

Official Quality in Dary Language

Kholida Zikrillaevna Alimova¹

¹Associate Professor, Doctor of Sciences, Department of Iran-Afghan Philology, Tashkent State University of Oriental Studies Tashkent, Uzbekistan.

¹xolidaxon66@mail.ru

Abstract

*Affixation is the most productive method of word-forming in the Dari language. Among the affixes that form the adjective, the suffix **ی -i** (**یای نسبت** *yâ-ye nesbat*) has a special place: it has an unlimited valency, which is explained by the categorical meaning characteristic of adjectives. In the modern Dari language, the functions of the suffix **ی -i** has expanded: it has become more actively used in the expression of agent nouns. Furthermore, in contrast to nouns, the characteristic feature of adjectives is the productivity of prefixal word-formation. Lack of characteristic, contained in a word-formation basis, is achieved by using the negative prefixes **بی** *bê-*, **ننâ-**, **نا-**, **للا-** and **بلا** *belâ-*. The article explores the relationship of the possibility of word-formation with the reasons and regularities of productivity / non-productivity, high productivity / low productivity of word-formation of adjectives based on materials in the Dari language.*

Key-words and Expressions: Affixation, Word-formation of Adjectives, Productivity / Non-Productivity, High Productivity / Low Productivity, The Possibility of Word-formation.

1. Introduction

In recent years, the comprehensive development of the Dari language has become noticeable, during which time there have been tangible changes in all its fields. And in this regard, the study of the questions of the ways of forming, developing, and improving the Dari language, substantiating the reasons, regularities, and possibilities of this process, as well as determining the principles of word-formation, is becoming increasingly essential. This, in turn, points to the need for a separate study of the Dari language directly based on its materials.

Although some scientific work on Dari language has been carried out in Uzbek linguistics so far (1; 10), the lack of fundamental research on word formation in the same language, the need to

limit the similarities and differences in the system of Dari and Persian word formation is urgent. The aim of the article is to study the affixal word formation in the Dari adjective category, to clearly define the possibilities in word formation, the limitations of possibilities. Identification of productive word-makers in quality construction by affixation method in Dari language; identification of productive / unproductive as well as word-building opportunities in quality construction; The task of the research is to reveal the changes and developments in the Dari word-formation system on the basis of productive word-formation types.

The source of the study was 1990-2019, including modern Dari prose and journalism, «انيس» *Anis*, «هيواد» *Hêwâd*, «عصر نو» *Asr-e naw* 'a sample file of selected materials from newspaper materials was used. Based on the specific properties of the collected materials, they were studied on the basis of descriptive, comparative, system-structural and component analysis methods.

2. The Main Part

Affixation is also the main productive method in quality construction in Dari language. Qualitative affixes can be divided into the following two main groups according to their general characteristics: 1) relative adjectives; 2) quality makers indicating ownership or non-ownership.

Relative Signifiers of Quality

-i suffix

-i (allomorphs: *-yi*, *-gi*, *-wi*) suffix (*yâ-ye nesbat* or *yâ-ye nesbi*) middle dari language *-ig*, beginner *-ik* (*-yk'*, in the text of bases– *-yg*) < эр. **-ya-ka-* from this (4, 69). It is considered the most productive suffix that makes a relative quality: its valence level is very high and it is not possible to list all artificial words in dictionaries. In the model "Word-formation basis + *-i*", not only lexical morphemes, but also phraseology and word-combinations, regardless of their own and assimilation, can serve as a basis for word-formation.

The meanings of this suffix have expanded in modern Persian-Dari languages:

It is said above that a making a personal through it: *بندی bandi* 'prisoner'. According to Chkheidze T.D., this type of word formation was not observed in Middle Persian (13, 25). However, in Middle Persian studies, it can be seen that the relative adjectives used for the sign of personality came as nouns: *شاهو شا* 'urban (person)', 'citizen' city ', province '), *zēndânīg* (*zynd'nyk'*) 'prisoner ', 'ariston' (*zēndân* (*zynd'n*')) *zindon* ') (4, 69).

Personal names are the result of a mix of qualities: کابلی *kâboli* 1. 'to Kabul', 2. 'from Kabul', ذغالی *zoghâli* 1. 'idol' 2. 'coal miner'. «in Dari –russian dictionary» (3) جوالی *jawâli* 'porter', 'carrier', برقی *barqi* 'electricity', 'electrician', سگرتی *segreti* 'smoker', چلمی *čelami* some words like 'smoker' are just a personal name, کبابی *kabâbi* 1. 'kebab maker', 1. 'hunter', 2. 'Some words, such as hunt (belonging to), are first person nouns, then relative adjectives, نسواری *naswâri* 1. 'brown' 2. 'nasal smoker', شرابی *šarâbi* 1) 'drinking person', 2) 'the degree to which the meanings of artificial words are applied at the linguistic level, with the relative quality first, followed by the meaning of the person's name, such as 'alcoholic'. The conjugation of artificial words is also widely observed in other types of noun (object and place): بارانی *bârâni* 'raincoat' (باران *bârân* 'rain' → بارانی *bârâni* 'rainy'): this meaning is recorded in classical Persian (5, 214) However, it is incorrect to evaluate all artificial words as a product of the transposition method. It should not be forgotten that the transfer of adjectives to a noun (whether it is an ellipse or some other substantive method) creates special models of transposition in terms of word formation.

The suffix *-i* is ambiguous: artificial words can have multiple meanings. For example:

زبان افغانی	<i>zabân-e afğâni</i>	'afghan (Pashto)' → affiliation
رقص افغانی	<i>raqs-e afğâni</i>	'afghan dance' → method, type, kind of
هیئت نمایندگی افغانی	<i>hay'at-e nomâyendagi-ye afğâni</i>	'afghan delegation' → attitude to the place, originality
کشتی جنگی	<i>kešti-ye jangi</i>	'warship' → intended
فیل جنگی	<i>fil-e jangi</i>	'warrior elephant' → activity
روحیه جنگی	<i>rôhiya-ye jangi</i>	'fighting spirit' → descriptive assessment

This means that a compound word (relative adjective) itself can form different types of word formation depending on the word being defined, the spoken text, and the place of use. This makes it difficult to divide such artificial words into semantic groups. The following are the most common meanings in their classification.

Analysis of materials *-i* suffix – یای نسبت allowed to divide the adjectives formed by the following semantic groups:

1. Relevance, belonging, belonging to what is understood from the basis: زبان فارسی *zabân-e fârsi* 'persian language', لیسۀ عسکری *lisa-ye askari* 'military lyceum', علوم اجتماعی *olum-e ejtemâ'i*

'social science', معاينه طبي mo'âyena-ye tebbi 'medical servise'. فرهنگي rawâbet-e farhangi 'cultural relations'.

2. Whether the word expressed in the definite function is intended for the object understood from the constructive basis: اتاق جراحی otâq-e jarrâhi 'surgery room', گندم تخمی gandom-e toxmi 'seed wheat', ميدان هوايي آزمائشي maydân-e hawâyi-ye âzmâyeši 'test aerodrome', نمکدان مساله يي namakdân-e masâlayi 'spice bowl', کشتي جنگي kešti-ye jangi 'warship'.
3. What the object is used to, material: مجسمه سنگي mojassama-ye sangi 'stone statue', بادي فولادي bâdi-ye fôlâdi 'steel body', پل ريسماني pol-e rêsmâni 'kanat ways (bridge)', بند (تسمه) چرمي band (tasma)-e čarmi 'leather belt', قلمدان چوبي qalamdân-e čôbi 'wooden pencil', گلداني شيشه يي goldâni-ye šišayi 'porcelain vase', ظروف چيني zoruf-e čini 'porcelain dishes'.
4. Attitude, originality: مملکت کوهي mamlakat-e kôhi 'mountainous country', چراغ عقبی čarâğ-e 'aqabi 'backlight', مناطق غربي manâteq-e ġarbi 'western regions', فضاى خارجى (داخلى) fazâ-ye xâreji (dâxeli) 'outer (inner) space'.

Adjectives denoting a person belonging to a place or living in a given territory are strong in nature: لوگرى lôgari 'logar' (لوگر lôgar 'Logar' (name of region)), چينايى činâyi – چيني čini 'chinesees' (چين čin 'Хитой'), اروپايى orupâyi 'evropean' (اروپا orupâ 'Europe'), کوهستاني kohestâni 'mountainous', 'a person who lives in a mountainous area' (کوهستان kohestân 'mountainous area'), شهري šahri 'urban (person)' (شهر šahr 'city').

5. Attitude to time, originality: افغانستان امروزي Afġânestân-e emrôzi 'today's Afghanistan, کمپ اردوگاه زمستاني kamp (ordugâh)-e zemestâni 'winter camp', تطبيقات خزانى tatbiqât-e xazâni 'autumn military training, تعليمات نهاري ta'limât-e nahâri 'full-time education', نمايشگاه دايمي namâyešgâh-e dâimi 'permanent exhibitions', حوادث بعدي hawâdes-e ba'di 'next events'.
6. Quantitative property: لين چهارسيمي layn-e čahârsimi 'four-wire power line', تختة روسي سه لايي taxta-ye rusi-ye selâyi 'three-layer plywood', اتاق دونفري otâq-e dunafari 'double room', سيستم دو حزبي sistam-e duhezbi 'two-party system'.
7. Property (means and method of movement): اتوي برقي otu-ye barqi 'electric iron', رجعت اجباري raj'at-e ejbâri 'forced withdrawal, حمله ناگهاني hamla-ye nâgahâni 'sudden attack'.
8. Analogy and comparison: چشمان ميشي čašmân-e mêši 'кўйкўз', حافظه خرگوشي hâfeza-ye xargôši 'chicken brain', پلنگي palangi* 'йўл-йўл', گوسپندي gospanđi* 'obedient, pious, meek'.

9. Colour: رنگ آسمانی rang-e âsmâni 'air color, blue' بی رنگ آبی rang-e âbi 'light blue, blue', پارچه گلآبی pârcâ-ye golâbi 'pink cloth', رنگ قهوه بی rang-e qahwayi 'brown, dark brown', خرمایی xormâyi 'light brown'; redness'.
10. Method, type, kind: تعمیر اروپایی ta'mir-e orupâyi 'evropean building', رقص افغانی raqs-e afgâni 'afganian dance', قالین ایرانی qâlin-e irâni 'Iranian carpet', ماهی دریایی mâhi-ye daryâyi 'river fish'.

Quality Makers who Signify Non-possession

A sign of not having something that is basically understood in Dari بی bê-, نا nâ-, نه na-, لا lâ- and بلا belâ- represented by prefixes.

In modern Dari Language بی bê- the prefix is productive and is added to words belonging to the horse category. It is a productive quality-forming affix and is added to both explicit and abstract nouns. These subjects can consist of their own (primitive Dari) and assimilation words. At this point بی bê- artificial words made with a prefix (بی فایده bêfâyda 'useless', بی وفا bêwafâ 'unfaithful') بی bê- from the accumulation of the front assistant with the nouns (بی توقف bê tawaqqof 'without stopping', 'without taking a break', بی پول bê pul 'without money') differentiation is necessary. Analysis of collected materials بی bê- word-formation, semantic, morphological, and syntactic features of prefixed artificial words indicated that they belonged to a category of adjectives (given that in the context adjectives can pass into the category of adjectives, some of them can be both adjectives and adjectives): بی جا bêjâ 1) 'useless'; 'Inappropriate' (quality); 2) 'in vain' (adverb); بی مورد bê mawred 1) 'out of place' (adjective); 2) 'Untimely' (adverb).

بی bê- Using the prefix, the following meaningful adjectives are formed from subjects:

- بی bê- prefix a) by joining the definite nouns denoting a part of the human body, it forms a figurative word that expresses the character-traits, qualities-states of the person: بی دست bêdest 'weak', بی دل bêdel 'sad', 'disappointed'; 'Hopeless', بی سر bêsar 1) 'Uncontrolled', 'neglected', 'unruly', 2) 'disobedient'; 3) 'fun', 'more playful', بی جگر bêjegar 'cowardly', 'heartless', 'willless':

این ها عبارت بودند از سوداگران خرده فروش و افراد بی کمر ... که با یک بهانه چند روز سر کار نمی روند (23, 23)

Inhâ 'ebârat budand az sawdâgarân-e xordaforôš wa afrâd-e bêkamar ... ke bâ yak bahâna çand rôz sar-e kâr namêrawand

'These were petty traders and idle people who did not go to work for a few days under any pretext';

By joining abstract nouns denoting cultural-social, moral, and spiritual concepts related to man, it creates adjectives that signify a sign-property, a statelessness, understood from the ground up: *bêgonâ(h)* 'innocent', بی استعداد *bêeste 'dâd* 'untalented', بی تربیه *bêtarbiya* 'indiscipline', بی غم *bêğam* 'carefree'; 'calm down':

نیروهای دشمن وقت فرار مردم هم آن هارا بی غم نمی گذارد، از زمین و آسمان آن هارا تعقیب کرده بر سرشان آتش می بارند (31, 14-15)

Nayrôhâ-ye došman waqt-e ferâr-e mardom ham ânâ râ *bêğam* namêgozârad, az zamin wa âsmân ânâ râ ta'qib karda bar sar-ešân âtaš mêbârând

'Enemy forces do not leave people alone even when they are fleeing, they chase them from the sky and shoot at them'.

2. Мавхум отларга кўшилиб, асосдан англашилган тушунчага эга эмасликни ифодалайди: *bêtartib* 'тартибсиз', بی دوام *bêdawâm* 'чидамсиз', بی گمان *bêgomân* 'шубҳасиз'; 'ногахон', بی خطر *bêxatar* 'хатарсиз':

خنده بی گمانی سر داد (24, 110)

Xanda-ye *bêgomânê* sar dâd

'An unexpected (sudden) laughter was heard;

(29, 193) یکی به دیگری گفت: ما هر چه می کشیم از دست این آدم های نوپاد و بی یاد می کشیم

Yakê ba digarê goft: Mâ har çe mêkašêm az dast-e in âdamhâ-ye nawyâd wa *bêyâd* mêkašêm

'One said to the other, "No matter how much we pull, we pull at the hands of people we don't know".

3. Combined with definite nouns, it creates adjectives that mean it does not have an object that is understood from the base: *bêzamin* 'landness', بی زمین *bêdâna* 'seedless'.
4. In some cases, there is a splash of artificial words: *bêsekka* 'coin without image', بی سکه *bêsim* '[radio] telegraf', بی سیم *bêdâd* 'injustice', 'violence'.
5. *bê-* prefix can be added to the nouns to indicate that the concept understood from the basis is not there at all, but to a lesser extent.: *bêhâl* 'exhausted', بی حال *bêâdam* 'desolation', بی آدم *bêtâb* 1) 'annoying', 'impatient', 2) 'exhausted', 'weak'.
6. Adding some adjectives means that there is no sign understood from the basis: *bêhamtâ* 'unparalleled'(1 example encountered).

nâ- the prefix is also a productive adjective-forming affix, combining with noun, adjective, present and past tense verb bases. *bê-* as opposed to the prefix, *nâ-* the accumulation of with

definite nouns was almost never recorded (ناکس *nâkas*, ناچیز *nâčiz*, نانسان *nâensân*, نازن *nâzan* -in addition to).

One of the artificial words *ی -i* suffix (مصدری *yâ-ye masdari*) abstract nouns are made through.

نا *nâ-* meanings of the prefix

1. نا *nâ-* the prefix is added to words belonging to the noun category to denote a lack of basic understanding: ناامید *nâomêd* 'hopeless', ناکام *nâkâm* 'unlucky', ناگزیر *nâgozir* 'inevitable', 'impossible', 'unavoidable', نامراد *nâmorâd* 'unfulfilled', 'unhappy'.
2. Adding to the words belonging to the category of adjectives, it signifies the meaning of negation, i.e., the word not is used in the function of the meaning it represents: ناباد *nââbâd* 'prosperous', ناخوش *nâxôš* 'unlikely' (*not pleasant*), ناسکه *nâsakka* 'step relation' (*not related*), نابخرد *nâbexrad* 'ignorant' (*not scholar /not smart*), ناممکن *nâmomken* 'may not', 'impossible'.

این آرزوهای نیک، بدون حضور ارزشهای متعالی حقوق بشر در هر لایه‌ی از زندگی و روزگار ما، ناممکن است (14)

In ârezôhâ-ye nêk, bêdun-e hozur-e arzešhâ-ye motaâli-ye hoquq-e bašar dar har lâya-yê az zendagi wa rôzgâr-e mâ, nâmomken ast

'These noble aspirations are impossible without the high value of human rights at the heart of our lives and circumstances'.

3. نا *nâ-* the prefix is attached to the bases of modern verbs, meaning that they do not have a meaning understood from the base. It is well known that modern verb bases, which are considered semi-affixes, are also considered to be the second component of a compound word. (12) They are also included in suffixes. (6, 98). They can also be used as a constructive basis (6, 13): نایاب *nâyâb* 'rare', ناپسند *nâpesand* 'inappropriate', ناخوان *nâxân* 'illiterate', نادان *nâdân* 'ignorant', ناشناس *nâšenâs* 'unknown', ناتراش و ناخراش *nâtarâšonâxarâš* or ناخراش و ناتراش *nâxarâšonâtarâš* 'such as 'disagreeable', 'rude'. نا *nâ-* + the bases of present tense (basically پذیر *-pazir*) and semi-affixes are active in word formation: اجتناب ناپذیر *ejtenâbnâpazir* 'inevitable', 'doubtful', انتقال ناپذیر *enteqâlnâpazir* 'indescribable', خستگی ناپذیر *xastaginâpazir* 'tireless', 'energetic', خداناترس *xodânâtars* 'ruthless', 'wild'.

Analysis of our materials showed that the addition of the prefix نا *nâ-* to the base of the past tense verb is inefficient: ناشایست *nâšâyest* 'an act of unscrupulousness'; 'Violence', نادوخت *nâdôxt* 'not sewn', نابود *nâbud* 'perished' (3 examples).

4. نا *nâ-* the prefix is added to the adjectives to denote a concept understood from the base: نابینا *nâbinâ* 'blind', ناخوانا *nâxânâ* 'vague', 'unreadable', ناشنوا *nâšenawâ* 'deaf', نادیده *nâdida*

‘inexperienced’, ناخوانده *nâxânda* ‘not called’, ناگفته *nâgofta* ‘unspoken’, ‘not mentioned’, ناآموختنی *nââmôxtani* ‘untrained’, نامردنی *nâmôrdani* ‘immortal’:

(30) ناگفته نماند که در این میان، تعداد زیادی از شاعران جوان، شعر خواندند ...

... *nâgofta namânad ke dar in miyân, te‘dâd-e ziyâd-ê az šâ’erân-e jawân se’r xândand*

‘...it should be noted (not to mention) that during this period most of the young poets recited poetry...’;

(25) بسیار گپهایش ناگفته مانده بودند

Besyâr gaphâ-yaš nâgofta mânda budand

‘There was so much left to say’.

na- prefix *nâ-* is recorded as an allomorph of.

(18, 906) *bêqarâr* بی قرار *nâqarâr* نا قرار

(16, 16) خود را دهان دروازه رسانده بودم که نا قرار از پشت پرده تاق پرسیان کرد

Xôd râ dahân-e darwâza rasânda budam ke nâqarâr az pošt-e parda-ye tâq porsân kard

‘When I got to the door, he asked annoyingly from behind the curtain’.

(18, 901) *bêensâf* بی انصاف *nâensâf* ناانصاف

(19, 37) ناانصاف ها همان قدر نمی سنجند که همین آدم چرا این طور شده

Nâensâfhâ hamânqadr namêsanjand ke hamin âdam çerâ intawr šoda

‘The fools don’t think so much about why this man is like that’.

Sometimes there was an expansion of meaning in one of the words that formed the synonymous line: *bêxodâ* بی خدا ‘atheist’ – *nâxodâ* 1) ‘atheist’; 2) ‘savage’, ‘evil-doer’, *bêkâra* 1) ‘useless’ (man), 2) ‘unnecessary’ (something); for example, *čizhâ-ye bêkâra* ‘old-fashioned, ‘second hand’ – *nâkâra* (so, *nâkâr* و *bikâr* بیکاره) *nâkâr* 1) ‘incompetent’; ‘Useless’, ‘unnecessary’ (person); 2) ‘foolish’.

It is observed that the addition of different negation prefixes to the same constructive basis results in the formation of artificial words with different meanings: *nâ‘elâj* ‘impossible’; ‘must’, but *lâ‘elâj* ‘incurable’, *bêkâr* ‘jobness’ – *nâkâr* ‘useless’ (11), *bêkas* بی کس ‘lonely’ – *nâkas* ‘greedy’, *bêzan* ‘single’ – *nâzan* ‘greedy’ (11) (*about woman*), *bêčiz* ‘poor’ – *nâčiz* ‘few’. Since one of the artificial words is true and the other is used in a figurative sense, the artificial affixes cannot be synonymous with each other.

The table below is analyzed *bê-*, *nâ-*, *na-*, *lâ-* and *belâ-* it is possible to observe the percentage of artificial words in the presence of prefixes:

بی <i>bê-</i>	170 -words	50,3 %
نا <i>nâ-</i>	132 -words	39,1 %
بلا <i>belâ-</i>	17 -words	5 %
لا <i>lâ-</i>	13 -words	3,8 %
نه <i>na-</i>	4 -words	1,8 %

However, their level of application in the modern Dari language is not the same. The analysis of factual materials showed the following results:

نا <i>nâ-</i>	40 -words	62,5 %
بی <i>bê-</i>	23 -words	35,94 %
نه <i>na-</i>	1 -words	1,56 %
لا <i>lâ-</i>	0	0 %
بلا <i>belâ-</i>	0	0 %

The figures quoted are in modern Dari بی *bê-*, نا *nâ-* –productive, نه *na-* – unproductive, لا *lâ-* با *belâ-* – indicates that they are unproductive prefixes. لا *lâ-* and بلا *belâ-* negation prefixes have been assimilated and insensitive affixes through Arabic words for centuries. نا *nâ-* prefix بی *bê-* and its high equivalence increases its productivity.

3. Conclusion

Analysis of the materials on the topic of the article leads to the following conclusions:

1. Adjectives that express a relative sign in the Dari language – *i* (ی) (نسبت *yâ-ye nesbat*), آسا *-âsâ*, سان *-sân*, سار *-sâr*, وار *-wâr*, وش *-waš*, فام *-fâm*, گون *-gun*, ین *-in*, آنه *-âna* a feature that is common to all of the adjectives created by means of is the expression of a sign in relation to the action, the relative sign (such as belonging, specificity), to what the word of this type is added.
2. The suffix ی *-i* has a special place in the enrichment of the Dari dictionary with new units: it has infinite valence and is explained by the categorical meaning inherent in these qualities. In the modern Dari language, the function of the suffix ی *-i* has expanded: its use as a personal name has become more active. The phonetic variant of the suffix ی *-i*, the differences in the use of وی *-wi* in Dari and Persian, have been preserved. In Dari, the form وی *-wi* has the ability to form a word different from Persian.

3. Quality makers who signify ownership: آ -â, مند -mand, گار -gâr//egâr, کار -kâr, نده -enda, ور -war, ناک -nâk, آن -ân, گین -gin, آگین -âgin, و -u, وک -ôk, آنی -âni adjectives formed with a common, that is, a group with a sign of possession, regardless of whether the sign is more or less, strength or weakness, etc. Each of the quality makers of this type differs from each other by its specific feature (whether to note the excess-deficiency in the character, the strength-weakness, etc.). These characteristics affect their productive / unproductive, productive / unproductive status in quality making.
4. In the Dari language, in the category of adjectives, unlike horses, the prefix word formation is productive. It is a sign of not having something that is fundamentally understood بی bê-, نا nâ-, نه na-, لا lâ- با belâ- represented by prefixes. In modern Dari language بی bê-, نا nâ- – productive, نه na- – unproductive, لا lâ- با belâ- – are unproductive prefixes. نا nâ- prefix بی bê- high valence relative to . (noun, adjective, verb base, adjective can come as a basis for word formation); بی bê- the prefix is mainly attached to noun increases its productivity. Negative prefixes are semantically the same, but their entry into a mutually synonymous relationship - the use of one instead of the other - is a rare occurrence.

References

- Alimova, Z.K. (2005). *Structural and semantical classification of somatisms in the Dari language*. Tashkent, 138.
- Kiselyeva, L.N. (1973). *Essays on the lexicology of the Dari language*. Moscow, Nauka Publ, 152.
- Kiselyeva, L.N., & Mikolaychik, V.I. (1986). *Dari-Russian dictionary*. Moscow, Russkiy yazyk Publ., 752.
- Basics of Iranian linguistics. (1981). *Middle Iranian languages*. Moscow, Nauka Publ, 69.
- Basics of Iranian linguistics. (1982). *New Iranian languages: Western group, Caspian languages*. Moscow, Nauka Publ, 214.
- Peysikov, L.S. (1973). *Essays on the word-formation of the Persian language*. Moscow, Moscow St. Univ. Publ., 199.
- Peysikov, L.S. (1975). *Lexicology of the modern Persian language*. Moscow, Moscow St. Univ. Publ., 206.
- Persian-Russian dictionary. (1985). *In two volumes*. Moscow, Russkiy yazyk Publ., 106, 567.
- Rubinchik, Yu. A. (2001). *Grammar of the modern Persian literary language*. Moscow, Vostochnaya literatura Publ., 600.
- Uralov, X.U. (1990). *Scientific and technical terminology of the modern Dari language*. Tashkent, Fan Publ., 102.
- Farhadi, R. (1974). *Conversational Farsi in Afghanistan*. Moscow, Nauka Publ, 214.

- Chavchavadze, T.A. (1981). *Nominal compounding in the New Persian language*. Tbilisi, Metsniyereba Publ., 374.
- Chxeidze, T.D. (1969). *Nominal word-formation in Persian*. Tbilisi, Metsniyereba Publ., 141.
- Ba monaasabat-e shastomin saalgard-e e'laamiya-ye jahaani-ye hoquq-e bashar. (2008). www.ruvr.ru
- Paayaan-e zendagi-ye Nurjahaan. Az daastanhaa-ye taarikh-ye adabiyaat-e kohan-e Afghaanestaan. P30World Forums.htm
- Taqi Waahedi Daay Pulaad. (1386). *Gelimbaaf. Kaabol, Anjoman-e qalam-e Afghaanestaan*, 16.
- Talaash-e Mohammadi baraaye mo'arrafi-ye adabiyaat-e daastani-ye Afghaanestaan kaarshenaasaana ast. [بان آتی htm](http://www.banati.com)
- Anusha, H., & Loo, G.K. (1391). *Unpopular Persian: Dictionary of Farsi words and phrases in Afghanistan*. Tehraan, Nashr-e qatra Publ., 1016.
- Haydarbegi, H. (2003). *Sang wa seeb*. Tehraan: Erfaan, 1382, 66.
- Fakhri, H. (1348). *Gorghaa wa dehkada*. Kaabol, Wozaarat-e ettelaa'at wa kultur-e JDA, 1348 sh, p.34.
- Hekaayat-e Karzaay wa badmaash shekaarchi. *Shabaka-ye ettelaa' rasaani-ye Afghaanestaan*.htm www.afghanpaper.com
- Keshaani, K. (1381). *The derivation in Persian contemporain*. Tehraan, 24.
- Rewaayat. Zeer-e nazar-e Mohammad Hoseyn Mohammadi (Narrative). Tehraan-Kaabol, Taak Publ., 1387-1390, 6, 64.
- Saayeq, S. (1365). *Dashthaa-ye tufaani (romaan)*. Kaabol, Ettehaadiya-ye nawisendagaan-e JDA, 110.
- Spuzhmay Zaryaab. *Tazkera*. http://www.kotiposti.net/msaleha/nai_8/sh_11/p_%204.html
- Sakhidaad Haatef. *Paa-ye choobin, dast-e aahanin*. Aasmaayi:2008.11.23
- Fehrest-e waazhahaa-ye motafaawet dar faarsi-ye Afghaanestaan wa Iraan. <https://dictionary.abadis.ir>
- Kolliyyaat-e sufi-ye ashqari. (1388). *Ba ehtemaam-e Abdolhamid Wahhaab Zaada*. Tehraan, Alawi, 125, 131, 206.
- Mohammad Aasef Soltaan Zaada. (1384). *Askar-e goreez*. Tehraan, Aagah, 193.
- Maraasem-e bozorgdaasht az oostaad Rahnaward Zaryaab dar Kaabol. <http://www.kabuli.org/archives/literature/001200.php>
- Maydaan-e hawaayi-ye Gardeez (majmu'a-ye khaateraate-ye jehaad-e Afghaanestaan. (1375). Ba kooshesh-e Hamza-ye Waa'ez. Tehraan, Hawza-ye honari, 14-15.