Bus stop
Xiyobon	Park	Stantsiya	Station
Maydon	Square	Bekat/Ostanovka	Stop
Kafe	Café	Institut	Institute
Bino	Building	Universitet	University
Do’kon/Magazin	Store	Stadion	Stadium
Oshxona	Kitchen, Restaurant	Sartaroshxona	Barbershop
Teatr	Theater	Hokimiyat	Mayor’s Office
Choyxona	Tearoom	Bank	Bank
Haykal	Monument	Ish	Work
Dorixona/Apteka	Drugstore	Markaz/Tsentr	Center
Pochta	Post Office	Til markazi	Language Center
Mehmonxona	Hotel, Guest room	Uy	House

LOCATION AND MOTION WORDS

Uzbek has a set of words used both to denote location and motion, depending on the ending. Their use is not quite as simple as prepositions in English, both because their use differs on their grammatical function, and using them correctly will take practice.

Yon Side

Where is the School?

Near my house.

Near the hotel.

Near the institute.

Maktab qaerda?

Uyim+ning yon+i+da.

Mehmonxona+ning yon+i+da.

Institutning yonida.

Orqa Back
O'rta Middle
Ora Between
Qarshi Across
Old Front
To'g'ri Straight

CHAP

LEFT

O'ng

Right

UST

SURFACE

Tepa

Up

Tag

Under

Past

Down

These words are usually not used by themselves. The same is true in English. They are generally modified by something, as in “**the front of the house,**” or “**the middle of the room.**” As before, to make the preposition *of* we will use the third person possessive endings [-i and -si] in combination with the possessor ending [-ning]. After adding the third person possessive endings, add either **-da** for location or **-ga** for direction.

The store is next to the school.

Magazin maktabning yonida.

The dog is behind the house.

Kuchuk uyning orqasida.

There is a garden in the front of the building.

Binoning oldida bog' bor.

Walk between those trees.

O'sha daraxtlarning orasidan yuring.

We went across the river.

Biz daryoning qarshisiga bordik.

Root Word	MOVEMENT		LOCATION	
ORQA Back	ORQAGA Backward	ORQASIGA To the back of	Orqada Behind	Orqasida At the back of
O'RTA Middle	O'RTAGA through	O'rtasiga between	O'rtada In the middle	O'rtasida In the middle of
OLD Front		OLDIGA To the front of		Oldida In front of
TO'G'RI Straight	To'g'riga Forward	To'g'risiga Straight Ahead	To'g'rida Ahead	To'g'risida Ahead of
UST Surface		Ustiga Onto		Ustida On
TEPA Up	Tepaga Upwards	Tepasiga To the top of	Tepada Upstairs	Tepasida On top of
TAG Under		Tagiga Under		Tagida Underneath
PAST Down	Pastga Downward	Pastiga To the bottom	Pastda Downstairs	Pastida At the bottom of

For some location and motion words, it is possible to add **-da** and **-ga** without a possessor. In this case, the **-i** and **-si** endings would be left off. The above table shows some different possibilities, and the red arrows mark those without possessors.

Go backward.
Walk forward.
Run through!
It's behind.
She's downstairs.
They're upstairs.

Orqaga boring.
To'g'riga yuring.
O'rtaga yuguring!
U orqada.
U pastda.
Ular tepada.

REFLEXIVE PRONOUNS

Reflexive pronouns are those words that indicate that an action is done by a specific thing, and in English we use versions of the word “self” to describe this. For example,

“How are you?” “I’m good. And yourself?”

“Can you swim by yourself?”

“The lights in my room turn themselves off.”

In addition, the Uzbek reflexive tends to include a sense of ownership, similar to the use of the word “own” in English.

That’s her own mother. His own father won’t let him go.

In Uzbek, the reflexive particle is **o’z**, as in **o’zbek**. To form the reflexive, simply add the personal endings to the reflexive particle. [im, ing, i, ingiz, imiz, and lari]

o’zim	myself	o’zingiz	yourselves
o’zing	yourself	o’zimiz	ourselves
o’zi	himself, herself, itself	o’zlari	themselves

Men o’zim hatni yozdim.	I wrote the letter myself. [by myself]
Bu o’zimning kitobim.	It’s my own book.
Ular shaharga o’zlari borishdi.	They went to town by themselves.
Deraza o’z-o’zidan yopildi.	The window closed itself.
Deraza o’zi yopildi.	The window closed by itself.
Karim uyida bir o’zi qoldi.	Karim stayed at home by himself. [alone]
O’qituvchimiz o’zi sovg’alarni berdi.	Our teacher himself gave the presents.
Komp’yuter o’z-o’zidan o’chib qoldi.	The computer turned itself off.
Ular o’zlari uchun pul to’laydi.	They’ll pay for themselves.
Men hamma ishni o’zim qildim.	I did it all myself.
U o’z-o’zidan baqirib ketdi.	She began to shout for no reason. [for/by herself]
U baqirib ketdi.	She began to shout.
Maktab o’zi xotira maydoni kurdi.	The school itself built a memorial.
Umid o’zi boqqa bordi.	Umid went by himself to the garden. [alone]
Bugun men o’zim ovqat pishirdim.	Today I made dinner by myself.
Kamol o’zi komp’yuterni tuzatdi.	Kamol fixed the computer himself.
Biz o’zimiz piknikka bordik.	We went by ourselves on a picnic.
U o’zi insho yozdi.	He wrote an essay himself.
Mening kichkina ukam o’zi xonasini tozaladi.	My little brother cleaned his own room.
Mening kichkina ukam o’zi xonani tozaladi.	My little brother cleaned the room by himself.

CHAPTER 7: CAN, NEED, MAY

UZBEK RELIGION AND TRADITION

By and large, the Uzbek people are the most religiously observant of the people of Central Asia. Like most of their Turkic brethren, Uzbeks are Sunni Muslim, specifically of the Hanafi teaching. However, eighty years of Soviet Rule have taken their toll, and many Uzbeks live a far more relaxed version of Islam that involves drinking alcohol regularly and very few are able to read the Qoran in its native Arabic. In fact, most of the Arabic that is learned is merely phonetic – it can be read, but not understood. This has led to some very divergent interpretations of the holy writings, allowing for various local mullahs to rewrite the Muslim faith as stringent or lax as they deem necessary.

Islam is a peaceful religion at heart, similar in many respects to Christianity and Judaism. However, like the other religions of Abraham, there are various interpretations that rationalize violence and cruelty to those that do not closely adhere to the Word. Uzbeks are emerging from years under the Soviet system, but their religion never went underground in the fashion of the Russian and Ukrainian Christians. Islam is much more individualized religion to practice, and a good Muslim can be perfectly observant in the most subtle fashion. There are no homemade icons to give away their religion to outside observers, and anything that might point to being Islamic can be explained as a part of their Uzbek culture.

Culture and Religion are usually very closely related, but due to the lack of education among the Uzbeks regarding their religion, most Uzbeks do not see a difference. This manifests itself in different ways. For example, an Uzbek is just as likely to identify themselves as a Muslim, and not an Uzbek, and never as an Uzbekistani. Similar to the other Central Asian Republics, there has been a strong nationalistic push in the political circles ever since the nationalities were first delineated by Stalin in the 1930s. An Uzbek in Uzbekistan is likely not to consider Uzbeks from Kazakhstan or Afghanistan as ‘real’ Uzbeks. Similarly, an Uzbek that converts to Christianity, for example, is likely to be disowned by family and friends alike for choosing ‘not to be Uzbek.’

The Uzbek people are very hospitable, and they regard this as part of their culture and religion. They have many proverbs extolling the virtues of hospitality and stating the importance of a guest’s rights over the family’s. “The Guest is greater than the Father.” “A Guest should have three days to explain their coming.” The meals of the day are very important to Uzbek families and they are the opportunities to show hospitality. Friends walking by the house at dinnertime, even casual acquaintances, and foreigners, too – all are liable to be invited inside for tea and a meal. At no point can a guest outstay their welcome – the only sign that you should leave is the sincerity with which you are given your food and drink.

Islam is still a major influence in Uzbekistan, despite the post-Soviet push to modernize and secularize. The most visible aspect of this must be the stunning architecture that still draws tourists to ancient Silk Road cities Samarkand, Bukhara, and Khiva. Having used to be the jewels in the crown in Islam, their mausoleums and madrasas [religious secondary school and/or university] have stood the test of time.

Visiting any Islamic country is especially rewarding during the major holidays. Ramazon [Ramadan] is the month of fasting, when no food or drink can be ingested between sunrise and sunset. Because Islam uses a lunar calendar, the dates of Ramadan change significantly every year. One thing this means is that some years are much easier than others. Fasting during the winter is much easier than in the summer. Ro’za hayiti is the end of Ramadan, and is also known as id al-Fatir, and is marked by an uncommonly large feast. Qurban hayiti is the holiday of the pilgrimage, or hajj. Making a pilgrimage to Mecca at any other time will not fulfill a Muslim’s solemn duty to make the hajj at least once in their lifetime.

CAN – STATING ABILITY

Uzbek grammar is very agglutinative. This means that most grammar is made up of small, simple parts of speech that can be combined and mixed to change the meaning.

To state ability, use the verb “to take” in connection with the verb that you wish to state an ability for. Only the verb for “take” is conjugated, while the other verb takes the ending “a” or “y,” depending on whether the stem ends in a vowel or in a consonant, similar to conjugating the present tense. The other verb comes first, and “to take” comes last, following Uzbek’s primary grammar rule – the main verb is always the last word in the sentence.

Olmoq – to take

I can see.	Men ko’ra olaman.	You can see.	Sen ko’ra olasan.
I can walk.	Men yura olaman.	They can walk.	Ular yura oladilar.
I can read.	Men o’qiy olaman.	She can read.	U o’qiy oladi.
I can swim.	Men suza olaman.	We can swim.	Biz suza olamiz.
I can leave.	Men keta olaman.	You can leave.	Siz keta olaman.

Ability can be conjugated in all of the tenses we have already learned. Simply conjugate “olmoq” to match tense and pronoun. Remember that Uzbek’s most basic tense is very often used for both the present and future tenses in English.

I could see.	Men ko’ra oldim.	I will see.	Men ko’ra olaman.
I cannot swim.	Men suza olmayman.	I couldn’t swim.	Men suza olmadim.
She can’t read.	U o’qiy olmaydi.	We could read.	Biz o’qiy oldik.
You can’t go.	Siz bora olmaysiz.	You couldn’t go.	Sen bora olmading.
Can she come?	U kela oladimi?	Couldn’t you come?	Siz kela olamadingizmi?

Similar to English, if you ask the negative, it emphasizes the question. Unlike English, using the can form is not usually the most polite way to ask a question. This is because in English, using the word “may” has become old-fashioned and formal. This is not the case in Uzbek – it is still more polite and common to use a separate grammar construction for polite questions like, “Can I go?”

GERUND FORM – ISH, -SH

In English, we can make a verb into the Gerund Form by adding the suffix –ing. For example, playing, reading, stopping, etc. This –ing form is used in many ways in English – as a noun, as a form of the verb for continuous/progressive tenses, and as the present participle it can even be used as an adjective. In Uzbek, adding –ish also has different purposes in grammar, but again it is important not to assume a one-to-one relationship between foreign languages. Adding the Gerund Suffix in Uzbek will not be the same as adding –ing to a verb stem in English. In general, it will simply allow the use of that verb as a noun, meaning the “doing” of that verb.

Bormoq – to Go

Borish – Going, the Action of Go

MAY – ASKING PERMISSION

In English, to ask permission we have different forms that are different degrees of politeness. For example, “May I go outside?” “Could I go outside?” “Would it be ok with you if I go outside?” In general, the longer the form, the more polite. The more abrupt, the more rude. In fact, in English we use words for shortness to mean rudeness. “Don’t be short with me!” There is a similar tendency in Uzbek, though the forms do not translate exactly.

Men borishim mumkinmi?

May I go? Could I go?

Men gapirishim mumkinmi?

May I speak? Could I speak?

Sen ketishing mumkinmi?

Could you leave?

There are more polite ways to ask permission, and once we approach more difficult grammar like the conditional forms and the perfect tenses, it will be possible to use the equivalents of “Would it be ok if I...?” and “Is it ok to...?”

NEED – STATING REQUIREMENT

In Uzbek there is no simple verb that means “need” that can be conjugated by removing the –moq stem. Instead there is a special verb, very similar to the special verb “bor” in its meaning for “to have.”

Menda mashina bor.

I have a car.

Menga mashina **kerak**.

I **need** a car.

NEEDING NOUNS

When you need to say that you need something, use the Dative Case with the Person or Object that requires the thing, and simply add the word **kerak**.

Unga kompyuter **kerak**.

She needs a computer.

Kerak is literally a way to say “is necessary,” and this grammatical structure might make more sense to think of it in those terms.

Bizga vaqt **kerak**.

Time is necessary to us. [We need time.]

To make the statement negative, add the particle “emas.”

Sizga kuchuk **kerak** emas.

You don't need a puppy.

Menga suv **kerak** emas.

Water is not necessary to me. [I don't need water.]

It's important to remember that “emas” doesn't need to be conjugated. We should not say, “kerak emasman” or “kerak emasaman.” One reason is that **emas** ‘belongs’ to **kerak**, and not to the subject of the sentence.

NEEDING VERBS

Uzbek uses a different system for stating the requirement of verbs. First, the verb must receive the suffix “-ish” making the noun-form or gerund. Following that suffix, a personal ending showing to whom it is necessary must be added. Finally, the particle “kerak” is added after the verb to finish the sentence.

Men borishim **kerak**.

I need to go.

Bor + Ish + Im Kerak

Men borishing **kerak**.

I need you to go.

Men borishik **kerak**.

I need us to go.

Men borishi **kerak**.

I need him/her to go.

USING MAY AND ASKING PERMISSION WITH MUMKIN AND MAYLI

To politely ask permission, use the same grammatical structure as with **kerak**. Which is to say, add the gerund particle –ish to the verb stem with a personal ending, followed by the word Mumkin or Mayli and the question particle.

Mumkin – May

Mayli – Ok, Fine

To grant polite permission, use the same construction without the question particle.

Asking Permission

Hozir borishim mumkinmi?	May I go now?
Sen yaqin ketishing maylimi?	Is it ok if you go soon?
Biz yeyishimiz mumkinmi?	May we eat?

Granting Permission

Borishing mumkin.	You may go.
Men yaqin ketishim mayli.	It's ok for me to leave soon.
Siz yeyishingiz mumkin.	You may eat.

SUFFIXES

SO'Z YASOVCHI QO'SHIMCHALAR

Uzbek is a language that takes most of its grammar from the addition of suffixes. However, in addition to the grammatical suffixes, there are those that are added in ways similar to English. Included in this list is one prefix, **no-**, one of the few in the Uzbek language.

-li	Added to a noun to make an adjective [-y and -ful in English]
-siz	Added to a noun to make a negative adjective [-less]
no-	Added to an adjective to make negative [-un]
-gina	Added to an adjective to make stronger [really]
-day	Added to a noun to mark similarity [-like]
-chi	Added to a verb to make a noun [-er and -or]
-ish	Added to a verb to make the gerund form [-ing]
-don	Added to some nouns to mean place of [-place]
-zor	Added to some nouns to mean place of [-site]
-lik	Added to an adjective to make a noun [-ness] {goodness}
	Added to a noun to make abstract [-ness, -hood] {boyhood}
-iy	Added to a noun to make an adjective [-y]
-dosh	Added to a noun to make one together with [-mate]
-da	Added to form the Locative Case [at, in, on]
-dan	Added to form the Ablative Case [from]
-dan beri	Added to give the suggestion of continued time [since]
-dan tashqari	Added to give the suggestion of distance [beyond]
-ga	Added to form the Dative Case [to]
-ga bo'ylab	Added to give the sense of direction [toward, towards]
-gacha	Added to give a sense of waiting [until, till]

Some examples:

It+ day	Itday	Doglike
Shun+ day	Shunday	Like that, likewise
Chiroyli+ gina	Chiroyligina	Very beautiful
Zo'r+ gina	Zo'rgina	Really great!
Qiziq+ chi	Qiziqchi	Comedian, Funny guy
Sinf+ dosh	Sinfdosh	Classmate
Janubi+ y	Janubiy	Southern

A second group consists of suffixes more commonly added in combination with other grammatical suffixes.

-[la]sh-	Added to express the reflexive or actions done to each other
-tir-	“makes this happen”
-ar-	Remote Past, used in Uzbek equivalent of “used to” sentences
-lan-	Reflexive ending, similar to <i>вся</i> ending in Russian
-gan-	Present/Past perfect suffix, puts the verb in the remote past
-da	Added to give the meaning “although”, usually needs a hyphen
-il-	Passive voice marker

<u>o'zgarmoq</u>	<u>to change</u>
o'zgarar edi	used to change
o'zgartirmoq	to make change
o'zgartirilmoq	to be made to change
o'zgartirilsam-da	Although I'll be made to change

<u>tushunmoq</u>	<u>to understand</u>
tushuntirmoq	to explain
tushuntirilmoq	to be explained
tushunar edi	used to understand
tushungandim	I've understood

BEFORE/AFTER CLAUSES

Before I opened the door, I saw her.

Men eshikni ochmasimdan oldin, uni ko'rdim.

I had seen her before I opened the door.

Men eshikni ochmasimdan oldin, uni ko'rgandim.

After I go to the store I will talk to your mother.

Men do'konga borganimdan keyin/so'ng, oying bilan gaplashaman.

After I went to the store I talked to your mother.

Men do'konga borganimdan keyin/so'ng oying bilan gaplashdim

LIST OF SOME-, NO-, AND ANY- WORDS

Allakim	Someone	Har kuni	Every day
Allanima	Something	Har nima	Everything
Allaqachon	Already	Har narsa	Everything/All things
Allaqaerda	Somewhere	Har qanday	Every kind of
Allaqaerga	To somewhere	Har qancha	Every amount
Allaqaerdan	From somewhere	Hamma	Everyone
Allaqanday	Some kind of	Hamma narsa	Everything
Allaqancha	Some amount	Hamma (noun)	All of (noun)
Allanarsa	Something	Hammasi	All of them
Kimdir	Someone, Anyone	Bir qancha	Several
Nimadir	Something, Anything	Bir nechta	Several
Qachondir	Sometime, Anytime		
Qaerdadir	Somewhere, Anywhere	Alla qanday yo'l bilan	Somehow
Qaergadir	To Somewhere, To Anywhere	Qandaydir yo'l bilan	Somehow, Anyhow
Qaerdandir	From Somewhere, From Anywhere		
Qandaydir	Some kind of, Any kind of		
Negadir	For some reason, For any reason		
Qanchadir	Some amount, Any amount		
Hech kim	No one		
Hech nima	Nothing		
Hech narsa	Nothing		
Hech qachon	Never		
Hech qaerda	Nowhere		
Hech qaerga	To Nowhere		
Hech gaerdan	From Nowhere		
Hech qanaqa	No kind of		
Hech qancha	No amount		
Har	Every		
Har doim	Always		