

**The Uzbek**  
**Tense/aspect/modality system**

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## Generalities

What is usually called the tense system of a language expresses not only the time a state, event or action is taking place, but also notions such as:

- aspect (the temporal inner or outer view of the state or event),
- evidentiality (source of knowledge),
- epistemic modality (degree of certainty),
- deontic modality (degree of obligation, desire or commitment).

The Uzbek language is no exception to that.

Its tense system is basically ground on a combination of time and aspect, which is then expanded to take into account various shades of modality.

# Tense/aspect

First, we present a schema of the basic tense/aspect system.

It is made up of three main axis:

- tense: distant past/past/present/future,
- aspect: perfective/imperfective,
- aspect: focal/non-focal.

Tense distinctions:

- present, past, and future tenses are absolute tenses referring to a time respectively at, before and after the moment of utterance.
- the distant past refers to a time far before the moment of utterance, or in the past relative to a reference point itself before the moment of utterance.

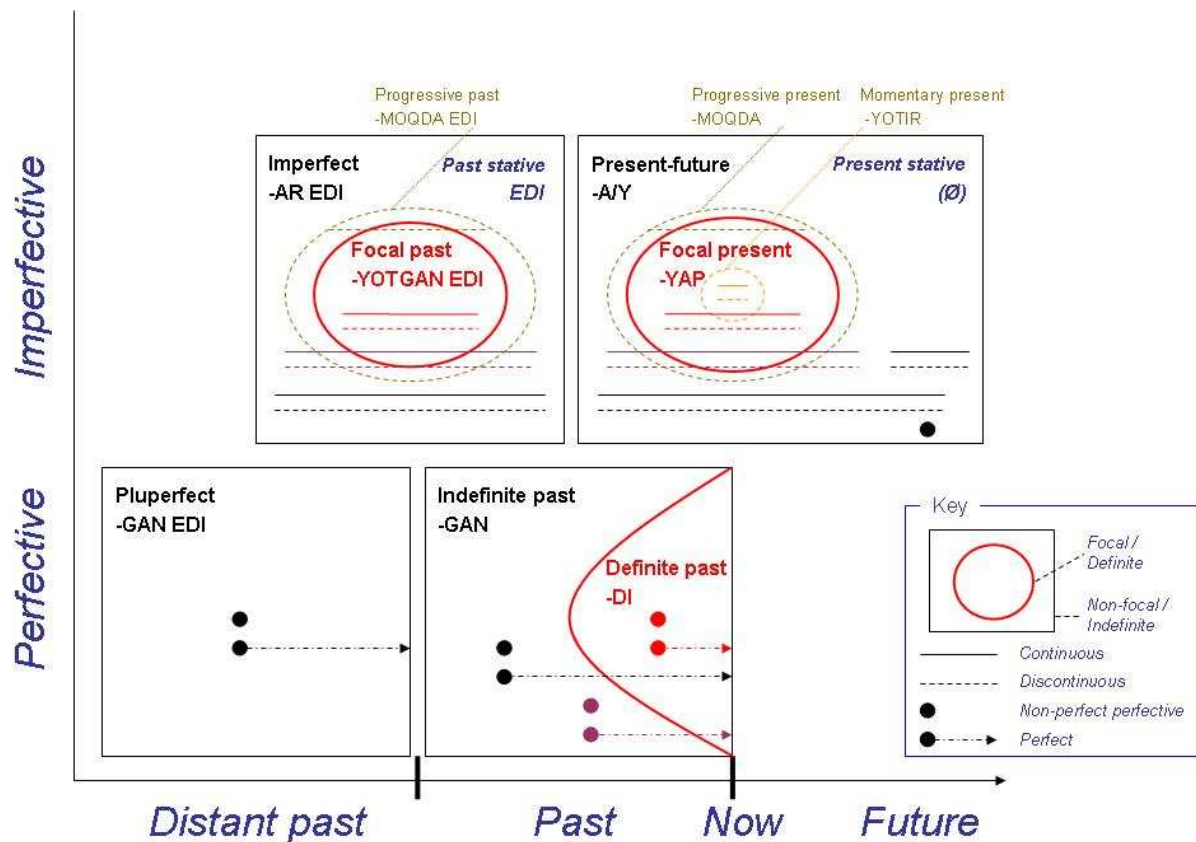
As for aspect, the main notions are:

- the perfective aspect expresses a temporal view of an event, action or state as a simple punctual whole, apart from the consideration of the internal structure of the time in which it occurs, and is in opposition with
- the imperfective aspect, which expresses an event, action or state, with respect to its internal structure. For instance, continuous, progressive, habitual aspects.
- focal (or definite) refers to a state, action or event whose occurrence is contained in a period of time narrow enough to be felt as of direct and current relevance to the speaker, whereas
- non-focal (or indefinite) refers to a state, action or event whose occurrence spans over or takes place during a period of time loose enough to be felt as not immediately relevant for the speaker.

Other notions which are not directly encoded in the basic tense/aspect system are:

- a continuous aspect expresses an ongoing state, action or event which runs without interruption during its lifespan, while a discontinuous state, action or event can be interrupted and resumed several times during its lifespan.
- a perfect expresses the current relevance, at a reference point of time, often the moment of utterance, of an event, action or state that occurred prior to that point in time.

## Tense/Aspect



### Present stative

Present stative is used for states of affairs expressed by nominal predicates (names, adjectives, *bor*, *yo'q*, *kerak*, etc.), which are currently taking place in the present, whether occurring continuously or habitually.

- The nominal predicate may be a noun phrase in the nominative, with an attributive value ('to be'):

**Men talabaman.**

*I am a student.*

- It may be also in the locative, ablative or dative/directive:

**U idorada.**

*He is in the office.*



- The nominal predicate may be an adjectival phrase, also with an attributive value ('to be'):

**Siz juda chiroylisiz.**

*You are very beautiful.*

- The construction in *bor/yo'q* ('to have/'not to have') is also stative:

**Avtomobilingiz bormi?**

*Have you got a car?*

- As are some of the constructions used to express modality such as those based on the nominal predicates *kerak* ('to be necessary') or *mumkin* ('to be possible'):

**Menga bir ruchka kerak.**

*I need a pen.*

## Past stative

Past stative is used for states of affairs expressed by nominal predicates (names, adjectives, *bor*, *yo'q*, *kerak*, etc.), which took place in the past, whether occurring continuously or habitually.

**Kecha men band edim.**

*Yesterday, I was busy.*

**Studentlar edilar.**

*They were student.*

## Present-future

in Uzbek: hozirgi-kelasi zamon fe'li

Present-future expresses states, events or actions which occur generally or habitually, at present time, but also overlapping it, as they are seen as ongoing within a broader period of time, in the past and/or the future.

Events or actions are then envisaged within their limits, i.e. after their beginning and before their end.

It also expresses states, events or actions which will take place in the future, either punctually or not.

Occasionally, it may denote the momentary present, and that use overlaps with those of the focal present.

- General present, in a continuous mode:

**Bilaman.**

*I know.*

**Barbara o'zbekcha gapirishni biladi.**

*Barbara speaks Uzbek.*

**Basketbolni yaxshi ko'raman.**

*I like basketball.*

- Especially for universal states of things:

**Baliq suvda yashaydi.**

*Fishes live in water.*

**Yer quyosh atrofida aylanadi.**

*The Earth circles the sun.*

**Uylanish uchun necha so'm sarf bo'ladi?**

*How much do you spend for a wedding? (in general, as for Uzbeks)*

- Habitual present, in a discontinuous mode:

**Siz do'stlaringiz bilan ruscha gapirasizmi?**

*Do you speak Russian with your friends?*

**Siz zavodda ishlaysizmi? Yo'q men institutda ishlayman.**

*Do you work at the factory? No, I work at the institute.*

- A state or event dragging on continuously in the future:

**Uch-to'rt kun chidaysan.**

*You will stand it three or four days.*

**Bu yerda ikki yil turaman.**

*I will stay here for two years.*

- An event or action which will take place in the future, without necessarily viewing it in its development.

It may take place immediately or in a more remote future:

**Kechiring! Men qaytaman.**

*Excuse-me! I go back.*

**Ertaga mehmon keladi.**

*The guest comes tomorrow.*

**U bir yildan keyin qaytib keladi.**

*He will go back in one year.*

- Sometimes, the same event or action in the same context might be construed alternatively as happening specifically inside the scope of focal temporal perception (focal present) or inside a broader period of time (present-future):

**Men institutda ishlayman / ishlayapman.**

*I work / am working at the institute.*

**Butun qishloq ular haqida gapiradi / gapiryapti.**

*The whole village gossips / is gossiping on them.*

- An event in the past might be expressed with the present tense (history past), to render the effect of bringing the past alive; standard use would be imperfect or indefinite past:

**Alisher Navoiy 1441-yilda Hirotda tug'iladi.**

*Alisher Navoiy is born in 1441 in Herat.*

- For states expressed by nominal predicates (names, adjectives, *bor*, *yo'q*, *kerak*, *mumkin*, etc.), the absence of any other mark than the pronominal suffix is associated with the same range of meanings as of present-future's, and very often with a present or general meaning:

**Bugun men bandman.**

*Today, I am busy.*

**U student.**

*She is a student.*

- The use of *bo'l-* in its present-future form as a predicate for those nominal statives indicates more specifically either a future, or an habitual meaning, or the notion of a change of state ('becoming'):

**U shifokor bo'ladi.**

*He will be a doctor.*

**Sizda qachon ta'til bo'ladi?**

*When will you have vacation?*

**Qishda havo qanday bo'ladi?**

*How is the weather in winter?*

## Focal present

in Uzbek: hozirgi zamon davom fe'li

also called: present continuous tense; progressive present.

Focal present expresses a state, event or action which is taking place at the same time it is being reported. It corresponds to the English present progressive and simultaneous present.

The duration of the event is short enough to be felt as contained in the period of time of current

relevance to the speaker.

It is not very frequently used in the written language.

Less used tenses with similar meanings are progressive present and momentary present.

- Progressive present, in a continuous mode:

**Nima qilyapsiz, kitob o'qiyapsizmi?**

**Yo'q, o'qimayapman, faqat rasmlarini ko'ryapman.**

*What are you doing? Are you reading the book?*

*No, I am not reading it, I am just looking at the pictures.*

**Sizga nima bo'ldi? Tishingiz og'riyaptimi?**

*What happened to you? Do you have a toothache?*

**Meni tushunyapsizmi?**

*Do you understand me?*

Note: In this meaning of continuity of the action in the present, the focal present overlaps with the continuous present formed with the past gerund (-B/-IB) followed by the auxiliary verbs (*yot-/tur-/yur-/o'tir-*) in the indirective past. The latter can only express that the action is continuous, uninterrupted, at present time. Its use is far more restricted than the focal present. Compare:

**Xat yozyapti / yozib turibdi.**

*He is writing a letter. (writing process may be interrupted later / is exclusive to other processes)*

- The focal present might take a more generic value, in a discontinuous mode:

**Men o'zbek tilini o'rganyapman.**

*I'm learning Uzbek. (not necessarily just now)*

**Har yili O'zbekistonda aholi soni oshyapti.**

*The population in Uzbekistan is increasing each year.*

- Sometimes, the same event or action in the same context might be construed alternatively as happening specifically inside the scope of current focal temporal perception (focal present) or inside a broader period of time (present-future):

**Men institutda ishlayman / ishlayapman.**

*I work / am working at the institute.*

- But an additional distinction is that present-future may add a nuance of decision and definitiveness:

**Men yigirma minutdan beri avtobus kutuyapman. Avtobus kelmayapti.**

**Mana avtobus kelyapti. Bu avtobusda odam ko'p-ku. Boshqa avtobusni kutamizmi?**

*I have been waiting for the bus for twenty minutes. The bus is not coming.*

*Here it comes. Too much people inside. Will we wait for another bus?*

- The state or event might also happen in the near future; that insists then on the event's proximity in time, or on its continuous aspect:

**Bugun kechki poyezda Toshkentga jo'nab ketyapman.**

*Today, I'm taking the evening train to go to Tashkent.*

**Ertaga og'limga sunnat to'yi qilyapmiz.**

*Tomorrow, we will have my son's circumcision party.*

- An event in the past might be expressed with the present tense (history past), to render the effect of bringing the past alive; standard use would be focal past:

**Tashqariga qarasam, ikki bola urishyapti.**

*When I looked outside, two kids were fighting.*

- The use of *bo'l-* in its focal present form as a predicate for the nominal statives (names, adjectives, *bor*, *yo'q*, *kerak*, *mumkin*, etc.) indicates that there is a change of state ('becoming') currently going on:

**Havo yomon bo'lyapti.**

*Weather is getting bad.*

## **Momentary present**

Also called: non-habitual present.

It is a variant of focal present, putting a narrower focus on what is currently going on.

The event or action is expected to extend only into the very near future.

It is not used frequently in modern literary Uzbek, and is very rarely used in spoken Uzbek. This form occurs sometimes in the written language and in Ferghana dialects.

- Momentary present, in a continuous mode:

**Ishlayotir.**

*He is working now.*

**Kelayotir.**

*He is just coming.*

## Progressive present

Also called: non-habitual present.

It is a variant of the focal present, denoting an action in the present which began some time in the past and presumably will continue for some time in the future, in a progression.

The process has not been necessarily witnessed by the speaker.

It is used mostly in written language, and is typical of a factual or newspaper style.

- Progressive present, in a discontinuous mode:

**Yangi binolar qurilmoqda.**

*New buildings are being constructed.*

## Definite past

in Uzbek: aniq o'tgan zamon fe'li

also called: preterit, simple past.

The definite past expresses an event or action completed in the past, the event being viewed as a single whole. It occurred at a specific time, and inside the period of time of current relevance to the speaker, usually the recent past, but sometimes in an objectively more remote past.

Very often, the speaker is an eyewitness of the event, and in any case is sure about its actual occurrence.

It is very often a perfect, the results of the event or action being still in effect and relevant to the present situation.

- Definite past, with results of the event no longer in effect:

**Yakshanba kuni nima qildingiz?**

**Amakimni ko'rgani bordim.**

*What did you do on Sunday?*

*I went to see my uncle.*

**Men bir soat oldin tushlik qildim.**

*I had lunch one hour ago.*

- The event might have taken place also in a more distant past, but still precisely defined:

**O'g'lim o'tgan yili universitetni tugatdi.**

*My son graduated from university last year.*

- Definite past, with results of the event still in effect:

**O'zbekistonga qachon keldingiz?**

*When did you come in Uzbekistan?*

**Hasan keldimi?**

**Ha, keldi, hozirgina ko'rdim.**

*Did Hasan come?*

*Yes, he has come, I've just seen him.*

- Such a perfect may sometimes be translated as a present:

**Palovdan yana biroz oling.**

**Rahmat, to'ydim.**

*Please, take some more plov.*

*No thank you, I'm full.*

**Bu ko'ylak menga yoqdi, olaman.**

*This shirt pleases me, I take it.*

**Charchadim.**

*I'm tired.*

**Bilmadim.**

*I don't know / I didn't know.*

- And sometimes in such cases, focal present can be used instead of definite past:

**Biz chanqadim / chanqayapmiz.**

*We are thirsty.*

- The same event or action in the same context might be construed alternatively as having happened inside the period of time of current relevance to the speaker (definite) or outside (indefinite):

**O'g'lim o'tgan yili universitetni tugatdi / tugatgan.**

*My son graduated / has graduated from university last year.*

**Bu tezyurar avtobusmi?**

**Yo'q. U avtobus o'n minut oldin ketdi / ketgan.**

*Is it the express bus?*

*No. That bus left / has left ten minutes ago.*

- The use of *bo'l-* in its definite past form as a predicate for the nominal statives (names, adjectives, *bor*, *yo'q*, *kerak*, *mumkin*, etc.) indicates that a change of state has occurred, which may or may not be still relevant at present time (a perfect). Note: the difference with *edi* is that the latter implies a view where the state is seen as being continuous (imperfective).

**Kechirasiz, soat necha bo'ldi?**

*Excuse me, what time is it?*

**Kech bo'ldi. Biz boraylik.**

*It's late, we are going.*

**Qishda sovuq bo'ldimi?**

*Did it become / was it cold in summer?*

**Siz qaysi shaharlarda bo'ldingiz?**

*Which town have you been to? (for instance, during your last trip)*

● **Performative modality:** The definite past is often used at the 1st person to make known a decision which has been just made, (so with a perfect meaning) and whose effect is now relevant for near future action.

That action can then be considered itself as virtually done.

**Ketdik.**

*We are going now.*

**Qani, ketdik, yigitlar.**

*Come on, we are now leaving, guys.*

## Indefinite past

in Uzbek: yaqin o'tgan zamon fe'li

The indefinite past expresses an event or action completed in the past but at a time not specified, or if specified, still outside of the period of time of current relevance to the speaker, even if objectively in the near past.

It is very often a perfect, the results of the event or action being still in effect, and relevant to the present situation.

It may also mark an event or action as already experienced by the agent.

● Indefinite past, with results of the event no longer in effect:

**Alisher Navoiy 1441-yili tug'ilgan.**

*Alisher Navaiy is born in 1441.*

**Kelgan.**

*He has come. (and may have gone back as well)*

● Indefinite past, with results of the event still in effect:

**Men uylanganman.**

*I am married.*

**Oliy ma'lumotni qayerda olgansiz?**

*Where did you get your degree in higher education?*

**Mana bu paxtadan qilingan.**

*This one is made of cotton.*



**Ulug'bek rasadxonasi Samarqandga joylashgan.**

*The Ulughbek observatory is located in Samarkand.*

**Ko'p asrlardan beri o'zbeklar va qozoqlar yonma-yon yashaganlar.**

*Uzbeks and Kazaks have been living side by side for centuries.*

- As an experience:

**Bu kitobni men o'qigan.**

*I have once read this book.*

**Farg'onada oldin ham bo'lganmisiz?**

*Have you already been in Ferghana?*

- The event might have taken place in the very near (and specific) past:

**Bu tezyurar avtobusmi?**

**Yo'q. U avtobus o'n minut oldin ketgan.**

*Is it the express bus?*

*No. That bus has left ten minutes ago.*

- The use of *bo'l-* in its indefinite past form as a predicate for the nominal statives (names, adjectives, *bor*, *yo'q*, *kerak*, *mumkin*, etc.) indicates that a change of state had or has occurred, resulting in a situation relevant either in the past or currently. It might be translated either as 'had become', or 'has become', or 'has been' or 'is':

**Men o'quvchi bo'lganman.**

*I have been a student.*

**O'rta asrlarda Buxoroda juda katta kutubxona bo'lgan.**

*In the middle age, there used to be a big library in Bukhara.*

**Qanday qilib yozuvchi bo'lgansiz?**

*How did you become a writer?*

- The same state of thing can be either construed as the result of a transformation effective in the past (*bo'lgan*) or as a state during for a given period of time in the past(imperfective *edi*). Compare:

**Samarqand 1925-1930 yillari O'zbekistonning poytaxti bo'lgan.**

*Samarkand has been the capital of Uzbekistan during the years 1925 to 1930.*

**Samarqand Amir Temur saltanatining poytaxti edi.**

*Samarkand was the capital of Amir Temur's sultanate.*

## Imperfect

in Uzbek: o'tgan zamon davom fe'li  
also called: past continuous tense

The imperfect expresses states, events or actions occurring habitually or repetitively for some time in the past ('used to').

Events or actions are then envisaged within their limits, i.e. after their beginning and before their end.

- Habitual imperfect, in a continuous mode:

**Men biznes bilan shug'ullanar edim.**

*I used to be engaged in business.*

**Markaz qishloqlarda kichik korxonalar qurishni hech o'ylamas edi.**

*The Centre was not paying any attention to the small businesses.*

**Biz musiqaga qiziqar edik.**

*We were interested in music.*

**Bilmas edilar.**

*They did not know.*

- Repetitive imperfect, in a discontinuous mode:

**U biznikiga har hafta kelar edi.**

*She came to our house every week.*

**Ular bir partada o'tirishar, birga dars tayyorlashar edi.**

*They used to sit at the same table, and to prepare together their lessons.*

## Focal past

in Uzbek: o'tgan zamon davom fe'li  
also called: continuous past

Focal past expresses a state, event or action which was taking place during a past period of reference previously set in the discourse. It corresponds to the English past progressive.

The duration of the event is short enough to be felt as contained during that reference period of time.

A less used tense with similar meanings is progressive past.

- Progressive past, in a continuous mode:

**Karim kirganda, men xat yozayotgan edim.**

*When Karim entered, I was writing a letter.*

### **Gapirayotgan edimmi?**

*Was I talking?(at that moment)*

- Sometimes, the same event or action in the same context might be construed alternatively as happening specifically inside the scope of focal temporal reference (focal past) or inside a broader period of time (imperfect):

### **So'ng kichik korxonada ishlar edim / ishlayotgandim.**

*After, I used to work in a small company.*

## **Progressive past**

It is a variant of the focal past, denoting an action in the past which began some time before a time of reference in the past and continued for some time after it, in a progression. It is used mostly in written language, and is typical of a factual or newspaper style.

- Progressive past, in a discontinuous mode:

### **Ular yo'lda ketar ekan, turli qushlarning ovozi eshitilib turmoqda edi.**

*While they were going their way, the voices of all sorts of birds were heard.*

### **O'quvchi bo'lmoqda edilar.**

*They used to be student. (at that time)*

## **Pluperfect**

in Uzbek: uzoq o'tgan zamon fe'li

Also called: distant past.

The pluperfect expresses an event or action completed either in a distant past or at a time anterior to a time of reference, the latter having been previously set in the course of the discourse, and situated in the past (pluperfect).

It may also mark an event or action which had already been experienced by the agent.

- When expressing distant past, it may still imply an implicit time of reference in the past:

### **Biz o'tgan yili musobaqada qatnashgan edik.**

*Last year, we took part to the competition.*

### **Ular yozuvchi bo'lgan emas edilar.**

*They had not become writers.*

- As a pluperfect, the event or action is set to a time anterior to a time of reference, itself in the past:

**Avval qovun yegan edim. Keyin sovuq suv ichgan edim.**

**Shundan keyin qornim og'ridi.**

*First, I ate melon, and then I drank cold water.*

*And after that, my tommy hurt.*

**O'shanda sanoatimiz rivojlangan yo'q edi.**

*At that time, our industry was not developed.*

**Men Moskvaga bundan ikki hafta avval borgan edim.**

*I had gone to Moscow two weeks before.*

**Men to'yni kichikroq qilamiz deb o'ylagandim.**

*I had thought that we would have a smaller wedding party.*

- That past time of reference may sometimes be situated in the very near past:

**Kechirasiz, Anvar aka bormilar?**

**Yo'q, universitetga ketgan edilar.**

*Excuse me, is Anvar there?*

*No, he has left to the university.*

# Evidentiality

The basic tense/aspect system is expanded in order to encode evidentiality, which focuses on the nature of the source of knowledge giving rise to the proposition uttered by the speaker.

The evidentiality system comes into three forms:

- the non-marked form does not specify the source of knowledge, but usually assumes the source is first-hand (directive).

The two other forms state that the source of knowledge is based on and derived from elements linked to the state or event (indirective).

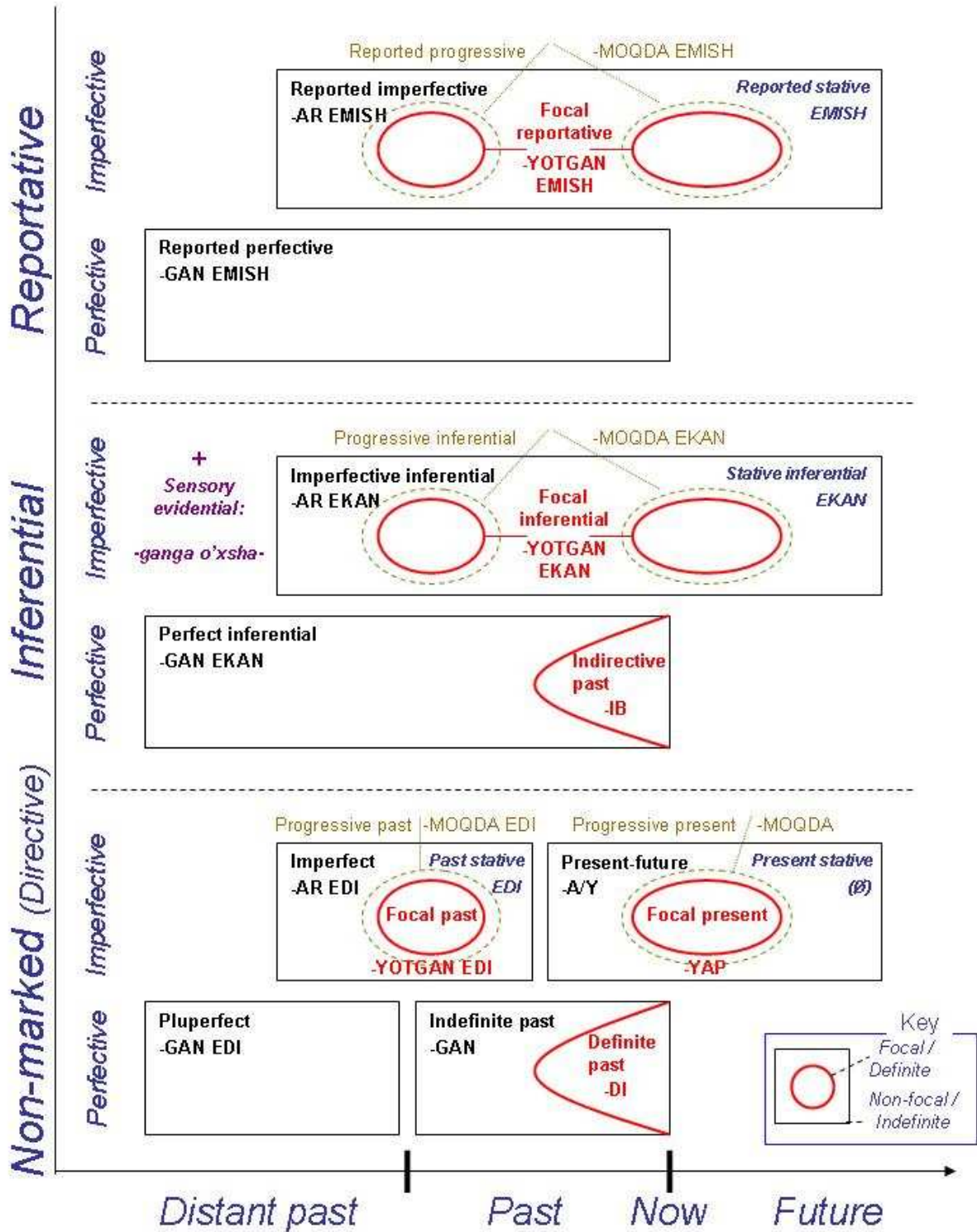
Those elements might be:

- evidence linked to the fact, such as perception, deduction or report from a trusted source (inferential),

- mentions by others on that fact (reportative or quotative/hear-say).

That knowledge is then more than often presented as new information for the speaker himself, especially in the inferential mode, while the reportative mode implies also some doubt about the validity of the information, since it has not been witnessed or checked, particularly when the people mentioning the fact are not specified.

# Evidentiality



## Stative inferential

Stative inferential is used for state of affairs described by nominal predicates (names, adjectives, *bor*, *yo'q*, *kerak*, etc.), and expresses that the knowledge of the fact is inferred from evidence, be it sensorial perception, logical deduction or direct report from a trusted source. That knowledge is most often presented as new information, sometimes unexpected, for the speaker himself. The temporal distinction between a past and a present state of affairs is not marked grammatically, the tense must be decided from the context.

- The knowledge might be inferred from sensorial perception:

**Anor juda shirin ekan.**

*The pomegranate is really sweet. (I did not expect it to be so sweet)*

- The knowledge might be inferred from logical deduction:

**Qo'lidagi tangalarni sanab ko'rди, yigirma tanga ekan.**

*He counted the money he had in his hand, that amounted to 20 tanga.*

- The knowledge might be obtained from a direct report from a trusted source:

**Doktor aytdi, men sog' ekanman.**

*The doctor said that I am in a good health.*

**Kechirasiz, necha pul ekan?**

*Excuse me, which price did they say finally?*

- The state of affairs may have occurred in the past:

**Siz kecha yo'q ekansiz.**

*(It seems) that you weren't there last night.*

**Do'konga kirdim, sut yo'q ekan.**

*I went into the shop, there wasn't any milk left.*

All inferential (or indirective) tenses described below share with the inferential stative the same inderential meaning, expressing that the knowledge of the fact is inferred from evidence, be it sensorial perception, logical deduction or direct report from a trusted source. That knowledge is most often presented as new information, sometimes unexpected, for the speaker himself.

This meaning won't be described more in detail for each tense.

Also, for those tense/aspect constructions, the temporal distinction between a past and a present state, event or action is not marked grammatically, the tense must be decided from the context.

## Imperfective inferential

Imperfective inferential is used for states, events or actions occurring habitually or repetitively, or happening during the period of reference, and expresses a knowledge inferred from evidence (inferential, see above).

The tense must be decided from the context.

- The knowledge might be inferred from sensorial perception:

### **O'zbekcha tushunar ekan.**

*Hey, he does understand Uzbek.*

- The knowledge might be inferred from logical deduction:

### **Ertaga kelar ekanman.**

*It appears that I will come tomorrow.*

- The knowledge might be obtained from a direct report from a trusted source:

### **Ota-onasi qayerda ishlar ekan?**

*Where are working his parents?*

- The state, event or action may have occurred in the past:

### **Ular yo'lda ketar ekan, turli qushlarning ovozi eshitilib turmoqda edi.**

*While they were going their way, the voices of all sorts of birds were heard.*

- Or it will occur in the future:

### **Kechasi sen unga telefon qilmas ekansan, chunki u uyda bo'lmas ekan.**

*(It seems that) you won't phone him at night, because he won't be at home.*

### **Siz bu tekstni tarjima qilar ekansan.**

*It looks like you will translate this text.*

## Focal inferential

Focal inferential is used for states, events or actions taking place at the same time it is being reported or also in a past period of reference, and expresses a knowledge inferred from evidence (inferential, see above).

The tense must be decided from the context.



- The state, event or action may have occurred in the past:

**Uxlayotgan ekansan.**

*You were apparently sleeping (at that time).*

- Or it may occur in the near future:

**Ta'tilda Turkiyaga ketayotgan ekansiz?**

**Ha, ketyapman.**

*It looks like you will be going to Turkey on holidays, isn't it?*

*Yes, we will be going there.*

## **Progressive inferential**

Progressive inferential is a variant of focal inferential, denoting an action beginning some time before the time of reference, and continuing presumably for some time after it, and expresses a knowledge inferred from evidence (inferential, see above).

The tense must be decided from the context.

It is used mostly in written language, and is typical of a factual or newspaper style.

## **Indirective past**

in Uzbek: o'tgan zamon hikoya fe'li

also called: narrative past, narrative/indirective past, past tense of inference or hearsay.

The indirective past is used for events or actions completed in the past, having occurred inside the period of time of current relevance to the speaker, usually the recent past, but sometimes in an objectively more remote past, and expresses a knowledge inferred from evidence (inferential, see above).

- The knowledge might be inferred from sensorial perception:

**Bu ko'ylak sizga juda yarashibdi!**

*This shirt looks perfect on you!*

- The knowledge might be inferred from logical deduction:

**Og'zingizni oching. Tomog'ingiz qizaribdi. Tumov bo'libsiz.**

*Open your mouth. Your throat is irritated. You got a cold.*

- The knowledge might be obtained from a direct report from a trusted source:

**Doktor menga aytdi, men sog'ayibman.**

*The doctor told me that I have recovered.*

**Sut olib kelmadingizmi?**

**Yo'q magazinda qolmabdi.**

*You did not bring any milk?*

*No, there wasn't any left. (so I have been told by the seller)*

- Used at the first person, indirective past implies that the speaker has just become aware of some fact about himself. It means usually that fulfilment (or unfulfilment) of the action did not depend on his/her will. This holds true of all other tenses in the evidential mode (... *ekanman*).

**Kitobni bugun olib kelishni unutibman.**

*I forgot to bring the book today.*

**Biz musiqa eshitib, uxlab qolibmiz.**

*(They say/we realized that) having listened to the music, we have fallen asleep.*

- The event or action may still have current relevance (perfect value):

**Biz kech qolibmiz. Samolyot uchib ketibdi.**

*It looks like we are late, the plane has flown.*

**Koreyalik o'rtog'imdan xat oldim.**

**Nimalar haqida yozibdi?**

*I received a letter from my Korean friend.*

*What has he written about?*

- The indirective past may take the value of a present tense, as a derived meaning from this perfect value, while keeping its indirective value, the present state of things being stated without committing about the process having brought it. This is true for the four following verbs, *o'tir-*, 'to sit', *yot-*, 'to lie', *tur-*, 'to stand', *yur-*, 'to walk'. And this in turn provides grounds for the present continuous aspect value of the construction using the past genitive (in *-IB*) of the main verb followed by one of these four verbs at the indirective past.

**U oshxonada o'tiribdi**

*He is sitting in the dining-room.*

**Qalam stol ustida turibdi.**

*The pencil is on the table.*

- It is also the tense of past narration for stories or legend, hence its alternate name of narrative past; the unfolding of the story is like being re-discovered while being told, giving it a more lively tone.

**Podsho vazirga maslahat qilibdi; Vazir: biroz vaqt o'tsin, debdi.**

*The king asked for some advice from his vizir; the vizir said: let's some time pass over.*

## Perfect inferential

Perfect inferential is used for events or actions completed in the past at a time not specified, or if specified, still outside of the period of time of current relevance to the speaker, and expresses a knowledge inferred from evidence (inferential, see above).

- The knowledge might be inferred from sensorial perception:

**Karim qishloqqa ketmagan ekan.**

*Karim has/had obviously not gone to the village.*

- The knowledge might be inferred from logical deduction:

**Poyezd ketib qolgan ekan.**

*It looks like that the train has/had already left.*

- The knowledge might be obtained from a direct report from a trusted source:

**Ular Pamir tog'iga chiqqan ekanlar.**

*It appears that they have climbed the Pamir mountains.*

- The event or action may still have current relevance (perfect value):

**Ketkan ekan.**

*He (apparently) went away.*

**Bormagan ekansan.**

*Apparently, you have not gone.*

**Men bu filmni ko'rgan ekanman.**

*It seems that I have seen this film.*

- The event or action may have occurred in the distant past, or prior to a past time of reference. See also the contrast with the indirective past in the second example.

**Siz bu kitobni o'qigan ekansiz.**

*It looks like you had read this book.*

**Karim og'zaki imtihondan qoniqli baho olibdi, lekin yozma imtihondan qoniqsiz baho olgan ekan.**

*(they said that) Karim got a good mark at the oral exam, but he had got a bad mark at the written exam.*

## Sensory evidential

In addition to the inferential form with *ekan*, there are constructions headed by the verb *o'xsha-* ('to look like') used to express a rather weak assertion, based on indirect sensory evidence ('it looks / sounds / feels like').

Those constructions are formed by the participle (past, present-future or focal present) at the dative case, followed by the verb *o'xsha-* at the third person singular, which can be in turn conjugated at any tense.

- With the past participle (-GAN), to express that the state, action or event has occurred in the past relatively to the time of evidence:

**Dars sahifasi bog'lanichi buzilganga o'xshaydi.**

*It looks like the link to the course is broken.*

**Frantsiya futboli inqiroz uchragan o'xshaydi.**

*It looks like French football is in crisis.*

- With the present-future participle (-AYDIGAN), to express that the state, action or event is or will occur in the present or future relatively to the time of evidence:

**Yomg'ir yog'adiganga o'xshaydi.**

*It looks like it will rain.*

**O'rtog'ingiz kelmaydiganga o'xshaydi.**

*It looks as if your comrade will not come.*

- With the focal present participle (-AYOTGAN), to express that the state, action or event is currently occurring at the time of evidence:

**Sen unga achinayotganga o'xshaysan.**

*You seem to regret it.*

**U vaqtini bekorga ketgazayotganga o'xshaydi.**

*He feels like losing his time.*

- Other possibilities:

**Omadim borga o'xshaydi.**

*(It looks like) I am lucky.*

**Kompaniyani boshqarmoqchiga o'xshaydi!**

*It looks like he intends to manage the company.*

- When the sensory evidence took place in the past, the verb *o'xsha-* is in the imperfect:

**Tush ko'rayotganga o'xshar edi.**

*She was like having a dream.*

## Reported stative

Reported stative is used for states of affairs meant by nominal predicates (names, adjectives, *bor*, *yo'q*, *kerak*, etc.), and expresses that the knowledge of that fact is the result of the speaker having been told of it, very often indirectly, by hearsay. That knowledge is in general deemed as dubious. Other possibilities are that the knowledge is the result of direct narration (but then seen as dubious), or even of dreams.

The temporal distinction between a past and a present state of affairs is not marked grammatically, the tense must be decided from the context.

- The knowledge can be the result of indirect hearsay:

### **Majlisga borishim majburiymish.**

*Apparently, I am supposed to go to the meeting.*

### **U ishchi emas emish.**

*Apparently, he was not a worker.*

- Or it can be the result of a direct quotation, the content of which being somewhat dubious:

### **Aytlaricha olim emishsan.**

*According to them, you are/were a teacher.*

### **Dugonang nima deydi? Qiz chiroyli emishmi?**

*What said your friend? Is that girl beautiful?*

- The knowledge might have some other not so reliable source:

### **"Vrach" emish-a.**

*He is a so-called "Doctor".*

### **Tush ko'rdim. Sen farishta emishsan.**

*I dreamed. It looked as if you were an angel.*

- The knowledge is even more dubious when its topic is the speaker himself:

### **Men uning dushmani emishman.**

*It looks like I am supposed to be her enemy.*

All reportatives ('reported') tenses described below share with the reported stative the same reportative meaning, expressing that the knowledge of the fact is the result of the speaker having been told of it, very often indirectly, by hearsay. That knowledge is in general deemed as dubious. Other possibilities are that the knowledge is the result of direct narration (but then also seen as dubious), or even of dreams.

This meaning won't be described more in detail for each tense.

Also, for those tense/aspect constructions, the temporal distinction between a past and a present state, event or action is not marked grammatically, the tense must be decided from the context.

## Reported imperfective

Reported imperfective is used for states, events or actions occurring habitually or repetitively, or happening during the period of reference, and expresses a knowledge by hearsay (reportative, see above).

The tense must be decided from the context.

- The knowledge is very often the result of indirect hearsay:

### **Sen bilmas emishsan.**

*Some say that you don't know.*

- The knowledge is even more dubious when its topic is the speaker himself, otherwise, it implies a future value.

### **Biz Tojikistonda ishlar emishmiz.**

*Apparently, we would work in Tajikistan.*

- The state, event or action may have occurred in the past:

### **Yer esa, ko'ziga koptokdek bo'lib ko'rinar emish.**

*As for the Earth, it was appearing to his eyes as a ball.*

- Or quite often, it would occur in the future:

### **Ertaga mehmonlar kelar emishlar.**

*Apparently, the guests will come tomorrow.*

### **Biz Xorazmga borarmishmiz.**

*They say we would go to Kharezm.*

## Focal reportative

Focal reportative is used for states, events or actions taking place at the same time it is being reported or in a past period of reference, and expresses a knowledge by hearsay (reportative, see above).

The tense must be decided from the context.

## Reported progressive

Progressive inferential is a variant of focal inferential, denoting an action beginning some time before the time of reference, and continuing presumably for some time after it, and expresses a knowledge by hearsay (reportative, see above).

The tense must be decided from the context.

It is used mostly in written language, and is typical of a factual or newspaper style.

## Reported perfective

Reported perfective is used for events or actions completed in the past, and expresses a knowledge by hearsay (reportative, see above).

- The knowledge is very often the result of indirect hearsay:

**Bir ovchi ormonda qor odamni ko'rgan emish.**

*It is said that a hunter has seen a yeti.*

- Or it can be the result of a direct quotation, the content of which being not confirmed at least:

**Eshitishimcha, bir qancha yigit Moskvaga o'qishga ketgan emish.**

*I've heard that some youths have gone to study in Moscow.*

- The knowledge is even more dubious when its topic is the speaker himself:

**Bir qiz aytdi, men uylangan emishman.**

*A girl said such a thing, as if I got married.*

- The event or action may still have current relevance (perfect value, or experience):

**Siz erga tekkan emishsiz.**

*I've been told you got married.*

**U Amerikaga ketganmish.**

*Some say he has left for America.*

**Sen Afrikada bo'lgan emishsan.**

*I've been told you have been in Africa.*



## Epistemic Modality

The epistemic modality qualifies the knowledge the speaker has about the possibility, probability or certainty of the proposition expressed by his/her utterance.

The epistemic modality system comes into three forms:

- the non-marked form simply asserts that the fact is reasonably certain (declarative).

To insist more on the certainty of the fact, one must use adverbials like *aniq* with the declarative.

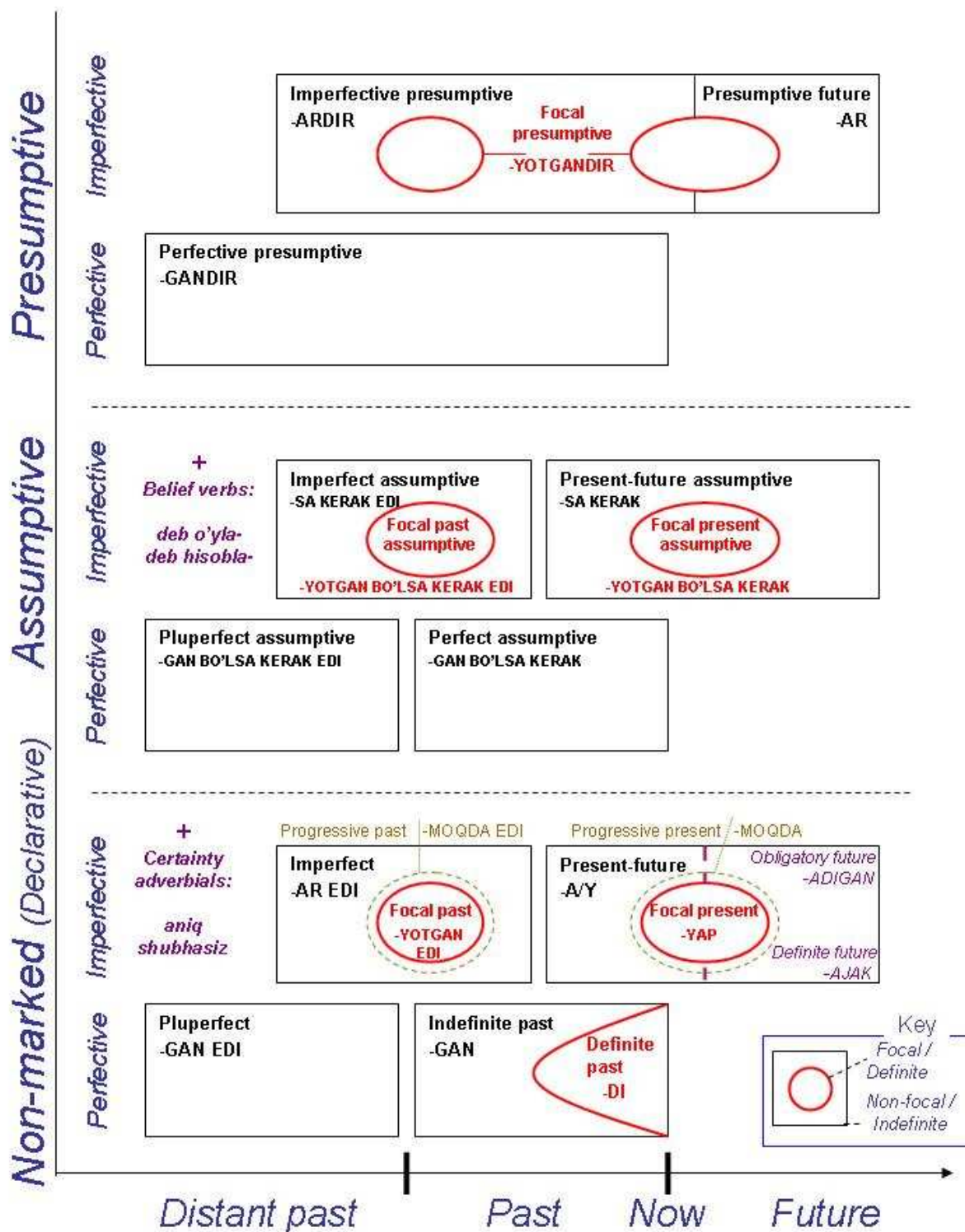
The two other forms state that the proposition expressed is:

- probable, the fact will likely occur, the knowledge of it being grounded on previous knowledge or on deduction (assumptive modality),

- possible, but with some uncertainty, and somewhat speculative (presumptive modality).

Some other relatively marginal modalities are to be found for the future tense (obligatory and definite future).

# Epistemic Modality



## Certainty adverbials

The declarative form implies from the speaker a fair amount of certainty about the proposition he makes. But it is possible still to insist more on the certainty of the fact, using adverbials like *aniq* ('clearly') or *shubhasiz* ('without any doubt').

- *aniq* and *shubhasiz* can be used as simple adverbials:

### **Man aniq bilaman.**

*I know for sure.*

### **Shubhasiz, biz yengamiz.**

*Without any doubt, we will win.*

- *aniq* and *shubhasiz* can also be used as a nominal predicate, the expression of the fact assessed being taken in charge by a deverbative nominal, be it an infinitive in *-ISH* + pronominal personal suffix, for an imperfective (present or future), or an infinitive derived from a participle in *-GAN* + pronominal personal suffix, especially for a perfective (past).

### **Ertalab yetib kelishi aniq.**

*He will certainly come in the morning.*

### **Kelganligi aniq.**

*He has certainly come.*

- At the first person, and when the speaker is in position to act on the outcome of the action expressed, a certainty adverbial expresses a commitment from the speaker on the realization of the proposition, and is akin to a deontic modality.

### **Mening kelishim aniq.**

*I will definitely come.*

### **Yutishimiz shubhasiz.**

*We will win, beyond doubt.*

## Present-future assumptive

also called: future tense of probability, potential or necessitive mode.

Present-future assumptive expresses that the state, event or action will likely occur or is likely occurring, the knowledge of it being grounded on previous knowledge or on deduction.

- Most of the time, the assumption is made on a future fact:

### **Havo bulutli. Yomg'ir yog'sa kerak.**

*The weather is overcast. It may rain soon.*

**Yeyishni istamasam kerak.**

*I may not want to eat.*

**Uylanmasam kerak.**

*I will probably not marry.*

- The assumption can also be made on a present fact:

**U kishi o'zbek bo'lsa kerak.**

*This man must be Uzbek.*

- To emphasize that the action will probably occur, either *balki* or *ehtimol*, ('perhaps', 'probably'), may be used in addition to the assumptive form.

**Ehtimol, u ham kelsa kerak.**

*It is possible that he will come.*

## **Focal present assumptive**

Focal present assumptive is used for states, events or actions that are likely taking place at the same time it is being reported, the knowledge of it being grounded on previous knowledge or on deduction.

## **Perfect assumptive**

Perfect assumptive expresses that the state, event or action is likely to have been completed in the past, possibly having still current relevance, the knowledge of it being grounded on previous knowledge or on deduction.

**Sen mening gaplarimdan gumonsiragan bo'lsang kerak.**

*You must be inclined to question what I am saying.*

## **Imperfect assumptive**

Imperfect assumptive expresses that the state, event or action was likely to be occurring habitually or repetitively for some time in the past, the knowledge of it being grounded on previous knowledge or on deduction.

**Ular kelsa kerak edi.**

*They may have come sometimes.*

## Focal past assumptive

Focal past assumptive is used for states, events or actions that were likely taking place in a past period of reference, the knowledge of it being grounded on previous knowledge or on deduction.

## Pluperfect assumptive

Pluperfect assumptive expresses that the state, event or action is likely to have been completed in the distant past, or prior to a past time of reference, the knowledge of it being grounded on previous knowledge or on deduction.

**Ko'rgan bo'lsam kerak edi.**

*I might have seen it.*

## Belief verbs

In addition to the assumptive forms with the conditional plus *KERAK*, there are constructions headed by the verbs *o'yla-* ('to think') or *hisobla-* ('to count') used to express assumptions in a more subjective way ('I think that'), as a belief.

The constructions are formed by a finite sentence stating the content of the assumption, followed by *DEB*, the past gerund of verb *de-* ('to say') and then by the verb *o'yla-* (or *hisobla-*) which can be in turn conjugated at any tense.

Remark: the construction with the verb *o'yla-* expresses also hope for the achievement of an action (cf. performative modality).

**Men uni qiloladi deb o'ylamayman.**

*I don't think he could do it.*

**Albatta siz meni hech qachon rozi bo'lmaydi deb o'ylayapsiz!.**

*You can think that I would have never accepted.*

**Biz bu masalalarni hal qildik deb hisoblaymiz.**

*We think that we have overcome all these problems.*

See also:

**Men o'ylamanki, u qiloladi.**

*I think he can do it.*

## Presumptive future

in Uzbek: kelasi zamon gumon fe'li

also called: future tense of doubt, presumptive, possibilitative mode.

Presumptive future expresses that the state, event or action might occur in the future, the knowledge of it being quite uncertain, or even speculative.

- The assumption is made more than often on a future fact:

### **Bugun yomg'ir yog'ar.**

*It might rain today.*

### **Men bugun siznikiga kelarman.**

*I will possibly come to your house today.*

### **Universitetni bitirsam, Vashingtonda ishlarman.**

*If I'll graduate from the University, I will probably work in Washington.*

### **U hozir yo'q. U bir soatdan keyin uyda bo'lar.**

*He is not here now. He may be at home in one hour.*

### **Bu kishi bozordan quruq qaytmas.**

*This person would not return empty-handed from the market.*

### **Qornim juda ochadi, yuring birga ovqatlanaylik.**

### **Qayerga borarmiz?**

*I'm very hungry. Let's go somewhere.*

*Where would we go?*

- To emphasize that the action will probably occur, either *balki* or *ehtimol*, ('perhaps', 'probably'), in some cases the phrases "*Xudo biladi*" ('God knows'), "*kim biladi*", ('who knows') may be used in addition to the presumptive future.

### **Borasizmi?**

### **Balki borarman.**

*Are you going?*

*Maybe I will.*

### **Balki siz Toshkentda ishlarsiz.**

*You will possibly work in Tashkent.*

### **Balki u kelib qolar.**

*Perhaps he will come.*

### **Ehtimol ertaga Nodira kelar.**

*Nodira will possibly come tomorrow.*

### **Ehtimol, kelasi hafta dala sayriga chiqarmiz.**

*May be, we will have a walk in the countryside next week.*

- An alternate way to express such a presumption is to use *ehtimol* as a nominal predicate, the expression of the fact possibly occurring being rendered by the infinitive in *-ISH* + pronominal personal suffix.

**Uning kelishi ehtimol.**

*He may come.*

- The presumption can also be made on a present fact, with a meaning close to that of the imperfective presumptive in *-ARDIR*:

**Balki siz uni tanirsiz.**

*May be you know him.*

## Imperfective presumptive

Imperfective presumptive expresses that the state, event or action might be or have been occurring habitually or repetitively, the knowledge of it being quite uncertain, or even speculative.

**Bilardir.**

*He possibly knows.*

**So'rardirman.**

*I may ask.*

## Focal presumptive

Focal presumptive is used for states, events or actions that are likely taking place at the same time it is being reported, or at a past time of reference, the knowledge of it being quite uncertain, or even speculative.

**Siz uning uchun afsuslanayotgandirsiz.**

*You must be regretting it.*

## Perfective presumptive

also called: past tense of probability.

Perfective presumptive expresses that the state, event or action might have been completed in the past, possibly having still current relevance, the knowledge of it being quite uncertain, or even speculative.

**Amerikadan ko'p kishi kelgandir, shundaymi?**

*Many people may have come from America, isn't it?*

**Aytgandirman, esimda yo'q.**

*I must have said so, I do not remember.*

**Qorning ochgandir.**

*You must be hungry.*

**U ehtimol endi qarib qolgandir.**

*He must be old by now.*



# Deontic Modality

The deontic modality qualifies the possibility, necessity or volition (will) the speaker associates with a fact and their participants referred to in his/her utterance.

The related meanings can be organized along two axis:

- the nature of the modality, i.e. possibility, necessity, will,
- the source of the modal effect, coming either from the agent itself (internal), from the objective reality (neutral), or from other agents (external).

We can therefore distinguish between:

- ability, the (internal) possibility the agent has to perform the action,
- objective possibility, resulting from the outer world,
- permission, the (external) possibility, coming from an outer authority,
- need, the (internal) necessity the agent feels for himself,
- objective necessity, resulting from the outer world,
- obligation, the (external) necessity, coming from an outer authority.

It must be noted that objective possibility, permission on the one hand and objective necessity, obligation on the other hand, are linked through the operation of negation (the double arrow in red between both zones):

- the negation of objective possibility or permission is objective impossibility or interdiction, i.e. a necessity,
- the negation of objective necessity or obligation is objective non-necessity or facultativity, i.e. a possibility.

Another relationship is that in the interrogative mood, one can use the main construction for ability in order to express a request for permission (the black arrow between both zones).

For the will (volition) we can distinguish:

- desire, which is a subjective need, (hence no strongly marked separation with necessity)
- wish, which is a kind of desire, but less geared towards one's internal needs,
- intention, which takes the desire towards the action to fulfil it,
- decision, which is a further step towards action.

It must also be noted that a diminutive form of the construction for intention (its past form) is used to express a demand as a polite wish.

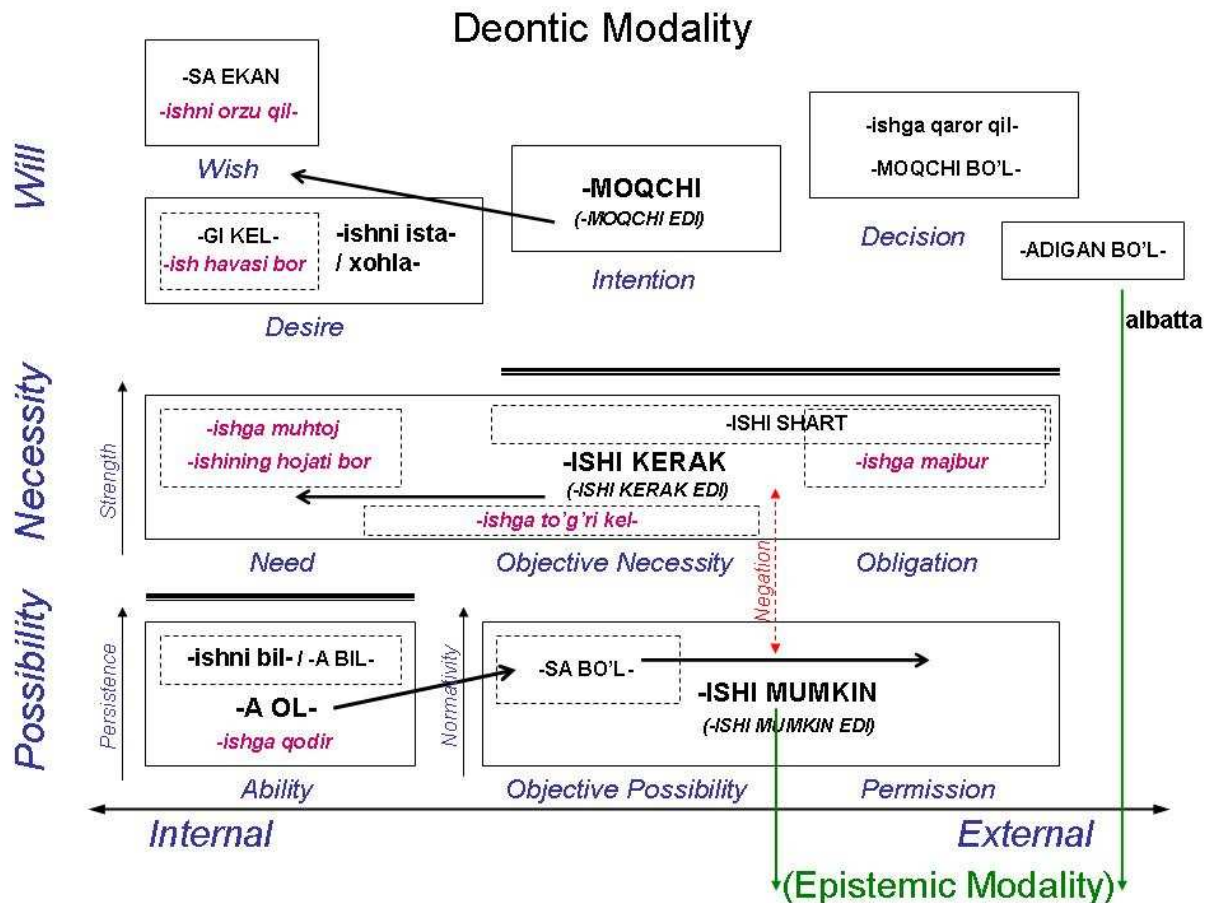
Finally, some constructions have some epistemic shades of meaning, specifically the main form for possibility (based on *mumkin*) can be used to express epistemic possibility (presumptive), and the strongest forms for decision, to express certainty.

The morphologic devices used to render those modalities are very diverse, and can be as follows:

- a verbal conjugation (for the future tense of intention, based on *-MOQCHI*, and its derived forms),
- nominal predicates (the forms in *mumkin*, *kerak* and also *qodir*, *muhtoj*, etc.),
- constructions with gerund plus auxiliary verbs,
- constructions using participles,

- construction based on the irrealis/conditional suffix -SA,
- plain verbs, using the infinitive.

In all cases, these constructions apply to verbs, including for statives ('to be') for which the verb *bo'l-* must be used.



## Ability

Ability means the possibility an agent has to perform an action, due to factors internal to him/her. This ability may be more or less circumstantial, seen mainly as relevant to the current situation, or conversely, persistent, that is seen as having duration beyond the current moment, mainly because having been acquired through a process of learning, whether formal or informal.

- The construction "verb-A OL-", i.e. the present gerund followed by the auxiliary verb *ol-* (root meaning: 'to take'), is the main form used to express ability, and is the equivalent of 'can' or 'be able to'.

It expresses mainly circumstantial ability, but can be used for permanent or acquired ability as well.

— Circumstantial ability:

**Xatni bugun yozolmadim.**

*I could not write the letter today.*

**Bugun ishga bora olmadim.**

*Today, I couldn't go to work.*

**O'qiy olmadi.**

*He was not able to read.*

**U mening oldimga kela oldi.**

*He was able to come to me.*

— Permanent ability:

**Men bu mashinamni tuzata olaman.**

*I can repair this car of mine.*

**Biz haqiqiy mustaqilikni demokratiyasiz tasavvur qila olmaymiz.**

*We can't imagine a real independence without democracy.*

**Ko'ra olmas edilar.**

*They (habitually) weren't able to see.*

**Men qilola turibman.**

*I am continuing to be able to do.*

— Acquired ability, with about the same meaning as in the constructions with *bil-*, 'to know' (see below):

**Har bir o'zbek qizi ovqatlarni pishira oladi.**

*Every Uzbek girls are able to cook meals.*

**Biz o'zbekcha kitoblarni o'qiy olamiz.**

*We are able to read books in Uzbek.*

— **Performative modality:** This construction with *ol-* may express (in the negative form) a polite refusal, or a polite request, asking for permission, when used in the interrogative form:

**Men buni butunlay qilolmayman.**

*I might not be able to do it thoroughly.*

**Nodirani chaqira olasizmi?**

*Could you call Nodira?*

**Siz mashinamni tuzata olasizmi?**

*Could you repair my car?*

● The constructions "verb-ISHNI BIL-", i.e. the infinitive in the accusative case, followed by the verb *bil-* (root meaning: 'to know'), and "verb-A BIL-", i.e. the present geround followed by the auxiliary *bil-*, are the main form used to express acquired ability, acquired mainly through

learning, and are the equivalent of 'know how to' (or 'can' with this meaning). The first of these constructions might be used slightly more than the second one.

— The form with the infinitive:

**O'g'ling o'qishni biladimi?**

*Your son can read?*

**Suzishni bilasizmi?**

*Can you swim?*

**Bu eshitishni biladigan odam.**

*He is somebody who does not know how to listen.*

— This form can have also the more direct meaning of 'to know how to' without necessarily involving a knowledge acquired through learning:

**Qanday borishni bilasizmi?**

*Do you know how to get there?*

— The form with the present gerund:

**Chap qo'lim bilan yozabilaman.**

*I can write with my left hand.*

**Yoza bilmayman.**

*I do not know how to write.*

**Qila bilasa kerak edi.**

*He may have been able to do.*

● The nominal predicate based on *qodir* ('capable') expresses the inner capacity to do something. It is used with the infinitive form of the verb in the dative case.

**Bu sportchi qisqa masofaga yugurishda yuqori ko'rsatkichlarga erishishga qodir.**

*This sportsman is capable of high successes in spring.*

**U bu ishni bir o'zi bajarishga qodir.**

*She is capable to fulfil this work alone.*

**U zafar qozonishga qodir.**

*He is capable to win.*

— Other nominal predicates with the same meaning are *qobiliyat* and *layoqat*.

**U kishida bu ishni qilish uchun qobiliyat bor.**

*That man has the ability to do this work.*

**U matematikaga qobiliyati borligini ko'rsatdi.**

*He shows aptitude for mathematics.*

**Unda chet tillarga layoqat bor.**

*He has gift for foreign languages.*

**Bu ishni qilish uchun unda layoqat bor.**

*He has the ability to do this work.*

## **Objective possibility and permission**

Objective possibility refers to the possibility an agent has to perform an action, or that a situation occurs, due to objective external factors.

Permission refers to the possibility an agent has to perform an action, thanks to an external authority.

Both possibilities may be more or less normative, that is the external enabling factor may be more or less general and abstract, or conversely, personal and concrete. For instance general factors vs specific circumstances, or human law vs. persons.

- The nominal construction "verb-ISHI MUMKIN", i.e. the infinitive suffixed with the possessive type of personal suffix, and followed by the nominal predicate *mumkin* ('possible'), is the main form used to express objective possibility as well as permission.

To express a possibility which applies to anybody or anything, the personal suffix is not used.

— Objective possibility, of general application:

**Bu magazinda qog'oz topish mumkinmi?**

*Can paper be found in this store?*

**Maydonda yana bitta haykalni ko'rish mumkin.**

*You can see still another statue on the place.*

**Mumkin bo'lsa, kelarsiz.**

*If it is possible, please come.*

— Objective possibility, for a specific person or fact:

**Qizim, boshliqni qayerdan topishim mumkin?**

*Where can I find the boss?*

**Mana bu so'zni tushunmadim, uni qanday tarjima qilishim mumkin?**

*I didn't understand this word, how could I translate it?*

**Buning bo'lishi mumkin emas.**

*It is not possible.*

**Biz bilan yuz berishi mumkin bo'lgan baxtsizliklar.**

*Misfortunes which can happen to us.*

— **Performative modality: Permission:**

**Men ham borishim mumkinmi?**

*Could I also enter?*

**Kirish mumkin.**

*You can come in.*

**Sizdan so'rashim mumkinmi?**

*Can I ask you?*

**O'quvchilar chiqishlari mumkin.**

*The pupils can go out.*

— The possessive pronoun may be used for emphasis.

**Uning chekishi mumkin emas.**

*He cannot smoke.*

— That construction, especially at the past form (using the past stative *edi*), may carry an epistemic meaning, meaning the fact mentioned in the sentence may probably happen. The probability of occurrence is then somewhat intermediate between the assumptive form in "-SA KERAK" and the presumptive form in -AR.

**Xuddi shunday bo'lishi mumkin edi.**

*It could be well possible.*

**Unga bu nima ham qila olishi mumkin edi?**

*Would he possibly matter for that?*

● The verbal construction "verb-SA BO'L-", i.e. the conditional (suffixed with the possessive type of personal suffix), followed by the verb *bo'l-* ('to be', 'to become') conjugated at the (impersonal) singular third person, expresses an objective possibility as well as permission, with the additional shade of more normativity, the external enabling factor being a more general and abstract law, and not mere circumstances or individuals.

The same range of meanings may be also expressed by the much rarer nominal construction "verb-SA MUMKIN".

— Objective possibility, as a result of a general rule, and of general application:

**Kasalxonaga qanday borsa bo'ladi?**

*How to go to the hospital?*

— In this meaning, the construction "verb-IB BO'L-", i.e. the past gerund followed by the verb *bo'l-* conjugated at the (impersonal) singular third person, can also be used, especially at the negative form, implying the impossibility to do, or the necessity not to do.

**Yerni haydasa/haydab bo'ladi.**

*The soil can be ploughed.*

**Bu o'rinda hech narsa qilib bo'lmaydi.**

*We can't do anything for that.*

**Qishloqlarda, paxta dalalarida ruslarni uchratib bo'lmaydi.**

*You won't meet any Russian in the villages or in the cotton fields.*

— Also, at the stative, instead of using "bo'lsa bol'adi", or "bo'lib bo'ladi", the simple use of *bo'l-* can be enough to convey the meaning of objective possibility (or impossibility).

**Bundan yaxshiroq bo'lmaydi.**

*Better than that is impossible.*

— **Performative modality: Permission (and interdiction):**

**Xonani ko'rsam bo'ladimi?**

*May I have a look at the room?*

**Kirsam mumkinmi?**

*May I come in?*

**Shu kitobni olsam mumkinmi?**

*Can I buy this book?*

**Bormasak bo'lmaydi.**

*We cannot not go.*

— In this meaning of permission, the nominal construction "verb-SA MAYLI" can also be used.

**Sizga yordam bersam maylimi?**

*May I help you?*

— In some cases, the "verb-SA BO'L-" construction may take on a meaning implying internal ability more than objective possibility or permission.

**Bu ishni bir kunda bajarsam bo'ladi.**

*I can finish that job in one day.*

● Factitives ('make somebody/something do/be') can be applied to those modalities, giving derived meanings such as enabling, permitting, preventing, forbidding.

— Enabling, allowing: "verb-ISHGA IMKON BER-".

**Uning sog'ligi unga sportning istagan turi bilan shug'ullanishga imkon beradi.**

*His health permits him to indulge in sport.*

**Mening mablag'larim menga avtomobil sotib olishga imkon bermaydi.**

*I can't afford to buy a car.*

**Bu qonun mamlakatning demokratik rivojlana olishiga imkon tug'dirdi.**

*This law made possible the democratic development of the country.*

— Permitting, allowing: "verb-ISHGA RUXSAT BER-", "verb-ISHGA / verb-ISH UCHUN YO'L QO'Y-", "verb-ISHGA ROZILIK BER-" (consenting).

**Onam menga sen bilan birga ko'chaga chiqishimga ruxsat bermaydi.**

*My mother doesn't let me go out with you.*

**Ona bolalariga bog'da o'ynashga ruxsat berdi.**

*The mother allowed her children to play in the garden.*

**Bu ishni qilishga yo'l qo'ying.**

*Please allow this work to be done.*

**Uning bu uyga kirishi uchun yo'l qo'ying!**

*Please allow him to enter this room!*

**Men sizga men bilan bunday ohangda gaplashishga yo'l qo'ymayman.**

*I don't permit you to speak that way with me.*

**Ota-onasi uning safarga borishga rozilik berdilar.**

*His parents gave their consent to his journey.*

**Bu ishni qilishga rozilik berasizmi?**

*Will you give leave for this work to be done?*

— Preventing, not permitting, allowing: "verb-ISHGA XALAQIT BER-".

**Yomon havo samolyotimizning o'z vaqtida uchishiga xalaqit berdi.**

*Bad weather prevented from the timely take-off of our plane.*

**Musiqa menga ishlashga xalaqit bermaydi.**

*The music doesn't prevent me from doing a work.*

— Forbidding: "verb-ISHNI MAN QIL-", "verb-ISH TAQIQ".

**Vrach unga chekishni man qildi.**

*The doctor has forbidden him to smoke.*

**Uning bu yerda kelishi man qilindi.**

*He has been forbidden to come here.*

**Bu yerga kirish taqiqlidir.**

*It is forbidden to enter here.*

## **Necessity**

Necessity means that the state or fact described by the proposition must be or must occur.

That necessity may be due to:

- factors internal to the agent and directly felt by the agent himself, it is then a need,
- objective external factors, resulting from the outer world, for objective necessity,
- an outer authority, more or less personal, it is then an obligation.

Necessity may be more or less strong or imperative, from nice to have to mandatory.



● The nominal construction "verb-ISHI KERAK", i.e. the infinitive suffixed with the possessive type of personal suffix, and followed by the nominal predicate *kerak* ('necessary'), is the main form used to express necessity, be it an internal need, an objective necessity or an obligation. Instead of *kerak*, the nominals *lozim* and *zarur* may be used with the same meaning, but with a more literary flavour.

To express a necessity which applies to anybody or anything, the personal suffix is not used.

— Internal need:

**Mahalliy xalqlar tilisini bilishim kerak.**

*We need to know the local language.*

**Lekin biz unutmasligimiz kerak.**

*But we need not forget.*

— Objective necessity, of general application:

**Shoshilish kerak emas.**

*There is no need to hurry.*

**Qo'ng'iroqni chalish kerak!**

*One must ring the bell.*

— Objective necessity, for a specific person or fact:

**Bir soat kutishingiz kerak.**

*You have to wait one hour.*

**Bir soat kutishingiz kerak bo'ladi.**

*It will be necessary for you to wait for an hour.*

**Bu masala tez hal qilinishi lozim.**

*This problem must be resolved quickly.*

— General obligation:

**Yo'l bermaslik kerak.**

*It must not be allowed.*

**To'lash kerak bo'ladi.**

*It will be necessary to pay.*

— Specific obligation:

**Siz meni kutishingiz kerak.**

*You must wait for me.*

**Kechgacha ishxonada bo'lishim kerak.**

*I will need to be at the office until late.*

— The basic meaning of *kerak* and *lozim* is 'to be a need for somebody', making use of the nominal construction "noun-GA KERAK", i.e. the noun representing the person needing a thing in the dative, and then followed by *kerak* (or *lozim*).

**Sizga nima kerak?**

*What do you need?*

**Oliy o'quv yurtiga kirish uchun yetuklik attestati kerak.**

*You need a school-leaving certificate to enter a high school.*

**Bu kitob o'zimga lozim.**

*I need this book myself.*

— The basic meaning of the construction "verb-ISHI KERAK EDI" is to express a past necessity:

**U xat yozishi kerak edi.**

*He had to write a letter.*

**Men kelishim kerak edi.**

*I should have come.*

**Sovet davriga Markazga faqat paxta kerak edi.**

*During the Soviet era, all that the Center needed was cotton.*

— **Performative modality:** A derived meaning of *kerak edi* is to weaken the imperativity of a demand, making it more polite:

**Bo'sh xonangiz bormi?**

**Ha, bor.**

**Bir kishilik xona kerak edi.**

*Have you got rooms?*

*Yes, we have.*

*I would need a room for one person.*

● Other constructions expressing internal need are:

- "verb-ISHGA MUHTOJ" (or "noun-GA MUHTOJ"), followed by the pronominal type of personal suffix,

- "verb-ISHINING HOJATI BOR/YO'Q"; i.e. the infinitive suffixed by the possessive type of personal suffix, used in the nominal genitive construction with the head noun *hojat* ('need', 'necessity'), itself suffixed with the possessive third person, the existence or non-existence of that need being predicated by *bor* or *yo'q*.

The need expressed in these constructions may be slightly more imperative than with *kerak*.

**Men sening yordamingga muhtojman.**

*I need your assistance.*

**Men pulga muhtojman.**

*I need money.*

**Bu yerga kelishingizning hojati yo'q.**

*There is no need for you to come here.*

- The modal noun *SHART* is the most emphatic of the words expressing objective necessity or obligation.

The construction is the same as the one found in "verb-ISHI KERAK".

**Majlisga kelishingiz shart emas.**

*You are not obliged to go to the meeting.*

- A construction expressing a weaker necessity is:  
- "verb-ISHGA TO'G'RI KEL-", ('it comes right that...') conjugated at any tense needed.

**Ko'p ishlashga to'g'ri keldi.**

*A lot of work had to be done.*

- Another construction expressing obligation is:  
- "verb-ISHGA MAJBUR", followed by the pronominal type of personal suffix.

**Ketishga majburdirez.**

*You really have to go.*

**Men shu soatning ichida jo'nashga majburman.**

*I have to leave within one hour.*

**Bu shahardan chiqib ketishga majbur bo'ldim.**

*I was forced to leave the city.*

- Factitives ('make somebody/something do/be') can be applied to those modalities, giving derived meanings such as forcing, obliging.  
- Compelling, forcing: "verb-ISHGA MAJBUR QIL-", "verb-ISHGA ZO'RLA-".

**Sharoit meni rejamni o'zgartirishga majbur qildi.**

*The circumstances forced me to change my plan.*

**Sizni hech narsa kelishga majbur qilmaydi.**

*Nothing obliges you to come.*

**Ota o'g'lini o'qishga zo'rladi.**

*The father forced his son to study.*

## Desire

Desire is an internal and a relatively pulsional need, i.e. a subjective necessity. It can be more or less internalized and pulsional, from desire in its strictest meaning to will or volition.

- The verbal construction "verb-GI KEL-", i.e. the verb suffixed by the affix *GI* plus the possessive type of personal suffix followed by the verb *kel-* ('to come'), is one of the forms used

to express pure desire.

The verb *kel-* is in general used in the focal present or past (forms in *-YAP* or *-YOTGAN EDI*), or in the definite past (form in *-DI*).

Other forms are also possible.

— In the focal forms, to express the current coming of desire:

**Oyi, muzqaymoq yegim kelyapti.**

*Mum, I want to eat an ice-cream.*

**Chekkilari kelmayapti.**

*They do not feel like smoking right now.*

— In the definite past, to express the desire has come:

**Teatrga borgim keldi.**

*I wanted to go to the theatre.*

— Other forms:

**Kitobni o'qigani keldi.**

*She felt like reading the whole book.*

**Borgisi yo'q.**

*He has no intention at all of going.*

**Yozging bormi?**

*Do you want to write?*

● Another construction expressing desire is:

- "verb-ISH HAVASI BOR"

**Menda kinoga borish havasi bor.**

*I want to go to the cinema.*

● The verbal construction "verb-ISHNI ISTA- (or XOHLA-)", i.e. the infinitive in the accusative followed by the verb *ista-* ('to want') or *xohla-* (same meaning).

*ista-* is more frequently used than *xohla-*.

**Uyga ketishni istayman.**

*I want to go home.*

**Suv ichishni xohlayman / istayman.**

*I want to drink water.*

**Men u bilan uchrashishni qattiq istayman.**

*I am longing for an appointment with him.*

**O'qishni xohlayman.**

*I want to study.*

**Sen shuni istaysanmi, yo'qmi, baribir.**

*You want it or not.*

- Some nominal constructions can also express desire or volition.

**Uning hazilga mayli bor.**

*He is disposed to jokes.*

**Uning bu yerga kelish uchun ko'ngli bor.**

*He wants to come here.*

## Wish

Wish is a kind of desire, but more directed to the outer world or other persons, and less geared towards one's internal need.

- The nominal construction "verb-SA EKAN", i.e. the conditional -SA suffixed by the possessive type of personal suffix and followed by the inferential predicate *ekan*, denotes the wish for an action to be performed.

**Men ham u bilan borsam ekan.**

*I wish to go with her together.*

**Biz uy sotib olsak ekan.**

*We wish to buy a house.*

**Shanba kuni ishlamasak ekan.**

*We wish not to work on Saturday.*

— It can also express a wish about a state to occur (optative):

**Biz boy bo'lsak ekan.**

*If we were rich.*

- The verbal construction "verb-ISHNI ORZU QIL-", i.e. the infinitive in the accusative, followed by the verbal compound *orzu qil-* (*orzu*, 'hope') has the same ranges of meanings.

**Har bir o'zbek ayol ona bo'lishni orzu qiladi.**

*Every Uzbek woman dreams of becoming a mother.*

**Men Toshkentga borishni orzu qilaman.**

*I want to go to Tashkent.*

— There is also a nominal form:

**U mashinani orzu qiladi.**

*She dreams of a car.*

## Intention

Intention is the step taking desire or will towards considering the action to fulfil it, and expresses notions such as: 'intend to', 'plan to', or even 'want to'.

The intentional future, which is morphologically speaking on par with basic tenses, is used to express intention.

in Uzbek: kelasi zamon maqsad fe'li  
also called: future tense of intention.

— Present intention for future:

**Men bu posilkani uchquch bilan yubormoqchiman.**

**Qayerga yuborasiz?**

*I would like to send this parcel by air.*

*To where will you send it?*

**Meni ko'rmoqchi.**

*She wants to see me.*

**Senga bir yaxshilik qilmoqchiman.**

*I am going to do you a favour.*

**Men antropologman. O'zbek to'ylarida bo'lmoqchiman.**

*I am an anthropologist. I would like to be at a wedding party.*

— Past intention for the then future, using the past stative *edi* following the tense of intention:

**Men bugun uyda dam olib yotmoqchi edim.**

*I was going to take a rest at home today and lie down.*

**Yakshanba kuni biznikiga kelmoqchi eding, nega kelmading?**

*You were supposed to go to our place last Sunday, why you didn't come?*

— **Performative modality:** The construction intention followed by the past stative *edi* may also have an attenuating force, for instance for a demand:

**Allo. Men professor Nodira bilan gaplashmoqchi edim.**

*I would like to speak with Professor Nodira.*

**Men mana bu ko'ylakni ko'rmoqchi edim.**

*I would like to see that shirt.*

**Kechirasiz, so'mni dollarga almashtirmoqchi edim.**

**Qancha so'm almashtirmoqchisiz?**

*Excuse me, I would like to change sums into dollars.*

*How much do you want to change?*

— The future tense of intention can also be followed by the inferential *ekan* or the reportative *emish*:

**Siz Vashington universitetida o'qimochi ekansiz.**

*It seems that you intend to study at Washington University.*

**Qizlarning aytishicha, siz uylanmoqchi emishsiz.**

*According to the girls, you would intend to marry.*

## Decision

Decision is the last step taking desire or will to the action to fulfil it, and expresses notions such as: 'decide to', 'will certainly do'.

- The verbal construction "verb-MOQCHI BO'L-", i.e. the future of intention, followed by the verb *bo'l-* ('to be', 'to become'), conjugated at any tense, expresses the firm intention to do something.

**Afandi eshagini sotmoqchi bo'ldi.**

*The Efendi decided to sell his donkey.*

**Ikkovi ovga chiqmoqchi bo'ldi.**

*The two of them decided to go hunting.*

**So'zlamochi bo'lgan edim.**

*I had decided to speak.*

- The verbal construction "verb-ADIGAN BO'L-", i.e. the present-future participle, followed by the verb *bo'l-* ('to be', 'to become'), conjugated at any tense, expresses that a new course of action has been decided and settled for the future.

That decision can be internal to the actors or even been external, as a result of an obligation.

**Kechga yaqin uchrashadigan bo'lib xayrlashdik.**

*We said goodbye deciding to meet again in the late afternoon.*

**Ular shu to'g'rida gapirmaydigan bo'ldilar.**

*They decided not to speak about that.*

**Men sen bilan ishlaydigan bo'ldim.**

*It has been decided that I would work with you.*

- Another construction expressing decision is:  
- "verb-ISHGA QAROR QIL-", based on the compound verb *qaror qil-*, 'to decide'.

**Men bu yerda qolishga qaror qildim.**

*I have decided to stay here.*

**Nihoyat, u shu safarga chiqishga qaror qildi.**

*At last he decided on this journey.*

**Jyuri bu skripkachiga birinchi mukofotni berishga qaror qildi.**

*The judges awarded the first prize to this violinist.*

## Commitment

Commitment is the result of a decision which has been explicitly spoken out and made known to the outer world, so that the speaker is bound by his or her decision. It expresses notions such as: 'will definitely', 'promise to'.

It is related to mood, since there is an effect of the utterance on its listener.

- The adverbial *albatta* ('definitely', 'certainly', 'naturally'), is the main device to express commitment.

**Ertaga kelasizmi?**

**Albatta kelaman.**

*Will you come tomorrow?*

*Yes, certainly.*

**Modomiki shu ishni qilishimiz kerak ekan, albatta, qilamiz.**

*As we have to do this work, we will do it without fail.*

**Albatta, siz meni hech qachon rozi bo'lmaydi deb o'ylayapsiz!**

*You can imagine I would have never agreed!*

— The adverb *albatta* takes on different shades of modality, from deontic obligation and commitment, down to epistemic modality of certainty and naturalness of the fact referred to in the sentence.

**Albatta yo'q!**

*Definitively no!*

**Rozimisiz?**

**Albatta roziman.**

*Will you accept?*

*Of course I will!*

**Ha, albatta.**

*Yes, of course!*

**Bu albatta mumkin.**

*It's perfectly possible.*

- Another construction expressing commitment is:  
- "verb-ISHGA VA'DA BER-", based on the compound verb *va'da ber-*, 'to promise'.

**U qo'shnisiga yordam berishga va'da berdi.**

*He promised his neighbour to help him.*



**U o'ziga o'zi boshqa qaytarmaslikka va'da berdi.**

*He promised to himself not to do it again.*

# Performative Modality

With performative modality the speaker performs an action through his or her utterance, which may be:

- giving permission,
- laying an obligation,
- making a commitment,
- expressing a wish,
- making known a decision.

Performative modality parallels deontic modality, in so far as the latter can be seen as the result of the former (the speaker's speech act) on the possibility or necessity associated with the fact referred to and their participants.

Some constructions used for expressing deontic modality may also acquire a performative meaning, especially with interrogative or past (attenuative) forms (see forms in red).

The meanings of performative modality can be structured along two axis:

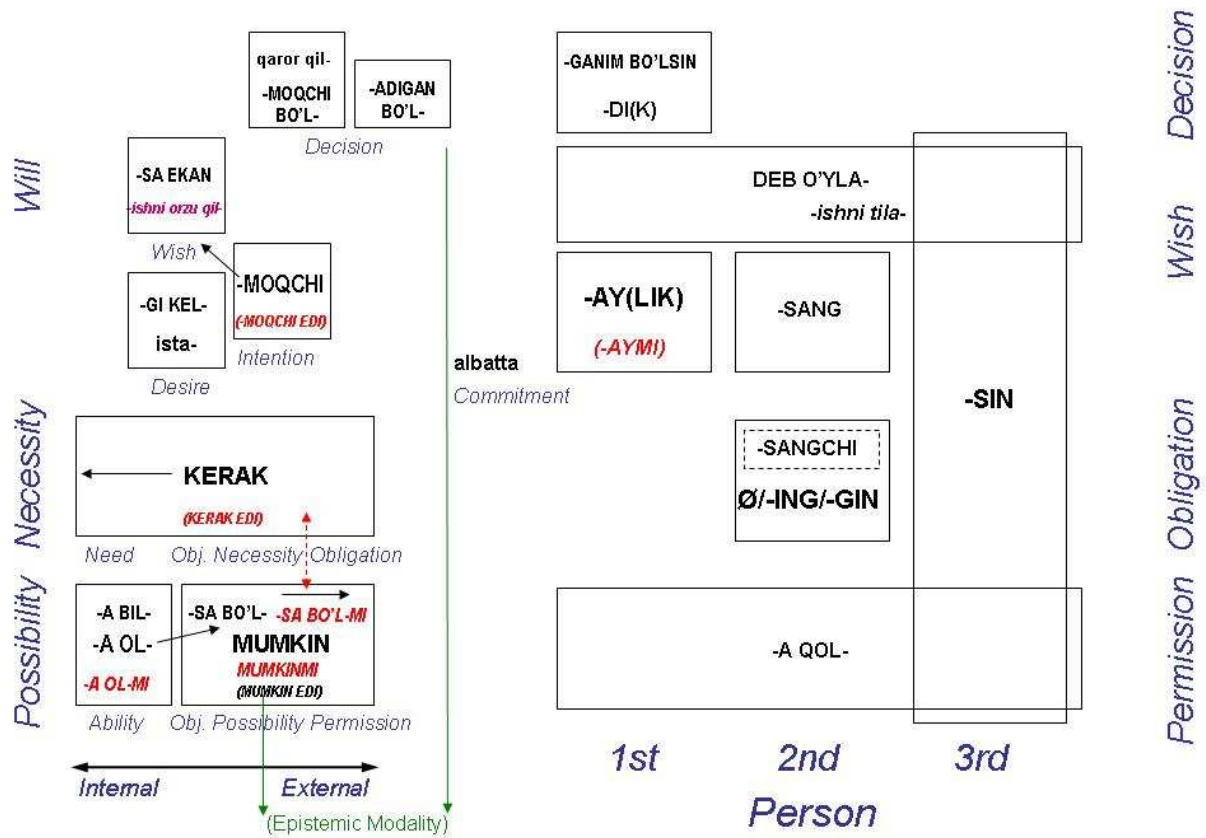
- the nature of the modality, i.e. permission, obligation, wish, decision,
- the person who is the target of the speech act, the speaker itself (1st), the addressee (2nd), or another absent person (3rd).

The morphologic devices used to render those modalities are very diverse, and can be as follows:

- the imperative/optative mood,
- the irrealis/conditional -SA,
- constructions with gerund plus auxiliary verbs,
- plain verbs, using the infinitive.

In all cases, these constructions apply to verbs, including for statives ('to be') for which the verb *bo'l-* must be used.

## Performative modality



## Imperative

The imperative expresses commands, orders or requests.

- The simple imperative is formed with the bare verbal root without any suffix. The command is to be carried out right away, and is so very impolite. The use of this form is to be avoided.

**Bu yerga kel!**

*Come here!*

**Yo'qol!**

*Go away!*

- The standard polite form makes use of the suffix *-ING*; if there are several addressees the plural form *-INGLAR* is used.

**Oling!**

*Help yourself! (eating)*

**Yana kelinglar!**

*Come again visit us!*

- The polite forms *-INGIZ* (plural *-INGIZLAR*) are very formal, and mostly used in written form. The form with the suffix *-GAYSIZ* is extremely polite and formal.

**Iltimos suyanmangiz.**

*Please don't lean on it.*

**Mustaqillik bayramingiz bilan tabriklashga ijozat bergaysiz.**

*Please let me congratulate you for the Independence Day.*

- Use of suffix *-GIN* (*-KIN*, *-QIN*) conveys more familiarity without being rude.

**Chiqqin!**

*Get out!*

**Choynakdagi suvni to'kkin!**

*Pour the water out of the teapot!*

**Bu yerda turgin!**

*Stay here!*

- A strong imperative is formed with the conditional plus *-CHI*, and expresses abrupt orders or commands. And in some cases, the construction is built from the imperative plus *-CHI*.

**Yesang-chi!**

*Eat! Why don't you eat?*

**Qarab boqing-chi!**

*Why don't you take a look?*

**Yozsangiz-chi!**

*Come on, write!*

- Using the indicative present-future may also implies an imperative meaning, implying that the command will be naturally carried out.

**Qani, yozamiz, bolalar.**

*Come on, kids, now we are writing.*

**Mehmonlarga qo'liga suv quyasan, joy-joyiga o'tqazib, avval choy berasan.**

*You will pour water so that the guests will wash their hands, you will install everything, and before that you will give them some tea.*

## Optative (1st person)

The optative conveys the speaker's attitude of hope or wish directly oriented towards a person or a state of things.

It is grammaticalized through suffixes depending on the person. For the speaker (the first person), the suffix is *-AY* (singular, sometimes *-AYIN*), or *-AYLIK* (plural) if other persons than the speaker are also concerned, especially the addressee(s).

### **Bu kitobni olayin.**

*I would buy this book.*

### **Qornim juda ochqadi, yuring birga ovqatlanaylik.**

#### **Qayerga borarmiz?**

*I am very hungry, let's go have a lunch together.*

*Where would we go?*

### **Endi ketaylik.**

*Let's go now.*

### **Dada, ertaga hayvonot bog'iga boraylik.**

*Dad, let's go tomorrow to the zoo.*

— The conditional suffix *-SA* added to the verb (in an independent phrase) may be also used with the same range of meanings.

### **Bugun bir muzeyga borsak.**

*What about us going to a museum today?*

— If the indicative present-future is used instead, the meaning is closer to making a decision than to expressing a wish.

### **Sochimni kestirmoqchiman.**

#### **Men ham. Kel, hozir sartaroshxonaga boramiz.**

*I want to have a haircut.*

*So I am. Come, let's go to the hairdresser.*

● With the interrogative, the use of the optative signals the speaker's request for instruction from the addressee as to whether to perform some action (volitive).

### **Choy quyay-mi?**

*Shall I pour some tea for you?*

### **Nima deb qo'yay?**

*What should I say?*

### **Futbol o'yiniga boraylik-mi?.**

*Shall we go to the football match?*

— The conditional suffix *-SA* plus the interrogative may be also used for the volitive.

**Ertaga yo'lga chiqsam?**

*Could I not leave tomorrow?*

## **Optative (2nd person)**

The optative conveys the speaker's attitude of hope or wish directly oriented towards a person or a state of things.

When oriented to the addressee, the conditional form in *-SA* is used.

The overall effect is that of a very polite tentative question or request.

**Chiroqni yoqsangiz.**

*Would you turn on the light?*

**Qani, bugun biznikiga kelsang?**

*How about that, would you not come us today?*

**Bizga bersangiz!**

*Would you give it to us?*

## **Optative, jussive, permissive (3rd person)**

The suffix *-SIN* conveys the speaker's expectation towards a (3rd) person or state of things, whether it is a wish (optative), an obligation (jussive) or a permission (permissive).

If several persons are concerned (3rd person plural), the suffix is pluralized in *-SINLAR*.

- The optative conveys the speaker's attitude of hope or wish directly oriented towards a person or a state of thing.

**Shu gaping to'g'ri bo'lsin.**

*May those words of yours come true.*

**Yordam bersin.**

*May god help us.*

- The jussive signals the speaker's command that the proposition he expresses be brought about.

**Kelsin!**

*Let him come!*

**Sovchilar kimning qiziga borsin?**

*To which girl's family should go the matchmaker?*

- The permissive signals the speaker's permission or agreement that the proposition he expresses be brought about.

**Bilsinlar.**

*Let them know.*

## **Volitive**

The volitive conveys the speaker's attitude of hope, wish, or fear concerning the proposition expressed by the utterance.

- The verbal construction "finite proposition DEB O'YLA-", in addition to its first meaning expressing assumption ('to think that', cf. belief verbs with epistemic modality), may also express the hope of the person referred to by the subject of the main sentence, the sentence headed by the verb *o'yla-* ('to think'), that the finite proposition will come true.

**Men muvaffaqiyat qozonaman deb o'layman.**

*I hope I will succeed.*

**U keladi deb o'layman.**

*I hope he will come.*

— A variant with the same meaning is the construction "finite proposition DEB UMID QIL-"

**Siz kelasiz deb umid qilaman.**

*I hope you will come.*

- The verb *tila-* (with the infinitive in *-ISH* at the accusative) is used to express a wish.

**Men hammasi yaxshi bo'lishini tilayman.**

*I wish that everything will be OK.*

**Men sizga omad tilayman.**

*I wish you good luck.*

## **Performative decision (1st person)**

The speaker can make known a decision he made, or simply express it for himself, and thus perform that decision.

- The verbal construction "-GANIM BO'LSIN" i.e. the nominal deverbative made out of the past participle plus the possessive personal suffix at the first person followed by the verb *bo'l-* ('to be',

'to become') at the optative/jussive/permissive form of the 3rd person expresses a firm decision on the part of the speaker (literally: 'let my action come true').

**Borganim bo'lsin.**

*Now I am going.*

**Qilmaganim bo'lsin.**

*I will never do that.*

- The definite past is often used at the 1st person to make known a decision which has been just made, (so with a perfect meaning) and whose effect is now relevant for near future action. That action can thus be considered itself as virtually done.

**Ketdik.**

*We are going now.*

**Qani, ketdik, yigitlar.**

*Come on, we are now leaving, guys.*

## Permissive

The construction "verb-A QOL-", i.e. the present gerund followed by the auxiliary verb *qol-* (root meaning: 'to stay'), expresses permission as a favour from the speaker, meaning good will towards the addressee as well as wishes for the completion of the action.

— When the permission is granted to the addressee, the auxiliary verb is used with the imperative form.

**Mayli, siz bir ming ikki yuz so'm bera qoling.**

*OK, you may pay 1200 sum.*

**Ochiq ayta qoling.**

*Go ahead and say it straight.*

**Ayta qol!**

*Say it!*

**Keta qol!**

*OK, you may leave!*

**Puling bo'lmasa, birovdan qarz ola qol.**

*If you have no money, borrow from someone.*

— When the speaker gives the permission to himself, the auxiliary verb is used with the suffix -AY for the optative.

**Bora qolay.**

*Well, so I may leave then?*



— When the speaker gives the permission to a third person, the auxiliary verb is used with the suffix *-SIN* for the optative-jussive-permissive.

**Kela qolsa.**

*Let him come.*

## Irrealis Modality

Irrealis modality is the set of grammatical modalities that indicate that a certain situation or action is not actually the case as the speaker is talking.

These modalities may be:

- epistemic (presumptive, assumptive),
- deontic (wish, intention),
- performative (imperative, optative),
- suppositive (conditional mood, counterfactual or potential, see below).

Realis modality is the set of modalities which indicate that something is actually the case.

These modalities may be:

- epistemic (declarative),
- deontic (necessity, possibility).

The opposition between realis and irrealis is not clear-cut, and forms instead a continuum. Thus, counterfactual is always marked as irrealis and on the other hand declarative is always marked as realis, but cross-linguistically other moods may or may not be marked as realis or irrealis.

The conditional mood is typical of this realis / irrealis opposition.

A conditional relation is a logical relation between two propositions, one of which (the result) expressing a hypothetical state of affairs, or an uncertain event to be true if the other proposition (the condition), expressing some circumstances, is true.

Conditional relations can be divided into two broad classes, factual (predictive) and counterfactual (hypothetical).

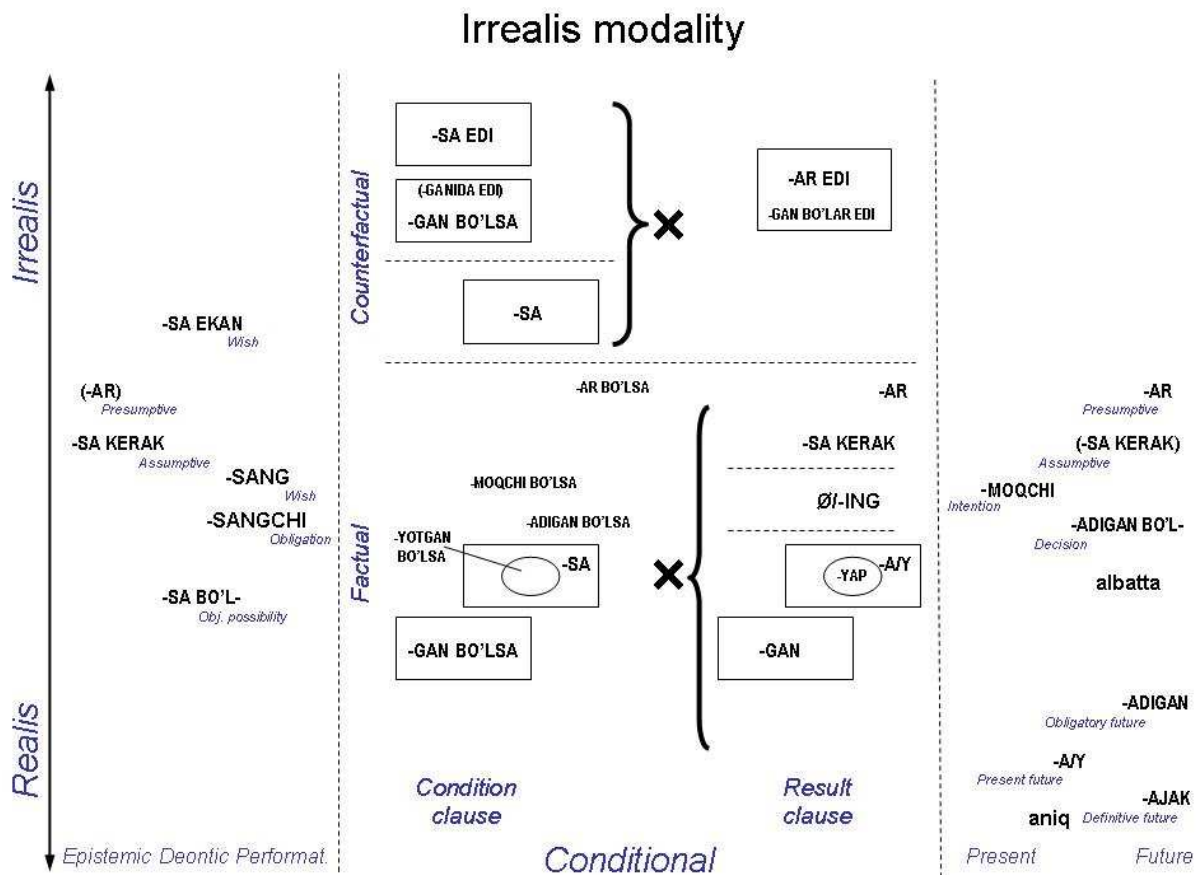
In factual conditional, the condition clause expresses a condition whose truth is unspecified or unverified, while in counterfactual conditional, the condition clause expresses a condition that is known to be false, or at least very unlikely.

In Uzbek, the condition clause bears the conditional suffix *-SA*. The fact that the conditional suffix is also used in a lot of other constructions referring to irrealis modalities, exemplifies the typicality of the conditional mood relatively to this realis / irrealis opposition.

The map below takes this into account and is organized vertically on one axis dividing realis and irrealis, and horizontally around the conditional constructions.

The conditional constructions are in the middle part, with the forms associated to the condition clause on the left, and with the result clause on the right.

The constructions making use of the conditional suffix *-SA* are displayed on the left side, close to the constructions for the condition clause, and the other constructions, especially those with a future value, are displayed on the right side, along the constructions for the result clause.



## Factual conditional

In factual conditional, the condition clause expresses a condition whose truth is unspecified or unverified.

The most common use is to express a hypothetical condition that is potentially true, but not yet verified (potential conditional).

It can also be used to express a certainty or a universal statement (zero conditional, equivalent to 'when(ever)').

- The potential conditional makes use of the verbal construction "verbal form-SA", in the conditional clause, and of a declarative or imperative mood in the result clause.

— The most common use is with the verbal stem plus the suffix -SA in the condition, and the present-future in the result clause.

The condition refers to a future event (or state), a current event which may be true or untrue, or an event which could be verified in the future. The result is then in the future.

**Agar universitetga kelsangiz, masalani birga yechamiz.**

*If you come to the University, we shall solve the problem together.*

**Ishlab, ozgina pul topsam, o'zinga ham, sizlarga ham yaxshi bo'ladi.**

*If I get some more money by working, it will be better for both you and me.*

**Bugun kelsangiz, bu kitobni darrov beraman.**

*If you come today, I will give you the book at once.*

**Siz kelmasangiz, biz teatrga bormaymiz.**

*If you don't come, we will not go to the theatre.*

**Siz agar uyingizdan chiqib ketib qolmasangiz men siznikiga boraman.**

*I will go to your place, unless you go out.*

— With the focal present in the result clause, the condition refers to a current event or state.

**Agar u shu yerda bo'lsa, kutubxonada ishlayapti.**

*If he is here, he is probably working in the library.*

— The condition itself may be focalized in the present, if using the construction "verb-YOTGAN BO'LSA".

**Agar ish yoqmayotgan bo'lsa, hasratingni ayt-ku.**

*If you don't like the job, express your grievance!*

— The condition can refer to a past event, for a result which can be in the past, but also in the present or the future. It makes use of the construction "verb-GAN BO'LSA". This must not be confused with the counterfactual conditional, where the fact expressed by the proposition is false. Here it may still hold true, even if unverified.

For an example with a result in the past:

**Agar u ularnikiga kecha kirgan bo'lsa, unga kitobni berishgan.**

*If he called on them yesterday they gave him the book.*

— Various modalities can be expressed in the result clause, such as imperative, ability, presumptive.

**Borasanmi? Agar borsang, meni oldindan ogohlantirib qo'y.**

*Will you go? If yes, please tell me in advance.*

**Yomg'ir yog'sa, biz stadiongga bora olmaymiz.**

*If it rains, we will not be able to go to the stadium.*

**Agar u bo'lsa, menga aytarsan.**

*If it's him, you will tell me.*

**Toshkentda ish topsam, balki qolarman.**

*If I find a job in Tashkent, may be I would stay.*

— Some modality can be also expressed in the condition clause, such as intention, uncertainty (presumptive) in the future:

**Agar siz bu filmni ko'rmoqchi bo'lsangiz, kassetalarni Anvardan oling.**

*If you want to see this movie, borrow the tape from Anvar.*

**Yozar bo'lsam, ...**

*Should I write in the future, ...*

• The conditional with the present-future in the result clause can also express a certainty or a universal statement, expressed in English by the adverbial 'when(ever)').

— That can express a general or universal value:

**Qanday yaxshi, do'stlar bilan uy to'lsa.**

*It is so good when home is full of friends.*

**Bola yig'lamasa, ona sut bermaydi.**

*If a child does not cry, the mother does not suckle.*

— In conjunction with adverbial *ham* ('also') or the final particle *da*, the conditional and result clauses express together concessive ('even if'):

**Agar men unga aytsam ham, bu hech narsani o'zgartirmaydi.**

*Even if I tell him, that won't change anything.*

**Biz birga o'qigan bolsak ham, bir-birimizni yaxshi bilmaymiz.**

*Even if we have studied together, we don't really know each other.*

**Yozib tursang-da, ...**

*Even if you continue writing, ...*

**Hali gul ochilmagan bo'lsa-da, stol ustiga katta guldasta qo'yilgan edi.**

*Even if the flowers have not yet open, there is a big bouquet on the table.*

## Counterfactual conditional

In counterfactual conditional, the condition clause expresses a condition that is known to be false, or at least very unlikely.

A distinction must be made between a present-future counterfactual conditional, used to refer to a current or future state or event that is known to be false or improbable, and a past counterfactual conditional, used to refer to contrary-to-fact past events.

Both of these forms use the imperfect (the form in "-AR EDI") as a verbal form for the result clause.

• The present-future counterfactual conditional refers to a current or future state or event that is known to be false or unlikely. The present-future counterfactual conditional makes use of the verbal construction "verbal form-SA", in the conditional clause, and of the imperfect ("-AR EDI")

in the result clause. A composite form using the past participle and the verb *bo'l-* in the imperfect might also be used.

— With the simple imperfect in the result clause:

**Agar men matematik bo'lsam, bu teoremani yechar edim.**

*If I were a mathematician I could solve this theorem.*

**Agar u hozir shu yerga kelsa, men unga hamma narsani aytar edim.**

*I should tell him everything if he came here now.*

**Agar u universitetga kelasi yili kirsam, u ingliz tilini o'rgana olar edi.**

*If she entered the University next year she could learn English.*

**Choy bersangiz, damlar edim.**

*I you gave me tea, I would infuse it.*

— A construction in "-GAN BO'LAR EDI" may also be used:

**Agar 100 million dollar yutib olsangiz nima qilgan bo'lar edingiz?**

*If you got 100 million dollar, what would you do?*

● The past counterfactual conditional refers to contrary-to-fact past events. The present-future counterfactual conditional makes use of various forms in the conditional clause, with roughly the same meanings.

The same forms as for the past counterfactual, the imperfect and composite imperfect are used in the result clause.

— A first form makes use of the construction "-GAN BOLSA" in the condition clause:

**Bu xabarni eshitgan bo'lsa, kelar edi.**

*If he had heard that news, he would have come.*

**E'tibor qilgan bo'lsang, shoshilmayapman.**

*If you had paid more attention, I would not be in a hurry.*

— A second form makes use in the conditional clause of the past participle of the main verb, possibly suffixed by the pronominal possessive suffix, and at the locative case, followed by the past form of the stative (*edi*):

**Agar men uni kecha ko'rganimda edi, u menga u narsa haqida gapirib bergan bo'lar edi.**

*If I had seen him yesterday he would have told me about it.*

**Agar bilganimda edi, kelmagan bol'ar edim.**

*Should I had known, I would not have come.*

**U ehtiyotkorroq bo'lganida edi!**

*Had he been more prudent!*

**Agar aloqamiz ilgariroq boshlanganda edi, hozir hamkorlikda ishlar edik.**

*If our relationship had started earlier, we would have worked together.*

— A third form makes use of the past conditional "-SA EDI" in the condition clause:

**Buni ko'rsangiz edi, unutmas edingiz.**

*If you had seen it, you wouldn't have forgotten it.*

**Salim biznikiga kelsa edi, biz birga borgan bo'lur edik.**

*If Salim had come to our place, we would have gone together.*

**Agar komandirlarning hammasi shunday bo'lsa edi, ish boshqacha tus olardi.**

*If everybody had been that way in the team, things would have turned out differently.*

**Koshki bilsam edi!**

*If only I had known!*

# Actionality

In addition to the aspectual values encoded in the basic tense/aspect system (perfective/imperfective, focal/non-focal), there are many constructions which express actionality, i.e. the way in which the verb is structured in relation to time, and whether the state, event or action is lasting, repeated, achieved, etc.

As regards actionality, any verb has an intrinsic value with respect to the following characteristics:

- being static / dynamic,
- having duration / being punctual,
- involving change, leading to a terminal point (telic) / without change, nor terminal point (atelic).

It is then possible to distinguish between the following states of affair - actionality types:

- situation - state: static, (and having duration, being atelic),
- action - activity: dynamic, having duration, atelic,
- process - accomplishment: dynamic, having duration, telic,
- event - achievement: dynamic, punctual, telic,
- event - semelfactive: dynamic, punctual, atelic.

Like other turkic languages, Uzbek uses constructions made up of a coverb (gerund in *-IB* or *-A*) of the lexical verb, plus a second auxiliary verb which conveys modifications of the intrinsic actional value of the lexical verb.

The auxiliary verb carries the time/aspect suffixes, and may also in turn participate in modality constructions.

We present in this first page on actionality the constructions modifying activities and accomplishments.

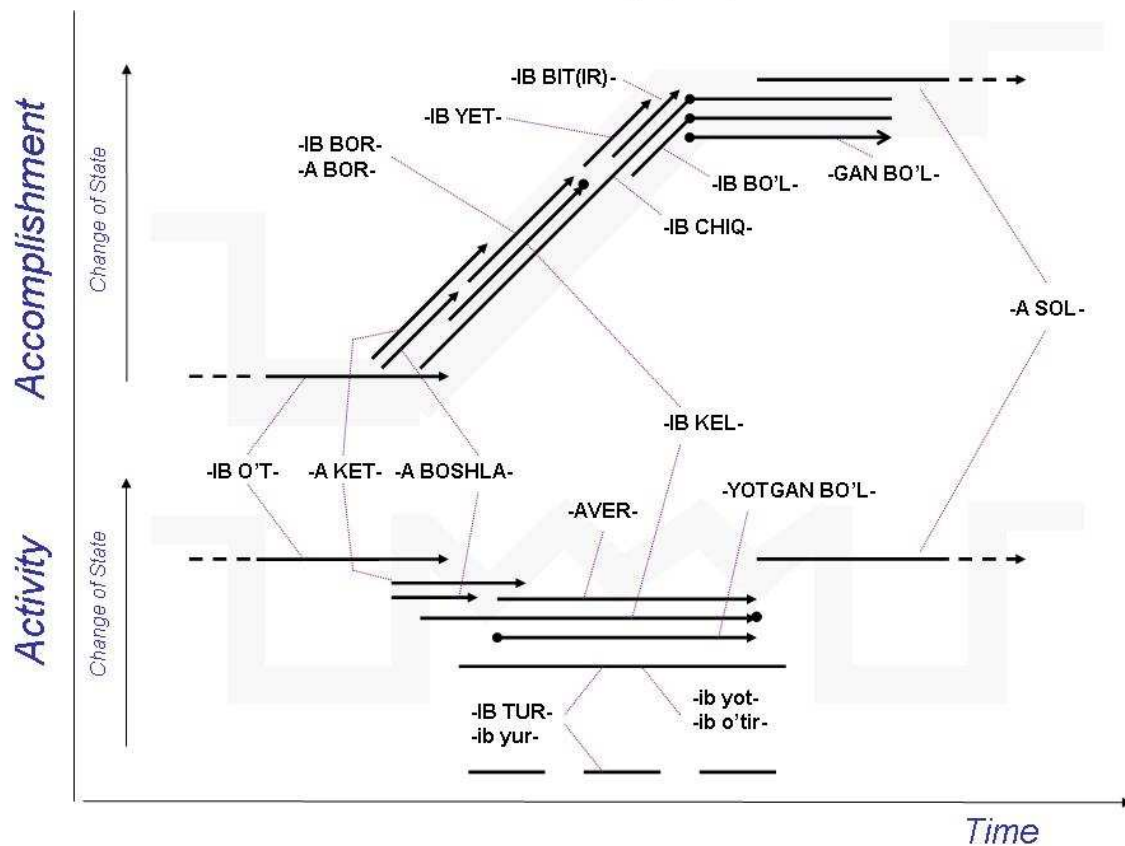
- accomplishments are dynamic states of affair, having duration and leading to a change, with a terminal point.
- activities are dynamic states of affair, having duration but not leading to a terminal change.

For both actionalities, we display on a background line the sequence of phases (changes of qualitative state, on the vertical axis), unfolding over time (on the horizontal axis) and making up the aspectual contour of the lexical verb.

The particular phases profiled by the modifying constructions are then depicted by the thin arrows or lines on top of the aspectual contour.



## Actionality (1/2)



### Construction -IB O'T-

The construction "verb-IB O'T-", i.e. the past gerund followed by the auxiliary verb *o't-* (root meaning: 'to pass through'), expresses an action slowing down in its development with a movement across something else, accompanying another action (to pass to something else).

**Kamchiliklar ustidan so'zlab o'tishni istayman.**

*I want to speak, in passing, of the shortcomings.*

**Qisqacha so'zlab o'tmoqchiman.**

*I will explain it shortly.*

**Dalillar ko'rsatib o'ting!**

*Give facts!*

## Construction -A KET-

The construction "verb-A KET-", i.e. the present gerund followed by the auxiliary verb *ket-* (root meaning: 'to go', 'to leave'), expresses the beginning of an action (ingressive) and its intensive development without apparent completion.

### **Tanlay ketdi.**

*He quickly started making his choices.*

## Construction -A BOSHLA-

The construction "verb-A BOSHLA-", i.e. the present gerund followed by the auxiliary verb *boshla-* (root meaning: 'to begin'), is the most common way to express the beginning of an action (ingressive), whether it involves change or not (telicity).

### **Biz yoza boshladik.**

*We started to write.*

### **Shabada esa boshladi.**

*The wind started to blow.*

### **Qariy boshlaydi.**

*He is beginning to get older.*

### **Bog'dagi mevalar pisha boshladi.**

*The fruits in the orchard have started to ripen.*

— With the negative gerund, the construction expresses the cessation of the action (cessative).

### **U gapirmay boshladi.**

*He stopped talking.*

— Sometimes the construction "verb-IB OL-", whose basic meaning is that of self-orientation, the subject performing the action for himself, implies also that the action is at its initial stage.

### **So'zlashib oldik.**

*We started a conversation.*

## Constructions -IB TUR-, -IB YUR-, -IB YOT-, -IB O'TIR-

The constructions "verb-IB TUR-", "verb-IB YUR-", "verb-IB YOT-", "verb-IB O'TIR-", i.e. the past gerund followed by the auxiliary verbs *tur-* (root meaning: 'to stand'), *yur-* (root meaning: 'to walk'), *yot-* (root meaning: 'to be lying') or *o'tir-* (root meaning: 'to seat'), express a durative

meaning (persistence of an activity), with either continuative (progressive) meaning or (only for "verb-IB TUR-" and "verb-IB YUR-") habitual (iterative) meaning.

— Continuative meaning (the continuity of an action).

That differs from focal present (-YAP), focal past (-YOTGAN EDI), progressive present (-MOQDA), progressive past (-MOQDA EDI), and momentary present (-YOTIR), which express only the fact that the action is (currently) taking place.

**Uni ishimizdan xabardor qilib turing.**

*Let him know our work is progressing.*

**Eshikni qarab turing!**

*Watch the door!*

**Ishlab turmoqchiman.**

*I intend to be working.*

**Bir necha kungacha boshim og'rib yurdi.**

*My head kept aching for several days.*

**Og'zingni tiyib yur!**

*Keep your mouth shut!*

**Bu haqda ko'p gapirib o'tirmayman.**

*I will not speak about it any further.*

— The use of the indirective past (-IB) on the auxiliary verb strengthens the construction's progressive meaning. The action is taking place uninterruptedly at present time, and can sometimes also result from a change of state which has been inferred and not directly witnessed. This construction is often referred as the continuous present.

**Xat yozib turibman.**

*I am writing a letter.*

**Teatr borib turibsizmi?**

*Are you going to the theater?*

**Bu yerda nima qilib yuribsiz?**

*What are you doing here?*

**Ish axtarab yuribman.**

*I am looking for a job.*

**O'g'lim Moskvada o'qib yotibdi.**

*My son is studying in Moscow.*

**Biz dam olib yotibmiz.**

*We are resting.*

**Mevalar pishib yotibdi**

*The fruits are riping.*

**U do'stini kutib o'tiribdi.**

*She is waiting for her friend.*

**Shu gapni aytib o'tirishibdi-ya!**

*That is what they were saying all the time.*

— With the negative form of the gerund (-MAY), the construction expresses the continuation of a non-activity:

**Yozmay turibdi.**

*He still does not write.*

**Biz ko'rolmay yuribman.**

*We are still unable to see.*

**U so'zlamay o'tiribdi.**

*He continues not speaking.*

**Ichmasdan o'tirdilar.**

*They continued not drinking.*

— Iterative meaning (habitual, typical or usual action), especially with *tur-*:

**Tez-tez kelib turing.**

*Keep coming regularly.*

**Uni ko'rib turaman.**

*I keep seeing him from time to time.*

**U maktabda borib turadi.**

*He goes to school.*

**Bo'lib turadi.**

*That can happen.*

— With the negative form of the auxiliary verb, the construction expresses an action which was planned, which was to be done, and which finally has not been performed:

**Kutib turmadi.**

*He did not wait. (as was expected)*

**Xat yozib o'tirmadi.**

*He has not written the letter. (as was expected)*

## **Construction -A BER-, -AVER-**

The construction "verb-A BER-", i.e. the present gerund followed by the auxiliary verb *ber-* (root meaning: 'to give'), expresses the continuation of an activity, with the nuance of a natural course of action.

The spoken form is reduced to "verb-AVER-", with the same range of meanings.

**U menga qaramasdan keta berdi.**

*He continued walking away without looking at me.*

**Biz kechgacha ishlay beramiz.**

*We continued working till the night.*

**Ular bu darslikni o'qiy beradilar.**

*They continued learning the lesson.*

**Bu yerda o'tiravering!**

*Remain seated here!*

— It may imply that the action is performed notwithstanding possible obstacles, i.e. it is going on whatever may happen.

**Puflay berdi.**

*The wind kept on blowing.*

**Otasi kelganida, aroq ichaverdi.**

*When his father had come, he kept on drinking vodka.*

— Sometimes there is also a meaning of repetition or typicalness.

**Men har yili mevali daraxtlar ekaveraman.**

*I keep on sowing trees every year.*

## **Constructions -A BOR-, -IB BOR-**

The constructions "verb-A BOR-" and "verb-IB BOR-", i.e. the present or past gerund followed by the auxiliary verb *bor-* (root meaning: 'to go to'), in addition to its basic meaning as a directional expresses a progressive, gradual development of an action in a given direction towards a terminal point in a concrete or abstract space (telicity).

— With the past gerund:

**Bemorning ahvoli yaxshilanib boryapti.**

*The patient's condition is getting better and better.*

**Shamol kuchayib borayotir.**

*The wind is getting stronger and stronger.*

**Vaqt o'tib bormoqda.**

*Time is passing by.*

— With the present gerund:

**Yaqinlasha boryapti.**

*He is getting closer and closer.*

— The construction "verb-A BOR-" may have also a durative or continuative meaning, synonymous with that of the construction "verb-AVER-".

**Bugun biznikida qola boring.**

*Stay with us today.*

**Men o'rgana bormoqchiman.**

*I am continuing to learn.*

— The construction "verb-IB BOR-" may have also a completive meaning, synonymous with that of the construction "verb-IB BOL".

**Bu yoz paxtani ko'rish uchun xo'jayin chiqib bordi.**

*This summer, the boss went out to have a look at the cotton recolt.*

## **Construction -IB KEL-**

In addition to its basic directive meaning ('to come doing something'), the construction "verb-IB KEL-", i.e. the past gerund followed by the auxiliary verb *kel-* (root meaning: 'to come'), expresses the continuation of an action for at least up to a certain point of time centered around the speaker.

**Bu idorada bir necha yildan buyon ishlab kelyapman.**

*I have been working in this office for several years.*

**Kosadagi sutni hozirgacha ichib keldim.**

*I have already drunk up the milk in the cup.*

**U ikki yildan buyon a'lochi bo'lib o'qib keldi.**

*For two years he studied as an outstanding student.*

— The meaning may be more elusive, reduced to a continuing action centered around the direction of the speaker.

**Onamni ko'rib keldim.**

*I saw my mother on the way.*

**Osmon qizarib kelyapti.**

*The sky is beginning to turn red.*

## **Construction -IB YET-**

The construction "verb-IB YET-", i.e. the past gerund followed by the auxiliary verb *yet-* (root meaning: 'to reach', 'to arrive'), expresses an action reaching completion (but not totally completed yet).

**O'z uyiga borib yetdi.**

*He arrived to his place.*

**Yo'q, hali anglab yetganingizcha yo'q.**

*No, he has not yet reached a level of understanding.*

## **Constructions -IB BIT-, -IB BITIR-**

The constructions "verb-IB BIT-" and "verb-IB BITIR-", i.e. the past gerund followed by the auxiliary verbs *bit-* or *bitir-* (root meaning: 'to end', 'to finish'), expresses the completion of an action at its terminal point, but without any commitment on the relevance of the accomplishment for the time following the end of the action (no perfect value).

*bit-* is used for intransitive actions, *bitir-* for transitive (causative) actions.

— Intransitive, with *bit-*:

**Yonib bitgan.**

*Having finished burning.*

**Chirib bitdi.**

*It has finished rotting.*

— Transitive, with *bitir-*:

**Xatni yozib bitirdi.**

*He has finished writing the letter.*

## **Construction -IB CHIQ-**

The construction "verb-IB CHIQ-", i.e. the past gerund followed by the auxiliary verb *chiq-* (root meaning: 'to go out', 'to climb'), expresses the completion of an action in its full extent, from the beginning to the end, and with a lasting aspect (perfect).

**Bu kitobni butunlay o'qib chiqdi.**

*She has read the whole book.*

**Bosmaxonadan kelgan korrekturani ko'rib chiqdim.**

*I looked through the proofs from the printers.*

**Men hozir qo'shnimiznikidan choy ichib chiqdim.**

*I have already had tea at our neighbours'.*

**Tun bo'yi yig'lab chiqdi.**

*He cried all night.*

— It may have also a perfect value ('to turn out'), more directly connected to the basic meaning of *chiq-*.

**Bu odamni turk deb yurar edim, arab bo'lib chiqdi.**

*I assumed he was a Turk, but he turned out to be an Arab.*

## Construction -IB BO'L-

The construction "verb-IB BO'L-", i.e. the past gerund followed by the auxiliary verb *bo'l-* (root meaning: 'to become'), is the basic form expressing the full completion of an action, and it conveys altogether a perfect meaning of lasting relevance.

**Choyni ichib bo'ldim.**

*I have finished drinking tea.*

**Yeb bo'lgan edik.**

*We had just finished eating.*

**Men yuvinib bo'ldim.**

*I have already washed myself.*

— It may also convey a meaning close to that of objective possibility.

**Bu avara bilan tor ko'chada o'tib bo'lmaydi.**

*It is not possible to get through the narrow street in this car.*

## Construction -GAN BO'L-

The construction "verb-GAN BO'L-", i.e. the past participle followed by the auxiliary verb *bo'l-* (root meaning: 'to become'), stresses the change of state resulting from the completion of an action, and its current relevance (perfect).

It can be rendered more or less by the adverb 'already'. It has some connection with the construction "verb-IB BO'L-", but is more a compound form than a construction involving an auxiliary verb.

**Yegan bo'ldi.**

*He has already eaten.*

**U kelganida, men ovqatlangan bo'laman.**

*By the times he arrives, I will have eaten.*



- It may also convey the meaning of a rather superficial completion.

**Qatnagan bo'ldi.**

*He finally decided to participate.*

## **Construction -YOTGAN BO'L-**

The construction "verb-YOTGAN BO'L-", i.e. the continuous participle followed by the auxiliary verb *bo'l-* (root meaning: 'to become'), stresses the change of state resulting from having begun an action, while continuing it.

**O'zini qushday yengil sezdi, havoga parvoz qilayotgan bo'ldi.**

*He felt himself as light as a bird, and soon found himself flying in the sky.*

— It may also convey the meaning of a rather superficial completion.

**Achinayotgan bo'ldi.**

*He began feeling sorry.*

## **Construction -A SOL-**

The construction "verb-A SOL-", i.e. the present gerund followed by the auxiliary verb *sol-* (root meaning: 'to lay out'), indicates an action followed directly by another, often forcefully and rapidly.

The auxiliary verb is itself in the past gerund, and followed by the last action verb.

**Tura solib qochdi.**

*He got right up and ran off.*

**Uyga kira solib karavotga o'zini tashladi.**

*He rushed into the house and threw himself on the couch.*

**U kela solib majlisni ochdi.**

*As soon as she arrived she opened the meeting.*

In the second page on actionality we present the constructions modifying achievements and semelfactive events, as well as miscellaneous actionality constructions.

- achievements are dynamic states of affair, being punctual, without much duration and leading to a change, with a terminal point.

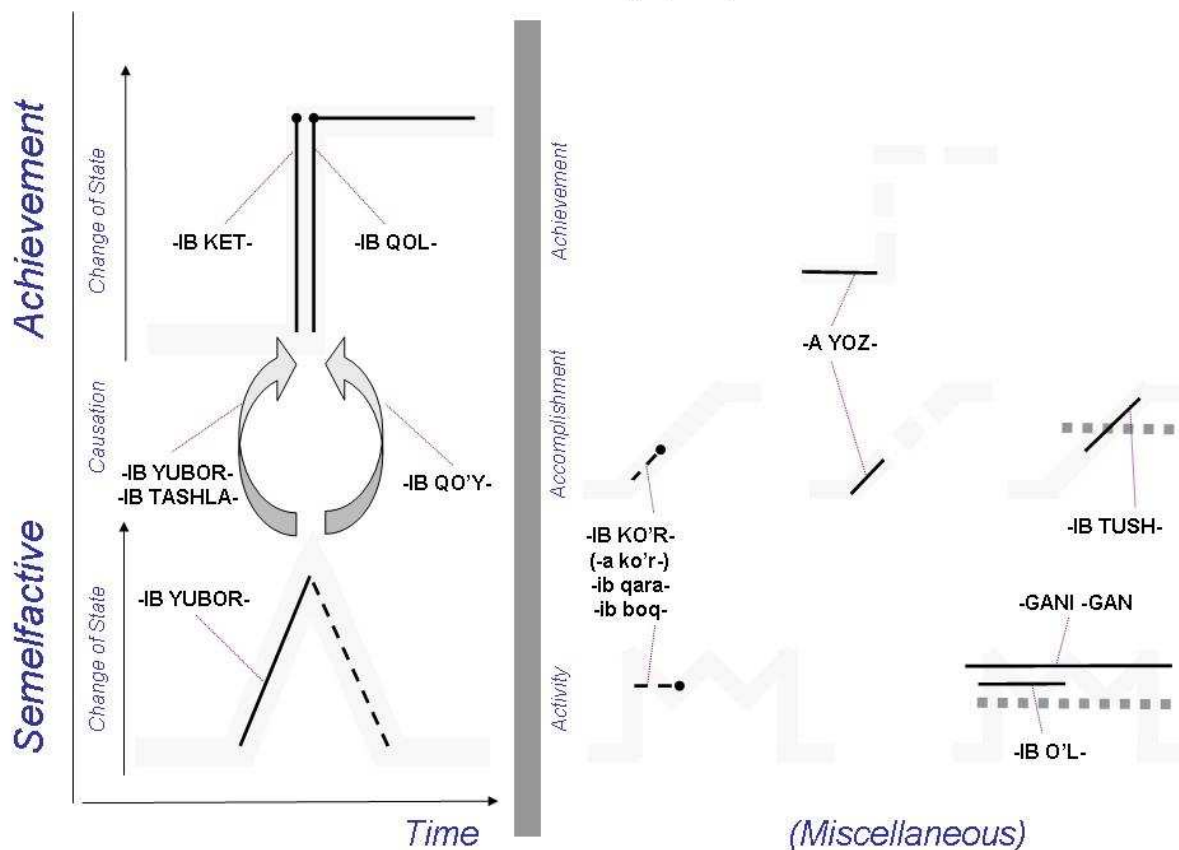
- semelfactive events are dynamic states of affair, being punctual, without much duration and not

leading to a terminal change.

The constructions relative to achievements may involve in addition to the change of state a causation brought by a single semelfactive event; the causative construction is depicted here by the curve arrows coming from the event and going to the change of state.

The miscellaneous constructions make use of the same basic profiles for activities, accomplishments and achievements, but with special views, exemplified here construction by construction.

## Actionality (2/2)



### Construction -IB KET-

In addition to its basic directive meaning ('to do something and go'), the construction "verb-IB KET-", i.e. the past gerund followed by the auxiliary verb *ket-* (root meaning: 'to go', 'to leave'), expresses a sudden and intense change of state, which has been exhaustively completed.

**Uy kuyib ketdi.**

*The house burned down.*

**Charchab ketdim.**

*I have got tired.*

**Sochi oqarib ketdi.**

*His hair has turned gray.*

**Urilib ketdi.**

*He has been dismissed.*

**Kutib tura berib, oyoqlarim og'rib ketdi.**

*My feet have started to ache from continuous waiting.*

## **Construction -IB QOL-**

The construction "verb-IB QOL-", i.e. the past gerund followed by the auxiliary verb *qol-* (root meaning: 'to stay'), expresses a change of state (transformation of quality, character, condition, etc.), which has been exhaustively completed, and which is still of lasting relevance.

**Sevib qoldi.**

*He has fallen in love.*

**Men charchab qoldim.**

*I've got tired.*

**Sochim oqarib qoldi.**

*My hair has turned white.*

**Soatim buzilib qoldi.**

*My watch has gone wrong.*

**Katta bo'lib qolibdi!**

*He has grown up so much!*

**O'ylanib qoldi.**

*He has started thinking.*

**Poyezd ketib qolgan ekan.**

*Apparently, the train has/had already left.*

— It has often an additional meaning of suddenness:

**Chiroq birdan o'chib qoldi.**

*The lamp suddenly went out.*

— Or that the action takes place unexpectedly:

**Mehmon kelib qoldi.**

*The guest came unexpectedly.*

**Men uni kutubxonada ko'rib qoldim.**

*I saw her unexpectedly at the library.*

**Og'lingiz maktabga kelmay qoldi.**

*Your son doesn't come to school any longer.*

— It may also express that the action comes timely:

**Qochib qoldi.**

*He fled just on time.*

## **Constructions -IB YUBOR-, -IB TASHLA-**

The constructions "verb-IB YUBOR-", "verb-IB TASHLA-", i.e. the past gerund followed by the auxiliary verbs *yubor-* (root meaning: 'to send') and *tashla-* (root meaning: 'to throw'), express a sudden and intense action causing a change of state, exhaustively completed, often without hindrance.

**U eshikni kuch bilan ochib yubordi.**

*He burst the door open with force.*

**Bu ishni tezdan bitirib yuborish kerak.**

*This work must be finished even quicker.*

**Daraxtni kesib tashladik.**

*We cut up the tree.*

**Ikki minut ichida bir varaq xat yozib tashladim.**

*In two minutes I dashed off a letter of one page.*

**Uni otib tashlandi.**

*He was shot.*

**Chelakni to'kib tashladi.**

*He emptied the bucket.*

— The construction with *yubor-* has also the semelfactive meaning of an instantaneous action or event suddenly happening.

**U to'satdan kulib yubordi.**

*He suddenly burst out laughing.*

**Hamma bolalar birdan qichqirib yubordilar.**

*All children shouted at once.*

**Siz ashula aytib yubordingiz.**

*You began suddenly singing.*

## Construction -IB QO'Y-

The construction "verb-IB QO'Y-", i.e. the past gerund followed by the auxiliary verb *qo'y-* (root meaning: 'to put'), expresses an action causing a change of state, exhaustively completed, and of lasting relevance.

### **Tushirib qo'ydi.**

*He made him fall down.*

### **Idishni yuvib qo'yaman.**

*I will wash the dishes.*

### **Soatimni buzib qo'ydim.**

*I broke my watch.*

### **Otamni otga mindirib qo'ydim.**

*I helped my father mount the horse.*

### **Bola piyolani sindirib qo'ydi.**

*The child broke the glass.*

### **O'g'lingiz maktabga kelmay qo'ydi.**

*Your son has stopped attending the school.*

## Constructions -IB KO'R-, -A KO'R-, -IB QARA-, IB BOQ-

The constructions "verb-IB KO'R-", "verb-IB QARA-", "verb-IB BOQ-" i.e. the past gerund followed by the auxiliary verbs *ko'r-* (root meaning: 'to see'), *qara-* (root meaning: 'to look at') and *boq-* (root meaning: 'to watch'), express an attempt to complete an action (conative) or a short try.

The most usual form is with the verb *ko'r-*.

### **Sigaretingizdan chekib ko'raychi.**

*Let me try one of your cigarettes.*

### **Men multiqdan otib ko'rdim.**

*I wanted to shoot the rifle.*

### **Turib ko'rdi.**

*He tried to get up.*

### **O'ylab qarang!**

*Think over a little bit!*

### **Kitobingizni o'qib boqaychi.**

*Let me have a look at your book!*

### **Ishlab ko'rdi.**

*He worked a little.*

— The construction "verb-A KOR-" (in the negative) expresses a strong warning not even to try doing something.

**Qocha ko'rma!**

*Don't try to escape!*

**Eshikni ocha ko'rmang!**

*Don't attempt to open the door!*

## **Construction -A YOZ-**

The construction "verb-A YOZ-", i.e. the present gerund followed by the auxiliary verb *yoz-* (root meaning: 'to be at fault'), expresses that an event or action (punctual or durative) is about to occur, or has almost occurred.

— An event or action about to occur:

**Kun bota yozdi.**

*The sun is just setting.*

**Oy chiqa yozdi.**

*The moon is about to come out.*

— An event or action having almost occurred:

**U yiqila yozdi.**

*He nearly fell.*

**O'la yozdi.**

*He almost died.*

## **Construction -IB TUSH-**

In addition to its basic directive meaning ('to do something and going downwards'), the construction "verb-IB TUSH-", i.e. the past gerund followed by the auxiliary verb *tush-* (root meaning: 'to fall down'), expresses the completion of an action which has exceeded the limits previously set or expected for it.

**Sening gaping oshib tushdi.**

*Your words have gone very far.*

**Bu kun tag'in yig'isi oshib tushdi.**

*This day, he wept even more.*

## Construction -IB O'L-

The construction "verb-IB O'L-", i.e. the past gerund followed by the auxiliary verb *o'l-* (root meaning: 'to die'), expresses the intensive appearance of an activity or a state.

### **Chanqab o'ldim.**

*I am dying of thirst.*

### **Sog'inib o'ldi.**

*He weighed down with sadness.*

## Construction -GANI -GAN

The construction "verb-GANI verb-GAN", i.e. the past gerund plus the possessive form of the personal suffix followed by the indefinite past, expresses an uninterrupted continuous activity, which can even become excessive.

### **O'qigani o'qigan.**

*He is doing nothing else but studying and studying.*

### **Yurgani yurgan.**

*He is keeping walking and walking.*

## Tense/aspect (participles)

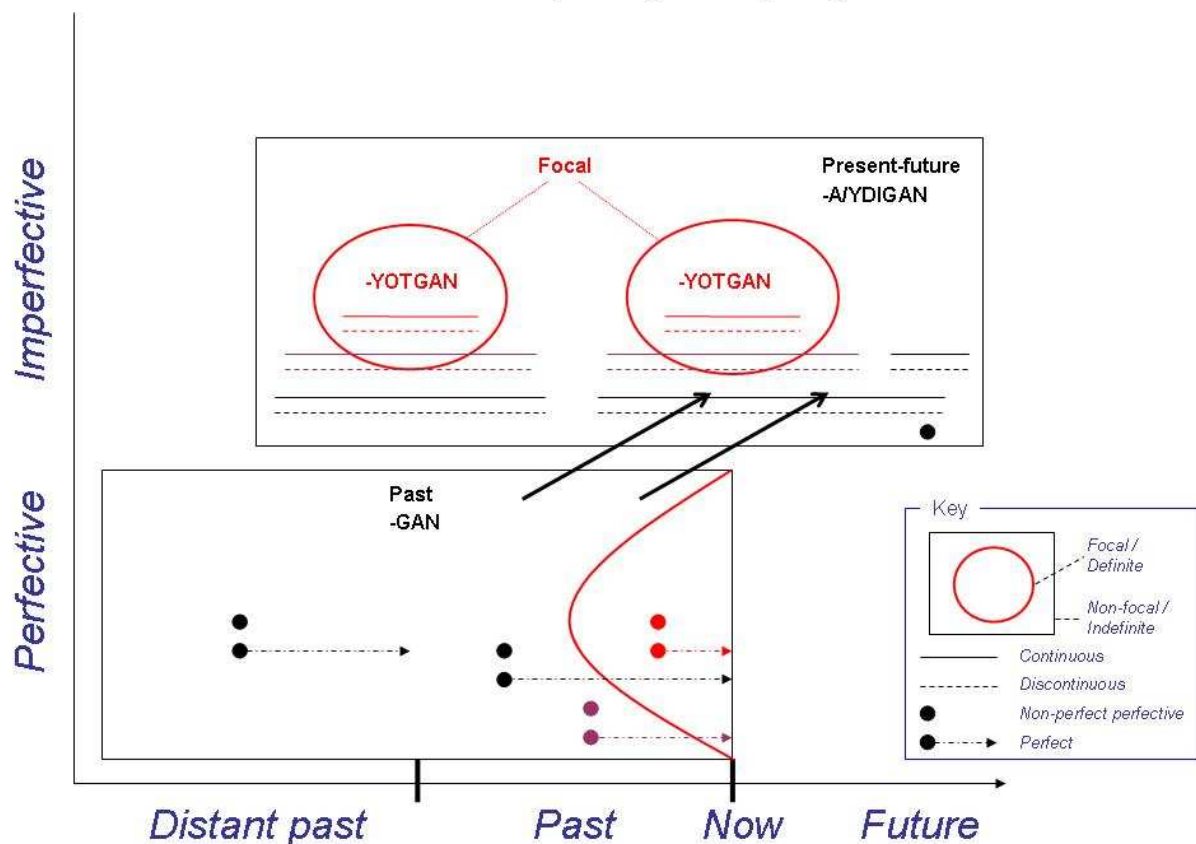
Participles are deverbative constructions (derived from a verb) which take on adjectival functions, modifying nouns (attributive function) via an event or an action in which the noun's referent plays a role (agent or not), and so having some of the characteristics of both verbs and adjectives. In Uzbek, the participles are organized along the same axis than for the basic tense/aspect system of verbs:

- present/past
- perfective/imperfective
- focal/non-focal

But there are only 3 freely productive participles, far less than finite forms, many distinctions being blurred there.

Note: those participles are in turn the basis for constructions taking on nominal functions, organized along the same lines. Those nominal constructions are here not described more in detail.

### Tense/Aspect (participles)





## Past participle

The past participle modifies a noun in relation to an event or a state referred to by a verb in the (definite or indefinite) past form.

The past participle is formed by adding to the verb stem the suffix *-GAN*, *-KAN* (verb stems ending with *-k* or *-g*) or *-QAN* (verb stems ending with *-q* or *-g'*).

The past participle is used with events or actions having taken place in the past, with or without a perfect value (results still in effect and relevant, having then a potential present value).

- More often, it has a past value:

### **Hozir kelgan talaba bizning ko'chada yashaydi.**

*The student who has come now lives on our street.*

### **Topshiriqni bajarmagan ishchilar juma kuni dam olmaydilar.**

*The workers who haven't fulfilled the task will have no rest on Friday.*

- With stative verbs, the perfect value implies the present, especially but not only for the verbs *yot-* ('to lie'), *o'tir-* ('to sit'), *yur-* ('to walk'), *tur-* ('to stand'):

### **O'z yurtini sevmagan kishi o'zga yurtni ham sevmaydi.**

*A person who does not like his country does not like also other countries.*

### **Yonimizda o'tirgan tabib.**

*The doctor sitting next to us.*

### **Shaharni aylanib yurgan sayyoh.**

*The tourist walking all over the town.*

### **Derazasi ko'chaga qaragan uy.**

*The room with a window on the street.*

- A rare form of past participle is made using the suffix *-MISH*.

### **O'zbek adabiy tilning asoschisi bo'lmish Navoiy.**

*Navoiy, the one who laid foundations for the Uzbek literary language.*

## Present-future participle

The present-future participle modifies a noun in relation to an event or a state referred to by a verb in the present-future form.

The present-future participle is formed by adding to the verb stem the suffix *-ADIGAN* (verb stems ending with a consonant) or *-YDIGAN* (verb stems ending with a vowel).

Like the corresponding finite form of the verb, the present-future participle is used with events or

actions occurring generally or habitually at present time, and also that will take place in the future, either punctually or not.

- General or habitual present:

**Ko'p gapiradigan kishilar kam ish qiladilar.**

*Those who speak a lot do few things.*

**Har kuni tennis o'ynaydigan bolalar bugun kelmadilar.**

*The children who play tennis everyday have not come today.*

**Yeydigan biror narsangiz bormi?**

*Have you got something to eat?*

- Future:

**Bu o'qituvchi kelasi yili O'zbekistonga boradigan talabalarga dars beradi.**

*This teacher will give classes to the student who will come next year to Uzbekistan.*

- The present-future participle in **-AR** (**-MAS** in the negative) is now only used in idioms, and is not really productive any longer.

**Aytmas so'zni aytma; aytar so'zdan qaytma.**

*Don't say words not to be said; don't retain words not to be said.*

**Oqar suv.**

*Flowing water.*

## Focal participle

The focal participle modifies a noun in relation to an event or a state referred to by a verb in the focal (continuous) form.

The focal participle is formed by adding to the verb stem the suffix **-AYOTGAN** (verb stems ending with a consonant) or **-YOTGAN** (verb stems ending with a vowel).

Like the corresponding finite form of the verb (in **-YAP**), the focal participle is used with events or actions taking place just in the period of time of current relevance to the speaker, a little bit like the English present progressive.

- More often, it has a present value:

**Kitob o'qiyotgan yigit o'zbek tilini biladi.**

*The young man, who is reading a book, knows Uzbek.*

**Har kuni tennis o'ynaydigan bolalar bugun kelmadilar.**

*The children who play tennis everyday have not come today.*

**Bo'layotgan voqealar to'g'risida biz to'g'ri ma'lumotlar berishimiz lozim.**

*We must give a true account of the event currently occurring.*

**Har bir xalq ichida vijdonini sotgan va sotayotgan kishilar bo'ladi.**

*Among every people there are some people having sold or selling their conscience.*

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## Annexe: morphology

### Present stative

The present stative is formed by directly adding to the nominal or adjectival phrase the pronominal type of personal suffixes.

In the third person plural, the suffix *-LAR* may be omitted in spoken Uzbek if the subject is expressed by the personal pronoun. This is the case for every conjugation and won't be repeated further again.

With the adjective *kasal*, '(to be) sick':

<b>kasalman</b>	<i>I am sick</i>
<b>kasalsan</b>	<i>You are sick</i>
<b>kasal</b>	<i>He/she is sick</i>
<b>kasalmiz</b>	<i>We are sick</i>
<b>kasalingiz</b>	<i>You are sick</i>
<b>kasallar / kasal</b>	<i>They are sick</i>

The negative is formed by adding to the nominal or adjectival phrase the negative copula *emas*, plus the personal suffix.

<b>kasal emasman</b>	<i>I am not sick</i>
<b>kasal emassan</b>	<i>You are not sick</i>
<b>kasal emas</b>	<i>He/she is not sick</i>
<b>kasal emasmiz</b>	<i>We are not sick</i>
<b>kasal emassiz</b>	<i>You are not sick</i>
<b>kasal emaslar / emas</b>	<i>They are not sick</i>

In spoken Uzbek, for the negative, an abbreviated form is used, where the first vowel *e-* of *emas* is dropped.

<b>kasalmasman</b>	<i>I ain't sick</i>
<b>kasalmassan</b>	<i>You aren't sick</i>
<b>kasalmas</b>	<i>He/she isn't sick</i>
<b>kasalasmiz</b>	<i>We aren't sick</i>
<b>kasalmassiz</b>	<i>You aren't sick</i>
<b>kasalmaslar / kasalmas</b>	<i>They aren't sick</i>

## Past stative

The past stative is formed by adding to the nominal or adjectival phrase the past copula *edi*, plus the possessive type of personal suffixes.

With the adjective *kasal*, '(to be) sick':

<b>kasal edim</b>	<i>I was sick</i>
<b>kasal eding</b>	<i>You were sick</i>
<b>kasal edi</b>	<i>He/she was sick</i>
<b>kasal edik</b>	<i>We were sick</i>
<b>kasal edingiz</b>	<i>You were sick</i>
<b>kasal edilar / edi</b>	<i>They were sick</i>

The negative is formed by adding to the nominal or adjectival phrase the negative copula *emas*, followed by the past copula *edi* plus the personal suffix.

<b>kasal emas edim</b>	<i>I was not sick</i>
<b>kasal emas eding</b>	<i>You were not sick</i>
<b>kasal emas edi</b>	<i>He/she was not sick</i>
<b>kasal emas edik</b>	<i>We were not sick</i>
<b>kasal emas edingiz</b>	<i>You were not sick</i>
<b>kasal emas edilar / edi</b>	<i>They were not sick</i>

In spoken Uzbek, for the negative, an abbreviated form is used, where the first vowel e- of *edi* is dropped, the first vowel e- of *emas* can also be dropped altogether.

<b>kasalmasdim</b>	<i>I wasn't sick</i>
<b>kasalmasding</b>	<i>You weren't sick</i>
<b>kasalmasdi</b>	<i>He/she wasn't sick</i>
<b>kasalmasdik</b>	<i>We weren't sick</i>
<b>kasalmasdingiz</b>	<i>You weren't sick</i>
<b>kasalmasdilar / kasalmasdi</b>	<i>They weren't sick</i>

## Present-future

The present-future tense is formed by adding to the verb stem the suffix -A (verb stems ending in a consonant) or -Y (verb stems ending in a vowel), plus the pronominal type of personal suffixes. For the third person, the suffix *-DI* is added.

With the verb *kelmoq*, 'to come', ending in a consonant:

<b>kelaman</b>	<i>I come / will come</i>
<b>kelasan</b>	<i>You come / will come</i>
<b>keladi</b>	<i>He/she/it comes / will come</i>
<b>kelamiz</b>	<i>We come / will come</i>
<b>kelasiz</b>	<i>You come / will come</i>
<b>keladilar / keladi</b>	<i>They come / will come</i>

With the verb *ishlamoq*, 'to work', ending in a vowel:

<b>ishlayman</b>	<i>I work / will work</i>
<b>ishlaysan</b>	<i>You work / will work</i>
<b>ishlaydi</b>	<i>He/she/it works / will work</i>
<b>ishlaymiz</b>	<i>We work / will work</i>
<b>ishlaysiz</b>	<i>You work / will work</i>
<b>ishlaydilar / ishlaydi</b>	<i>They work / will work</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-Y* and then the personal suffix.

<b>kelmayman</b>	<i>I don't come / won't come</i>
<b>kelmaysan</b>	<i>You don't come / won't come</i>
<b>kelmaydi</b>	<i>He/she/it doesn't come / won't come</i>
<b>kelmaymiz</b>	<i>We don't come / won't come</i>
<b>kelmaysiz</b>	<i>You don't come / won't come</i>
<b>kelmaydilar / kelmaydi</b>	<i>They don't come / won't come</i>

## Focal present

The focal present tense is formed by adding to the verb stem the suffix *-YAP*, plus the pronominal type of personal suffixes.

For the third person, the suffix *-TI* is added.

For verbs ending in a consonant, the vowel *-A-* may be inserted between the verb stem and the suffix.

With the verb *kelmoq*, 'to come', ending in a consonant:

<b>kelyapman</b>	<i>I am coming</i>
<b>kelyapsan</b>	<i>You are coming</i>
<b>kelyapti</b>	<i>He/she/it is coming</i>
<b>kelyapmiz</b>	<i>We are coming</i>
<b>kelyapsiz</b>	<i>You are coming</i>
<b>kelyaptilar / kelyapti</b>	<i>They are coming</i>

Another form is *kelayapman*, *kelayapsan*, ...

With the verb *ishlamoq*, 'to work', ending in a vowel:

<b>ishlayapman</b>	<i>I am working</i>
<b>ishlayapsan</b>	<i>You are working</i>
<b>ishlayapti</b>	<i>He/she/it is working</i>
<b>ishlayapmiz</b>	<i>We are working</i>
<b>ishlayapsiz</b>	<i>You are working</i>
<b>ishlayaptilar / ishlayapti</b>	<i>They are working</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-YAP* and then the personal suffix.

<b>kelmayapman</b>	<i>I am not coming</i>
<b>kelmayapsan</b>	<i>You are not coming</i>
<b>kelmayapti</b>	<i>He/she/it is not coming</i>
<b>kelmayapmiz</b>	<i>We are coming</i>
<b>kelmayapsiz</b>	<i>You are not coming</i>
<b>kelmayaptilar / kelmayapti</b>	<i>They are not coming</i>

In the Tashkent dialect, the focal present is formed by means of the suffix *-VOT*, plus the pronominal type of personal suffixes, or *-TI* for the third person.

<b>kelvotman</b>	<i>I am coming</i>
<b>kelvotsan</b>	<i>You are coming</i>
<b>kelvotti</b>	<i>He/she/it is coming</i>
<b>kelvotmiz</b>	<i>We are coming</i>
<b>kelvotsiz</b>	<i>You are coming</i>
<b>kelvottilar / kelvotti</b>	<i>They are coming</i>

## Momentary present

The momentary present tense is formed by adding to the verb stem the suffix *-AYOTIR* (verb stems ending in a consonant) or *-YOTIR* (verb stems ending in a vowel), plus the pronominal type



of personal suffixes.

With the verb *kelmoq*, 'to come', ending in a consonant:

<b>kelayotirman</b>	<i>I am coming</i>
<b>kelayotirsan</b>	<i>You are coming</i>
<b>kelayotir</b>	<i>He/she/it is coming</i>
<b>kelayotirmiz</b>	<i>We are coming</i>
<b>kelayotirsiz</b>	<i>You are coming</i>
<b>kelayotirlar / kelayotir</b>	<i>They are coming</i>

With the verb *ishlamoq*, 'to work', ending in a vowel:

<b>ishlayotirman</b>	<i>I am working</i>
<b>ishlayotirsan</b>	<i>You are working</i>
<b>ishlayotir</b>	<i>He/she/it is working</i>
<b>ishlayaotirmiz</b>	<i>We are working</i>
<b>ishlayotirsiz</b>	<i>You are working</i>
<b>ishlayotirlar / ishlayotir</b>	<i>They are working</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-YOTIR* and then the personal suffix.

<b>kelmayotirman</b>	<i>I am not coming</i>
<b>kelmayotirsan</b>	<i>You are not coming</i>
<b>kelmayotir</b>	<i>He/she/it is not coming</i>
<b>kelmayotirmiz</b>	<i>We are not coming</i>
<b>kelmayotirsiz</b>	<i>You are not coming</i>
<b>kelmayotirlar / kelmayotir</b>	<i>They are not coming</i>

## Progressive present

The progressive present tense is formed by adding to the verb stem the suffix *-MOQDA*, plus the pronominal type of personal suffixes.

With the verb *kelmoq*, 'to come':

<b>kelmoqdaman</b>	<i>I am coming</i>
<b>kelmoqdasan</b>	<i>You are coming</i>
<b>kelmoqda</b>	<i>He/she/it is coming</i>
<b>kelmoqdamiz</b>	<i>We are coming</i>
<b>kelmoqdasiz</b>	<i>You are coming</i>
<b>kelmoqdalar / kelmoqda</b>	<i>They are coming</i>

There is no negative form for the progressive tense, even if using the negative copula *emas* plus the pronominal suffixes could be possible in some cases.

## Definite past

The definite past tense is formed by adding to the verb stem the suffix *-DI*, plus the possessive type of personal suffixes.

With the verb *kelmoq*, 'to come':

<b>keldim</b>	<i>I came</i>
<b>kelding</b>	<i>You came</i>
<b>keldi</b>	<i>He/she/it came</i>
<b>keldik</b>	<i>We came</i>
<b>keldingiz</b>	<i>You came</i>
<b>keldilar / keldi</b>	<i>They came</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-DI* and then the personal suffix.

<b>kelmadim</b>	<i>I did not come</i>
<b>kelmading</b>	<i>You did not come</i>
<b>kelmadi</b>	<i>He/she/it did not come</i>
<b>kelmadik</b>	<i>We did not come</i>
<b>kelmadingiz</b>	<i>You did not come</i>
<b>kelmadilar / kelmadi</b>	<i>They did not come</i>

## Indefinite past

The indefinite past tense is formed by adding to the verb stem the suffix *-GAN*, plus the pronominal type of personal suffixes.

With the verb *kelmoq*, 'to come':

<b>kelganman</b>	<i>I have come</i>
<b>kelgansan</b>	<i>You have come</i>
<b>kelgan</b>	<i>He/she/it has come</i>
<b>kelganmiz</b>	<i>We have come</i>
<b>kelgansiz</b>	<i>You have come</i>
<b>kelganlar / kelgan</b>	<i>They have come</i>

If the verb stem ends with -k or -g, a phonetic assimilation rule changes the suffix into -KAN (and if the verb stems ends with -g, this last consonant becomes -k).

In the same way, if the verb stem ends with -q or -g', the suffix is changed into -QAN (and if the verb stems ends with -g', this last consonant becomes -q).

For instance, with the verb *tegmoq*, 'to touch':

<b>tekkanman</b>	<i>I have touched</i>
<b>tekkansan</b>	<i>You have touched</i>
<b>tekkan</b>	<i>He/she/it has touched</i>
<b>tekkanmiz</b>	<i>We have touched</i>
<b>tekkansiz</b>	<i>You have touched</i>
<b>tekkanlar / tekkan</b>	<i>They have touched</i>

This rule applies for all conjugations involving the suffix -GAN and won't be mentioned again/

The negative is formed by adding to the verb stem the suffix -MA, plus the suffix -GAN and then the personal suffix.

<b>kelmaganman</b>	<i>I haven't come</i>
<b>kelmagansan</b>	<i>You haven't come</i>
<b>kelmagan</b>	<i>He/she/it hasn't come</i>
<b>kelmaganmiz</b>	<i>We haven't come</i>
<b>kelmagansiz</b>	<i>You haven't come</i>
<b>kelmaganlar / kelmagan</b>	<i>They haven't come</i>

The negative may also be formed using the verb stem plus the suffix -GAN (which is the past participle), followed by the negative copula *emas* and the personal suffix.

<b>kelgan emasman</b>	<i>I haven't come</i>
<b>kelgan emassan</b>	<i>You haven't come</i>
<b>kelgan emas</b>	<i>He/she/it hasn't come</i>
<b>kelgan emasmiz</b>	<i>We haven't come</i>
<b>kelgan emassiz</b>	<i>You haven't come</i>
<b>kelgan emaslar / emas</b>	<i>They haven't come</i>

Another and more emphatic negative form is using the past participle, -GAN plus the possessive personal suffixes, followed by the negative word *yo'q*.

That form is more emphatic, as is its positive counterpart, with *bor*.

<b>kelganim yo'q</b>	<i>I haven't come</i>
<b>kelganing yo'q</b>	<i>You haven't come</i>
<b>kelgani yo'q</b>	<i>He/she/it hasn't come</i>
<b>kelganmiz yo'q</b>	<i>We haven't come</i>
<b>kelganingiz yo'q</b>	<i>You haven't come</i>
<b>kelganlari yo'q</b>	<i>They haven't come</i>

## Imperfect

The imperfect tense is formed by adding to the verb stem the suffix *-AR* (verb stems ending in a consonant), or *-R* (verb stems ending in a vowel), (that which used to be the present-future participle), followed by the past copula *edi*, plus the possessive type of personal suffixes.

With the verb *kelmoq*, 'to come':

<b>kelar edim</b>	<i>I used to come</i>
<b>kelar eding</b>	<i>You used to come</i>
<b>kelar edi</b>	<i>He/she/it used to come</i>
<b>kelar edik</b>	<i>We used to come</i>
<b>kelar edingiz</b>	<i>You used to come</i>
<b>kelar edilar / edi</b>	<i>They used to come</i>

In spoken Uzbek, an abbreviated form is used, where the first vowel *e-* of *edi* is dropped, the suffix being reduced to *-DI* and written together with the suffix *-AR*.

<b>kelardim</b>	<i>I used to come</i>
<b>kelarding</b>	<i>You used to come</i>
<b>kelardi</b>	<i>He/she/it used to come</i>
<b>kelardik</b>	<i>We used to come</i>
<b>kelardingiz</b>	<i>You used to come</i>
<b>kelardilar / kelardi</b>	<i>They used to come</i>

The negative is formed by adding to the verb stem the suffix *-MAS*, followed by the past copula *edi* plus the personal suffix.

<b>kelmas edim</b>	<i>I didn't used to come</i>
<b>kelmas eding</b>	<i>You didn't used to come</i>
<b>kelmas edi</b>	<i>He/she/it didn't used to come</i>
<b>kelmas edik</b>	<i>We didn't used to come</i>
<b>kelmas edingiz</b>	<i>You didn't used to come</i>
<b>kelmas edilar / edi</b>	<i>They didn't used to come</i>

In spoken Uzbek, an abbreviated form is used, where the first vowel *e-* of *edi* is dropped, and the copula written together.

<b>kelmasdim</b>	<i>I hadn't come</i>
<b>kelmasding</b>	<i>You hadn't come</i>
<b>kelmasdi</b>	<i>He/she/it hadn't come</i>
<b>kelmasdik</b>	<i>We hadn't come</i>
<b>kelmasdingiz</b>	<i>You hadn't come</i>
<b>kelmasdilar / kelmasdi</b>	<i>They hadn't come</i>

## Focal past

The focal past tense is formed by adding to the verb stem the suffix *-AYOTGAN* (verb stems ending in a consonant), or *-YOTGAN* (verb stems ending in a vowel), (that is the continuous participle), followed by the past copula *edi*, plus the possessive type of personal suffixes.

With the verb *kelmoq*, 'to come', ending in a consonant:

<b>kelayotgan edim</b>	<i>I was coming</i>
<b>kelayotgan eding</b>	<i>You were coming</i>
<b>kelayotgan edi</b>	<i>He/she/it was coming</i>
<b>kelayotgan edik</b>	<i>We were coming</i>
<b>kelayotgan edingiz</b>	<i>You were coming</i>
<b>kelayotgan edilar / edi</b>	<i>They were coming</i>

With the verb *ishlamoq*, 'to work', ending in a vowel:

<b>ishlayotgan edim</b>	<i>I was working</i>
<b>ishlayotgan eding</b>	<i>You were working</i>
<b>ishlayotgan edi</b>	<i>He/she/it was working</i>
<b>ishlayotgan edik</b>	<i>We were working</i>
<b>ishlayotgan edingiz</b>	<i>You were working</i>
<b>ishlayotgan edilar / edi</b>	<i>They were working</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-YOTGAN*, followed by the past copula *edi* plus the personal suffix.

<b>kelmayotgan edim</b>	<i>I was not coming</i>
<b>kelmayotgan eding</b>	<i>You were not coming</i>
<b>kelmayotgan edi</b>	<i>He/she/it was not coming</i>
<b>kelmayotgan edik</b>	<i>We were not coming</i>
<b>kelmayotgan edingiz</b>	<i>You were not coming</i>
<b>kelmayotgan edilar / edi</b>	<i>They were not coming</i>

## Progressive past

The progressive past tense is formed by adding to the verb stem the suffix *-MOQDA*, followed by the past copula *edi*, plus the possessive type of personal suffixes.

With the verb *kelmoq*, 'to come':

<b>kelmoqda edim</b>	<i>I was coming</i>
<b>kelmoqda eding</b>	<i>You were coming</i>
<b>kelmoqda edi</b>	<i>He/she/it was coming</i>
<b>kelmoqda edik</b>	<i>We were coming</i>
<b>kelmoqda edingiz</b>	<i>You were coming</i>
<b>kelmoqda edilar / edi</b>	<i>They were coming</i>

The negative is formed by adding to the verb stem the suffix *-MOQDA*, followed by the negative copula *emas*, itself followed by the past copula *edi* plus the personal suffix.

<b>kelmoqda emas edim</b>	<i>I was not coming</i>
<b>kelmoqda emas eding</b>	<i>You were not coming</i>
<b>kelmoqda emas edi</b>	<i>He/she/it was not coming</i>
<b>kelmoqda emas edik</b>	<i>We were not coming</i>
<b>kelmoqda emas edingiz</b>	<i>You were not coming</i>
<b>kelmoqda emas edilar / edi</b>	<i>They were not coming</i>

## Pluperfect

The pluperfect tense is formed by adding to the verb stem the suffix *-GAN* (that is the past participle), followed by the past copula *edi*, plus the possessive type of personal suffixes.

With the verb *kelmoq*, 'to come':

<b>kelgan edim</b>	<i>I had come</i>
<b>kelgan eding</b>	<i>You had come</i>
<b>kelgan edi</b>	<i>He/she/it had come</i>
<b>kelgan edik</b>	<i>We had come</i>
<b>kelgan edingiz</b>	<i>You had come</i>
<b>kelgan edilar / edi</b>	<i>They had come</i>

In spoken Uzbek, an abbreviated form is used, where the first vowel *e-* of *edi* is dropped, the suffix being reduced to *-DI* and written together with the suffix *-GAN*.

<b>kelgandim</b>	<i>I had come</i>
<b>kelganding</b>	<i>You had come</i>
<b>kelgandi</b>	<i>He/she/it had come</i>
<b>kelgandik</b>	<i>We had come</i>
<b>kelgandingiz</b>	<i>You had come</i>
<b>kelgandilar / kelgandi</b>	<i>They had come</i>

The negative is formed by adding to the verb stem the suffix -MA, plus the suffix -GAN, followed by the past copula *edi* plus the personal suffix.

<b>kelmagan edim</b>	<i>I hadn't come</i>
<b>kelmagan eding</b>	<i>You hadn't come</i>
<b>kelmagan edi</b>	<i>He/she/it hadn't come</i>
<b>kelmagan edik</b>	<i>We hadn't come</i>
<b>kelmagan edingiz</b>	<i>You hadn't come</i>
<b>kelmagan edilar / edi</b>	<i>They hadn't come</i>

The negative may also be formed using the verb stem plus the suffix -GAN, followed by the negative copula *emas*, followed itself by the past copula *edi* plus the personal suffix.

<b>kelgan emas edim</b>	<i>I hadn't come</i>
<b>kelgan emas eding</b>	<i>You hadn't come</i>
<b>kelgan emas edi</b>	<i>He/she/it hadn't come</i>
<b>kelgan emas edik</b>	<i>We hadn't come</i>
<b>kelgan emas edingiz</b>	<i>You hadn't come</i>
<b>kelgan emas edilar / edi</b>	<i>They hadn't come</i>

In spoken Uzbek, an abbreviated form is used, where the first vowels e- of *emas* and *edi* are dropped, and both copula written together.

<b>kelganmasdim</b>	<i>I hadn't come</i>
<b>kelganmasding</b>	<i>You hadn't come</i>
<b>kelganmasdi</b>	<i>He/she/it hadn't come</i>
<b>kelganmasdik</b>	<i>We hadn't come</i>
<b>kelganmasdingiz</b>	<i>You hadn't come</i>
<b>kelganmasdilar / kelganmasdi</b>	<i>They hadn't come</i>

## Stative inferential

The stative inferential is formed by adding to the nominal or adjectival phrase the inferential copula *ekan*, plus the pronominal type of personal suffixes.

With the adjective *kasal*, '(to be) sick':

<b>kasal ekanman</b>	<i>(It looks like) I am sick</i>
<b>kasal ekansan</b>	<i>(It looks like) you are sick</i>
<b>kasal ekan</b>	<i>(It looks like) he/she is sick</i>
<b>kasal ekanmiz</b>	<i>(It looks like) we are sick</i>
<b>kasal ekansiz</b>	<i>(It looks like) you are sick</i>
<b>kasal ekanlar / ekan</b>	<i>(It looks like) they are sick</i>

The negative is formed by adding to the nominal or adjectival phrase the negative copula *emas*, followed by the inferential copula *ekan* plus the personal suffix.

<b>kasal emas ekanman</b>	<i>(It looks like) I am not sick</i>
<b>kasal emas ekansan</b>	<i>(It looks like) you are not sick</i>
<b>kasal emas ekan</b>	<i>(It looks like) he/she is not sick</i>
<b>kasal emas ekanmiz</b>	<i>(It looks like) we are not sick</i>
<b>kasal emas ekansiz</b>	<i>(It looks like) you are not sick</i>
<b>kasal emas ekanlar / ekan</b>	<i>(It looks like) they are not sick</i>

## Imperfective inferential

The imperfective inferential is formed by adding to the verb stem the suffix *-AR/-R*, (that which used to be the present-future participle), followed by the inferential copula *ekan*, plus the pronominal type of personal suffixes.

With the verb *kelmoq*, 'to come':

<b>kelar ekanman</b>	<i>It looks like that I come / will come / used to come</i>
<b>kelar ekansan</b>	<i>It looks like that you come / will come / used to come</i>
<b>kelar ekan</b>	<i>It looks like that he/she/it come / will come / used to come</i>
<b>kelar ekanmiz</b>	<i>It looks like that we come / will come / used to come</i>
<b>kelar ekansiz</b>	<i>It looks like that you come / will come / used to come</i>
<b>kelar ekanlar / ekan</b>	<i>It looks like that they come / will come / used to come</i>



In spoken Uzbek, an abbreviated form is used, where the first vowel e- of *ekan* is dropped, the suffix being reduced to *-KAN* and written together with the suffix *-AR*.

<b>kelarkanman</b>	<i>It looks like that I come / will come / used to come</i>
<b>kelarkansan</b>	<i>It looks like that you come / will come / used to come</i>
<b>kelarkan</b>	<i>It looks like that he/she/it come / will come / used to come</i>
<b>kelarkanmiz</b>	<i>It looks like that we come / will come / used to come</i>
<b>kelarkansiz</b>	<i>It looks like that you come / will come / used to come</i>
<b>kelarkanlar / kelarkan</b>	<i>It looks like that they come / will come / used to come</i>

The negative is formed by adding to the verb stem the suffix *-MAS*, followed by the inferential copula *ekan* plus the personal suffix.

<b>kelmas ekanman</b>	<i>It looks like that I don't come / won't come / didn't used to come</i>
<b>kelmas ekansan</b>	<i>It looks like that you don't come / won't come / didn't used to come</i>
<b>kelmas ekan</b>	<i>It looks like that he/she/it doesn't come / won't come / didn't used to come</i>
<b>kelmas ekanmiz</b>	<i>It looks like that we don't come / won't come / didn't used to come</i>
<b>kelmas ekansiz</b>	<i>It looks like that you don't come / won't come / didn't used to come</i>
<b>kelmas ekanlar / ekan</b>	<i>It looks like that they don't come / won't come / didn't used to come</i>

In spoken Uzbek, an abbreviated form is used, where the first vowel e- of *ekan* is dropped, and the copula written together.

<b>kelmaskanman</b>	<i>It looks like that I don't come / won't come / didn't used to come</i>
<b>kelmaskansan</b>	<i>It looks like that you don't come / won't come / didn't used to come</i>
<b>kelmaskan</b>	<i>It looks like that he/she/it doesn't come / won't come / didn't used to come</i>
<b>kelmaskanmiz</b>	<i>It looks like that we don't come / won't come / didn't used to come</i>
<b>kelmaskansiz</b>	<i>It looks like that you don't come / won't come / didn't used to come</i>
<b>kelmaskanlar / kan</b>	<i>It looks like that they don't come / won't come / didn't used to come</i>

## Focal inferential

The focal inferential is formed by adding to the verb stem the suffix *-AYOTGAN* (verb stems ending in a consonant), or *-YOTGAN* (verb stems ending in a vowel), (that is the continuous participle), followed by the inferential copula *ekan*, plus the pronominal type of personal suffixes.

With the verb *kelmoq*, 'to come', ending in a consonant:

<b>kelayotgan ekanman</b>	<i>It looks like that I am / was coming</i>
<b>kelayotgan ekansan</b>	<i>It looks like that you are / were coming</i>
<b>kelayotgan ekan</b>	<i>It looks like that he/she/it is / was coming</i>
<b>kelayotgan ekanmiz</b>	<i>It looks like that we are / were coming</i>
<b>kelayotgan ekansiz</b>	<i>It looks like that you are / were coming</i>
<b>kelayotgan ekanlar / ekan</b>	<i>It looks like that they are / were coming</i>

With the verb *ishlamoq*, 'to work', ending in a vowel:

<b>ishlayotgan ekanman</b>	<i>It looks like that I am / was working</i>
<b>ishlayotgan ekansan</b>	<i>It looks like that you are / were working</i>
<b>ishlayotgan ekan</b>	<i>It looks like that he/she/it is / was working</i>
<b>ishlayotgan ekanmiz</b>	<i>It looks like that we are / were working</i>
<b>ishlayotgan ekansiz</b>	<i>It looks like that you are / were working</i>
<b>ishlayotgan ekanlar / ekan</b>	<i>It looks like that they are / were working</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-YOTGAN*, followed by the past copula *ekan* plus the personal suffix.

<b>kelmayotgan ekanman</b>	<i>It looks like that I am / was not coming</i>
<b>kelmayotgan ekansan</b>	<i>It looks like that you are / were not coming</i>
<b>kelmayotgan ekan</b>	<i>It looks like that he/she/it is / was not coming</i>
<b>kelmayotgan ekanmiz</b>	<i>It looks like that we are / were not coming</i>
<b>kelmayotgan ekansiz</b>	<i>It looks like that you are / were not coming</i>
<b>kelmayotgan ekanlar / ekan</b>	<i>It looks like that they are / were not coming</i>

## Progressive inferential

The progressive inferential is formed by adding to the verb stem the suffix *-MOQDA*, followed by the inferential copula *ekan*, plus the pronominal type of personal suffixes.

With the verb *kelmoq*, 'to come':

<b>kelmoqda ekanman</b>	<i>It looks like I am / was coming</i>
<b>kelmoqda ekansan</b>	<i>It looks like you are / were coming</i>
<b>kelmoqda ekan</b>	<i>It looks like he/she/it is / was coming</i>
<b>kelmoqda ekanmiz</b>	<i>It looks like we are / were coming</i>
<b>kelmoqda ekansiz</b>	<i>It looks like you are / were coming</i>
<b>kelmoqda ekanlar / ekan</b>	<i>It looks like they are / were coming</i>

The negative is formed by adding to the verb stem the suffix *-MOQDA*, followed by the negative copula *emas*, itself followed by the inferential copula *ekan* plus the personal suffix.

<b>kelmoqda emas ekanman</b>	<i>It looks like I am / was not coming</i>
<b>kelmoqda emas ekansan</b>	<i>It looks like you are / were not coming</i>
<b>kelmoqda emas ekan</b>	<i>It looks like he/she/it is / was not coming</i>
<b>kelmoqda emas ekanmiz</b>	<i>It looks like we are / were not coming</i>
<b>kelmoqda emas ekansiz</b>	<i>It looks like you are / were not coming</i>
<b>kelmoqda emas ekanlar / ekan</b>	<i>It looks like they are / were not coming</i>

## Indirective past

The indirective past tense is formed by adding to the verb stem the suffix *-IB* (verb stems ending in a consonant) or *-B* (verb stems ending in a vowel), plus the pronominal type of personal suffixes.

For the third person, the suffix *-DI* is added.

With the verb *kelmoq*, 'to come', ending in a consonant:

<b>kelibman</b>	<i>It looks like I came</i>
<b>kelibsan</b>	<i>It looks like you came</i>
<b>kelibdi</b>	<i>It looks like he/she/it came</i>
<b>kelibmiz</b>	<i>It looks like we came</i>
<b>kelibsiz</b>	<i>It looks like you came</i>
<b>kelibdilar / kelibdi</b>	<i>It looks like they came</i>

With the verb *ishlamoq*, 'to work', ending in a vowel:

<b>ishlabman</b>	<i>It looks like I worked</i>
<b>ishlabsan</b>	<i>It looks like you worked</i>
<b>ishlabdi</b>	<i>It looks like he/she/it worked</i>
<b>ishlabmiz</b>	<i>It looks like we worked</i>
<b>ishlabsiz</b>	<i>It looks like you worked</i>
<b>ishlabdilar / ishlabdi</b>	<i>It looks like they worked</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-B* and then the personal suffix.

<b>kelmabman</b>	<i>It looks like I didn't come</i>
<b>kelmabsan</b>	<i>It looks like you didn't come</i>
<b>kelmabdi</b>	<i>It looks like he/she/it didn't come</i>
<b>kelmabmiz</b>	<i>It looks like we didn't come</i>
<b>kelmabsiz</b>	<i>It looks like you didn't come</i>
<b>kelmabdilar / kelmabdi</b>	<i>It looks like they didn't come</i>

## Perfective inferential

The perfective inferential is formed by adding to the verb stem the suffix *-GAN* (that is the past participle), followed by the inferential copula *ekan*, plus the pronominal type of personal suffixes.

With the verb *kelmoq*, 'to come':

<b>kelgan ekanman</b>	<i>It looks like I have / had come</i>
<b>kelgan ekansan</b>	<i>It looks like you have / had come</i>
<b>kelgan ekan</b>	<i>It looks like he/she/it has / had come</i>
<b>kelgan ekanmiz</b>	<i>It looks like we have / had come</i>
<b>kelgan ekansiz</b>	<i>It looks like you have / had come</i>
<b>kelgan ekanlar / ekan</b>	<i>It looks like they have / had come</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-GAN*, followed by the inferential copula *ekan* plus the personal suffix.

<b>kelmagan ekanman</b>	<i>It looks like I haven't / hadn't come</i>
<b>kelmagan ekansan</b>	<i>It looks like you haven't hadn't come</i>
<b>kelmagan ekan</b>	<i>It looks like he/she/it hasn't / hadn't come</i>
<b>kelmagan ekanmiz</b>	<i>It looks like we hasn't / hadn't come</i>
<b>kelmagan ekansiz</b>	<i>It looks like you haven't / hadn't come</i>
<b>kelmagan ekanlar / ekan</b>	<i>It looks like they haven't / hadn't come</i>

The negative may also be formed using the verb stem plus the suffix *-GAN*, followed by the negative copula *emas*, followed itself by the inferential copula *ekan* plus the personal suffix.

<b>kelgan emas ekanman</b>	<i>It looks like I haven't / hadn't come</i>
<b>kelgan emas ekansan</b>	<i>It looks like you haven't / hadn't come</i>
<b>kelgan emas ekan</b>	<i>It looks like he/she/it hasn't / hadn't come</i>
<b>kelgan emas ekanmiz</b>	<i>It looks like we haven't / hadn't come</i>
<b>kelgan emas ekansiz</b>	<i>It looks like you haven't / hadn't come</i>
<b>kelgan emas ekanlar / ekan</b>	<i>It looks like they haven't / hadn't come</i>

## Reported stative

The reported stative is formed by adding to the nominal or adjectival phrase the reportative copula *emish*, plus the pronominal type of personal suffixes.

With the adjective *kasal*, '(to be) sick':

<b>kasal emishman</b>	<i>Apparently I am sick</i>
<b>kasal emishsan</b>	<i>Apparently you are sick</i>
<b>kasal emish</b>	<i>Apparently he/she is sick</i>
<b>kasal emishmiz</b>	<i>Apparently we are sick</i>
<b>kasal emishsiz</b>	<i>Apparently you are sick</i>
<b>kasal emishlar / emish</b>	<i>Apparently they are sick</i>

In spoken Uzbek, an abbreviated form is used, where the first vowel *e-* of *emish* is dropped, the suffix being reduced to *-MISH* and written together with the nominal or adjectival phrase.

<b>kasalmishman</b>	<i>Apparently I am sick</i>
<b>kasalmishsan</b>	<i>Apparently you are sick</i>
<b>kasalmish</b>	<i>Apparently he/she is sick</i>
<b>kasalmishmiz</b>	<i>Apparently we are sick</i>
<b>kasalmishsiz</b>	<i>Apparently you are sick</i>
<b>kasalmishlar / mish</b>	<i>Apparently they are sick</i>

The negative is formed by adding to the nominal or adjectival phrase the negative copula *emas*, followed by the reportative copula *emish* plus the personal suffix.

<b>kasal emas emishman</b>	<i>Apparently I am not sick</i>
<b>kasal emas emishsan</b>	<i>Apparently you are not sick</i>
<b>kasal emas emish</b>	<i>Apparently he/she is not sick</i>
<b>kasal emas emishmiz</b>	<i>Apparently we are not sick</i>
<b>kasal emas emishsiz</b>	<i>Apparently you are not sick</i>
<b>kasal emas emishlar / emish</b>	<i>Apparently they are not sick</i>

## Reported imperfective

The reported imperfective is formed by adding to the verb stem the suffix *-AR/-R*, (that which used to be the present-future participle), followed by the reportative copula *emish*, plus the pronominal type of personal suffixes.

With the verb *kelmoq*, 'to come':

<b>kelar emishman</b>	<i>Apparently I come / will come / used to come</i>
<b>kelar emishsan</b>	<i>Apparently you come / will come / used to come</i>
<b>kelar emish</b>	<i>Apparently he/she/it come / will come / used to come</i>
<b>kelar emishmiz</b>	<i>Apparently we come / will come / used to come</i>
<b>kelar emishsiz</b>	<i>Apparently you come / will come / used to come</i>
<b>kelar emishlar / emish</b>	<i>Apparently they come / will come / used to come</i>

In spoken Uzbek, an abbreviated form is used, where the first vowel e- of *emish* is dropped, the suffix being reduced to *-MISH* and written together with the suffix *-AR*.

<b>kelarmishman</b>	<i>Apparently I come / will come / used to come</i>
<b>kelarmishsan</b>	<i>Apparently you come / will come / used to come</i>
<b>kelarmish</b>	<i>Apparently he/she/it come / will come / used to come</i>
<b>kelarmishmiz</b>	<i>Apparently we come / will come / used to come</i>
<b>kelarmishsiz</b>	<i>Apparently you come / will come / used to come</i>
<b>kelarmishlar / kelarmish</b>	<i>Apparently they come / will come / used to come</i>

The negative is formed by adding to the verb stem the suffix *-MAS*, followed by the reportative copula *emish* plus the personal suffix.

<b>kelmas emishman</b>	<i>Apparently I don't come / won't come / didn't used to come</i>
<b>kelmas emishsan</b>	<i>Apparently you don't come / won't come / didn't used to come</i>
<b>kelmas emish</b>	<i>Apparently he/she/it doesn't come / won't come / didn't used to come</i>
<b>kelmas emishmiz</b>	<i>Apparently we don't come / won't come / didn't used to come</i>
<b>kelmas emishsiz</b>	<i>Apparently you don't come / won't come / didn't used to come</i>
<b>kelmas emishlar / emish</b>	<i>Apparently they don't come / won't come / didn't used to come</i>

In spoken Uzbek, an abbreviated form is used, where the first vowel e- of *emish* is dropped.

<b>kelmasmishman</b>	<i>Apparently I don't come / won't come / didn't used to come</i>
<b>kelmasmishsan</b>	<i>Apparently you don't come / won't come / didn't used to come</i>
<b>kelmasmish</b>	<i>Apparently he/she/it doesn't come / won't come / didn't used to come</i>
<b>kelmasmishmiz</b>	<i>Apparently we don't come / won't come / didn't used to come</i>
<b>kelmasmishsiz</b>	<i>Apparently you don't come / won't come / didn't used to come</i>
<b>kelmasmishlar / mish</b>	<i>Apparently they don't come / won't come / didn't used to come</i>

## Focal reportative

The focal reportative is formed by adding to the verb stem the suffix *-AYOTGAN* (verb stems ending in a consonant), or *-YOTGAN* (verb stems ending in a vowel), (that is the continuous participle), followed by the inferential copula *emish*, plus the pronominal type of personal suffixes.

With the verb *kelmoq*, 'to come', ending in a consonant:

<b>kelayotgan emishman</b>	<i>Apparently I am / was coming</i>
<b>kelayotgan emishsan</b>	<i>Apparently you are / were coming</i>
<b>kelayotgan emish</b>	<i>Apparently he/she/it is / was coming</i>
<b>kelayotgan emishmiz</b>	<i>Apparently we are / were coming</i>
<b>kelayotgan emishsiz</b>	<i>Apparently you are / were coming</i>
<b>kelayotgan emishlar / emish</b>	<i>Apparently they are / were coming</i>

With the verb *ishlamoq*, 'to work', ending in a vowel:

<b>ishlayotgan emishman</b>	<i>Apparently I am / was working</i>
<b>ishlayotgan emishsan</b>	<i>Apparently you are / were working</i>
<b>ishlayotgan emish</b>	<i>Apparently he/she/it is / was working</i>
<b>ishlayotgan emishmiz</b>	<i>Apparently we are / were working</i>
<b>ishlayotgan emishsiz</b>	<i>Apparently you are / were working</i>
<b>ishlayotgan emishlar / emish</b>	<i>Apparently they are / were working</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-YOTGAN*, followed by the past copula *emish* plus the personal suffix.

<b>kelmayotgan emishman</b>	<i>Apparently I am / was not coming</i>
<b>kelmayotgan emishsan</b>	<i>Apparently you are / were not coming</i>
<b>kelmayotgan emish</b>	<i>Apparently he/she/it is / was not coming</i>
<b>kelmayotgan emishmiz</b>	<i>Apparently we are / were not coming</i>
<b>kelmayotgan emishsiz</b>	<i>Apparently you are / were not coming</i>
<b>kelmayotgan emishlar / emish</b>	<i>Apparently they are / were not coming</i>

## Reported progressive

The reported progressive is formed by adding to the verb stem the suffix *-MOQDA*, followed by the reportative copula *emish*, plus the pronominal type of personal suffixes.



With the verb *kelmoq*, 'to come':

<b>kelmoqda emishman</b>	<i>Apparently I am / was coming</i>
<b>kelmoqda emishsan</b>	<i>Apparently you are / were coming</i>
<b>kelmoqda emish</b>	<i>Apparently he/she/it is / was coming</i>
<b>kelmoqda emishmiz</b>	<i>Apparently we are / were coming</i>
<b>kelmoqda emishsiz</b>	<i>Apparently you are / were coming</i>
<b>kelmoqda emishlar / emish</b>	<i>Apparently they are / were coming</i>

The negative is formed by adding to the verb stem the suffix **-MOQDA**, followed by the negative copula *emas*, itself followed by the reportative copula *emish* plus the personal suffix.

<b>kelmoqda emas emishman</b>	<i>Apparently I am / was not coming</i>
<b>kelmoqda emas emishsan</b>	<i>Apparently you are / were not coming</i>
<b>kelmoqda emas emish</b>	<i>Apparently he/she/it is / was not coming</i>
<b>kelmoqda emas emishmiz</b>	<i>Apparently we are / were not coming</i>
<b>kelmoqda emas emishsiz</b>	<i>Apparently you are / were not coming</i>
<b>kelmoqda emas emishlar / emish</b>	<i>Apparently they are / were not coming</i>

## Reported perfective

The reported perfective is formed by adding to the verb stem the suffix **-GAN** (that is the past participle), followed by the reportative copula *emish*, plus the pronominal type of personal suffixes.

With the verb *kelmoq*, 'to come':

<b>kelgan emishman</b>	<i>Apparently I have / had come</i>
<b>kelgan emishsan</b>	<i>Apparently you have / had come</i>
<b>kelgan emish</b>	<i>Apparently he/she/it has / had come</i>
<b>kelgan emishmiz</b>	<i>Apparently we have / had come</i>
<b>kelgan emishsiz</b>	<i>Apparently you have / had come</i>
<b>kelgan emishlar / emish</b>	<i>Apparently they have / had come</i>

In spoken Uzbek, an abbreviated form is used, where the first vowel *e-* of *emish* is dropped, the suffix being reduced to **-MISH** and written together with the suffix **-GAN**.

<b>kelganmishman</b>	<i>Apparently I have / had come</i>
<b>kelganmishsan</b>	<i>Apparently you have / had come</i>
<b>kelganmish</b>	<i>Apparently he/she/it has / had come</i>
<b>kelganmishmiz</b>	<i>Apparently we have / had come</i>
<b>kelganmishsiz</b>	<i>Apparently you have / had come</i>
<b>kelganmishlar / mish</b>	<i>Apparently they have / had come</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-GAN*, followed by the inferential copula *emish* plus the personal suffix.

<b>kelmagan emishman</b>	<i>Apparently I haven't / hadn't come</i>
<b>kelmagan emishsan</b>	<i>Apparently you haven't hadn't come</i>
<b>kelmagan emish</b>	<i>Apparently he/she/it hasn't / hadn't come</i>
<b>kelmagan emishmiz</b>	<i>Apparently we hasn't / hadn't come</i>
<b>kelmagan emishsiz</b>	<i>Apparently you haven't / hadn't come</i>
<b>kelmagan emishlar / emish</b>	<i>Apparently they haven't / hadn't come</i>

In spoken Uzbek, an abbreviated form is used, where the first vowel *e-* of *emish* is dropped.

<b>kelmaganmishman</b>	<i>Apparently I have / had come</i>
<b>kelmaganmishsan</b>	<i>Apparently you have / had come</i>
<b>kelmaganmish</b>	<i>Apparently he/she/it has / had come</i>
<b>kelmaganmishmiz</b>	<i>Apparently we have / had come</i>
<b>kelmaganmishsiz</b>	<i>Apparently you have / had come</i>
<b>kelmaganmishlar / mish</b>	<i>Apparently they have / had come</i>

The negative may also be formed using the verb stem plus the suffix *-GAN*, followed by the negative copula *emas*, followed itself by the inferential copula *emish* plus the personal suffix.

<b>kelgan emas emishman</b>	<i>Apparently I haven't / hadn't come</i>
<b>kelgan emas emishsan</b>	<i>Apparently you haven't / hadn't come</i>
<b>kelgan emas emish</b>	<i>Apparently he/she/it hasn't / hadn't come</i>
<b>kelgan emas emishmiz</b>	<i>Apparently we haven't / hadn't come</i>
<b>kelgan emas emishsiz</b>	<i>Apparently you haven't / hadn't come</i>
<b>kelgan emas emishlar / emish</b>	<i>Apparently they haven't / hadn't come</i>

## Obligatory future

The obligatory future is formed by adding to the verb stem the suffix *-ADIGAN* (verb stems ending in a consonant), or *-YDIGAN* (verb stems ending in a vowel), plus the pronominal type of personal suffixes.

With the verb *kelmoq*, 'to come', ending in a consonant:

<b>keladiganman</b>	<i>I will very probably come</i>
<b>keladigansan</b>	<i>You will very probably come</i>
<b>keladigan</b>	<i>He/she/it will very probably come</i>
<b>keladiganmiz</b>	<i>We will very probably come</i>
<b>keladigansiz</b>	<i>You will very probably come</i>
<b>keladiganlar / keladigan</b>	<i>They will very probably come</i>

With the verb *ishlamoq*, 'to work', ending in a vowel:

<b>ishlaydiganman</b>	<i>I will very probably work</i>
<b>ishlaydigansan</b>	<i>You will very probably work</i>
<b>ishlaydigan</b>	<i>He/she/it will very probably work</i>
<b>ishlaydiganmiz</b>	<i>We will very probably work</i>
<b>ishlaydigansiz</b>	<i>You will very probably work</i>
<b>ishlaydiganlar / ishlaydigan</b>	<i>They will very probably work</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-YDIGAN* and then the personal suffix.

<b>kelmaydiganman</b>	<i>Very probably, I won't come</i>
<b>kelmaydigansan</b>	<i>Very probably, you won't come</i>
<b>kelmaydigan</b>	<i>Very probably, he/she/it won't come</i>
<b>kelmaydiganmiz</b>	<i>Very probably, we won't come</i>
<b>kelmaydigansiz</b>	<i>Very probably, you won't come</i>
<b>kelmaydiganlar / kelmaydigan</b>	<i>Very probably, they won't come</i>

## Definite future

The definite future is formed by adding to the verb stem the suffix *-AJAK* (verb stems ending in a consonant), or *-YAJAK* (verb stems ending in a vowel), plus the pronominal type of personal suffixes.

With the verb *kelmoq*, 'to come', ending in a consonant:

<b>kelajakman</b>	<i>I will definitely come</i>
<b>kelajaksan</b>	<i>You will definitely come</i>
<b>kelajak</b>	<i>He/she/it will definitely come</i>
<b>kelajakmiz</b>	<i>We will definitely come</i>
<b>kelajaksiz</b>	<i>You will definitely come</i>
<b>kelajaklar / kelajak</b>	<i>They will definitely come</i>

With the verb *ishlamoq*, 'to work', ending in a vowel:

<b>ishlayajakman</b>	<i>I will definitely work</i>
<b>ishlayajaksan</b>	<i>You will definitely work</i>
<b>ishlayajak</b>	<i>He/she/it will definitely work</i>
<b>ishlayajakmiz</b>	<i>We will definitely work</i>
<b>ishlayajaksiz</b>	<i>You will definitely work</i>
<b>ishlayajaklar / ishlayajak</b>	<i>They will definitely work</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-YDIGAN* and then the personal suffix.

<b>kelmayajakman</b>	<i>I will definitely not come</i>
<b>kelmayajaksan</b>	<i>You will definitely not come</i>
<b>kelmayajak</b>	<i>He/she/it will definitely not come</i>
<b>kelmayajakmiz</b>	<i>We will definitely not come</i>
<b>kelmayajaksiz</b>	<i>You will definitely not come</i>
<b>kelmayajaklar / kelmajak</b>	<i>They will definitely not come</i>

## Present-future assumptive

The present-future assumptive is formed by adding to the verb stem the conditional suffix *-SA*, plus the possessive type of personal suffixes, followed by the necessative nominative *kerak*.

With the verb *kelmoq*, 'to come':

<b>kelsam kerak</b>	<i>I will probably / may come</i>
<b>kelsang kerak</b>	<i>You will probably / may come</i>
<b>kelsa kerak</b>	<i>He/she/it will probably / may come</i>
<b>kelsak kerak</b>	<i>We will probably / may come</i>
<b>kelsangiz kerak</b>	<i>You will probably / may come</i>
<b>kelsalar / kelsa kerak</b>	<i>They will probably / may come</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-SA*, plus the personal suffix and then the nominative *kerak*.

<b>kelmasam kerak</b>	<i>I will probably not come</i>
<b>kelmasang kerak</b>	<i>You will probably not come</i>
<b>kelmasa kerak</b>	<i>He/she/it will probably not come</i>
<b>kelmasak kerak</b>	<i>We will probably not come</i>
<b>kelmasangiz kerak</b>	<i>You will probably not come</i>
<b>kelmasalar / kelmasa kerak</b>	<i>They will probably not come</i>

## Perfect assumptive

The perfect assumptive is formed by adding to the verb stem the past participial suffix *-GAN*, followed by the verb *bo'l-* conjugated for the conditional, that is having the suffix *-SA* added to its stem, plus the possessive type of personal suffixes, this in turn being followed by the necessative nominative *kerak*.

With the verb *kelmoq*, 'to come':

<b>kelgan bo'lsam kerak</b>	<i>I have probably come</i>
<b>kelgan bo'lsang kerak</b>	<i>You have probably come</i>
<b>kelgan bo'lsa kerak</b>	<i>He/she/it has probably come</i>
<b>kelgan bo'lsak kerak</b>	<i>We have probably come</i>
<b>kelgan bo'lsangiz kerak</b>	<i>You have probably come</i>
<b>kelgan bo'lsalar / bo'lsa kerak</b>	<i>They have probably come</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-GAN*, then *bo'lsa* plus the personal suffix, and then the nominative *kerak*.

<b>kelmagan bo'lsam kerak</b>	<i>I have probably not come</i>
<b>kelmagan bo'lsang kerak</b>	<i>You have probably not come</i>
<b>kelmagan bo'lsa kerak</b>	<i>He/she/it has probably not come</i>
<b>kelmagan bo'lsak kerak</b>	<i>We have probably not come</i>
<b>kelmagan bo'lsangiz kerak</b>	<i>You have probably not come</i>
<b>kelmagan bo'lsalar / bo'lsa kerak</b>	<i>They have probably not come</i>

## Focal present assumptive

The focal present assumptive is formed by adding to the verb stem the focal participial suffix *-AYOTGAN* (verb stems ending with a consonant), or *-YOTGAN* (verb stems ending with a vowel), followed by the verb *bo'l-* conjugated for the conditional, that is having the suffix *-SA* added to its stem, plus the possessive type of personal suffixes, this being in turn followed by the necessative nominative *kerak*.

With the verb *kelmoq*, 'to come', ending in a consonant:

<b>kelayotgan bo'lsam kerak</b>	<i>I am probably coming</i>
<b>kelayotgan bo'lsang kerak</b>	<i>You are probably coming</i>
<b>kelayotgan bo'lsa kerak</b>	<i>He/she/it is probably coming</i>
<b>kelayotgan bo'lsak kerak</b>	<i>We are probably coming</i>
<b>kelayotgan bo'lsangiz kerak</b>	<i>You are probably coming</i>
<b>kelayotgan bo'lsalar / bo'lsa kerak</b>	<i>They are probably coming</i>

With the verb *ishlamoq*, 'to work', ending in a vowel:

<b>ishlayotgan bo'lsam kerak</b>	<i>I am probably working</i>
<b>ishlayotgan bo'lsang kerak</b>	<i>You are probably working</i>
<b>ishlayotgan bo'lsa kerak</b>	<i>He/she/it is probably working</i>
<b>ishlayotgan bo'lsak kerak</b>	<i>We are probably working</i>
<b>ishlayotgan bo'lsangiz kerak</b>	<i>You are probably working</i>
<b>ishlayotgan bo'lsalar / bo'lsa kerak</b>	<i>They are probably working</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-YOTGAN*, then *bo'lsa* plus the personal suffix, and then the nominative *kerak*.

<b>kelmayotgan bo'lsam kerak</b>	<i>I am probably not coming</i>
<b>kelmayotgan bo'lsang kerak</b>	<i>You are probably not coming</i>
<b>kelmayotgan bo'lsa kerak</b>	<i>He/she/it is probably not coming</i>
<b>kelmayotgan bo'lsak kerak</b>	<i>We are probably not coming</i>
<b>kelmayotgan bo'lsangiz kerak</b>	<i>You are probably not coming</i>
<b>kelmayotgan bo'lsalar / kelmasa kerak</b>	<i>They are probably not coming</i>

## Imperfect assumptive

The imperfect assumptive is formed by adding to the verb stem the conditional suffix *-SA*, plus the possessive type of personal suffixes, followed by the necessative nominative *kerak*, and then by the past copula *edi*.

With the verb *kelmoq*, 'to come':

<b>kelsam kerak edi</b>	<i>I was probably coming</i>
<b>kelsang kerak edi</b>	<i>You were probably coming</i>
<b>kelsa kerak edi</b>	<i>He/she/it was probably coming</i>
<b>kelsak kerak edi</b>	<i>We were probably coming</i>
<b>kelsangiz kerak edi</b>	<i>You were probably coming</i>
<b>kelsalar / kelsa kerak edi</b>	<i>They were probably coming</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-SA*, plus the personal suffix then the nominative *kerak* and then the past copula *edi*.

<b>kelmasam kerak edi</b>	<i>I was probably not coming</i>
<b>kelmasang kerak edi</b>	<i>You were probably not coming</i>
<b>kelmasa kerak edi</b>	<i>He/she/it was probably not coming</i>
<b>kelmasak kerak edi</b>	<i>We were probably not coming</i>
<b>kelmasangiz kerak edi</b>	<i>You were probably not coming</i>
<b>kelmasalar / kelmasa kerak edi</b>	<i>They were probably not coming</i>

## Pluperfect assumptive

The pluperfect assumptive is formed by adding to the verb stem the past participial suffix *-GAN*, followed by the verb *bo'l-* conjugated for the conditional, that is having the suffix *-SA* added to its stem, plus the possessive type of personal suffixes, this being followed by the necessative nominative *kerak*, and then by the past copula *edi*.

With the verb *kelmoq*, 'to come':

<b>kelgan bo'lsam kerak edi</b>	<i>I had probably come</i>
<b>kelgan bo'lsang kerak edi</b>	<i>You had probably come</i>
<b>kelgan bo'lsa kerak edi</b>	<i>He/she/it had probably come</i>
<b>kelgan bo'lsak kerak edi</b>	<i>We had probably come</i>
<b>kelgan bo'lsangiz kerak edi</b>	<i>You had probably come</i>
<b>kelgan bo'lsalar / bo'lsa kerak edi</b>	<i>They had probably come</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-GAN*, then *bo'lsa* plus the personal suffix, then the nominative *kerak* and finally the past copula *edi*.

<b>kelmagan bo'lsam kerak edi</b>	<i>I had probably not come</i>
<b>kelmagan bo'lsang kerak edi</b>	<i>You had probably not come</i>
<b>kelmagan bo'lsa kerak edi</b>	<i>He/she/it had probably not come</i>
<b>kelmagan bo'lsak kerak edi</b>	<i>We had probably not come</i>
<b>kelmagan bo'lsangiz kerak edi</b>	<i>You had probably not come</i>
<b>kelmagan bo'lsalar / bo'lsa kerak edi</b>	<i>They had probably not come</i>

## Focal past assumptive

The focal past assumptive is formed by adding to the verb stem the focal participial suffix *-AYOTGAN* (verb stems ending with a consonant), or *-YOTGAN* (verb stems ending with a vowel), followed by the verb *bo'l-* conjugated for the conditional, that is having the suffix *-SA*

added to its stem, plus the possessive type of personal suffixes, this being in turn followed by the necessative nominative *kerak*, and finally then by the past copula *edi*.

With the verb *kelmoq*, 'to come', ending in a consonant:

<b>kelayotgan bo'lsam kerak edi</b>	<i>I was probably coming</i>
<b>kelayotgan bo'lsang kerak edi</b>	<i>You were probably coming</i>
<b>kelayotgan bo'lsa kerak edi</b>	<i>He/she/it was probably coming</i>
<b>kelayotgan bo'lsak kerak edi</b>	<i>We were probably coming</i>
<b>kelayotgan bo'lsangiz kerak edi</b>	<i>You were probably coming</i>
<b>kelayotgan bo'lsalar / bo'lsa kerak edi</b>	<i>They were probably coming</i>

With the verb *ishlamoq*, 'to work', ending in a vowel:

<b>ishlayotgan bo'lsam kerak edi</b>	<i>I was probably working</i>
<b>ishlayotgan bo'lsang kerak edi</b>	<i>You were probably working</i>
<b>ishlayotgan bo'lsa kerak edi</b>	<i>He/she/it was probably working</i>
<b>ishlayotgan bo'lsak kerak edi</b>	<i>We were probably working</i>
<b>ishlayotgan bo'lsangiz kerak edi</b>	<i>You were probably working</i>
<b>ishlayotgan bo'lsalar / bo'lsa kerak edi</b>	<i>They were probably working</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-YOTGAN*, then *bo'lsa* plus the personal suffix, then the nominative *kerak* and finally the past copula *edi*.

<b>kelmayotgan bo'lsam kerak edi</b>	<i>I was probably not coming</i>
<b>kelmayotgan bo'lsang kerak edi</b>	<i>You were probably not coming</i>
<b>kelmayotgan bo'lsa kerak edi</b>	<i>He/she/it was probably not coming</i>
<b>kelmayotgan bo'lsak kerak edi</b>	<i>We were probably not coming</i>
<b>kelmayotgan bo'lsangiz kerak edi</b>	<i>You were probably not coming</i>
<b>kelmayotgan bo'lsalar / kelmasa kerak edi</b>	<i>They were probably not coming</i>

## Presumptive future

The presumptive future is formed by adding to the verb stem the suffix *-AR* (verb stems ending in a consonant), or *-R* (verb stems ending in a vowel), plus the pronominal type of personal suffixes.



With the verb *kelmoq*, 'to come', ending in a consonant:

<b>kelarman</b>	<i>I might come</i>
<b>kelarsan</b>	<i>You might come</i>
<b>kelar</b>	<i>He/she/it might come</i>
<b>kelarmiz</b>	<i>We might come</i>
<b>kelarsiz</b>	<i>You might come</i>
<b>kelarlar / kelar</b>	<i>They might come</i>

With the verb *ishlamoq*, 'to work', ending in a vowel:

<b>ishlarman</b>	<i>I might work</i>
<b>ishlarsan</b>	<i>You might work</i>
<b>ishlar</b>	<i>He/she/it might work</i>
<b>ishlarmiz</b>	<i>We will might work</i>
<b>ishlarsiz</b>	<i>You will might work</i>
<b>ishlarlar / ishlar</b>	<i>They might work</i>

The negative is formed by adding to the verb stem the suffix *-MAS* plus the personal suffix.

<b>kelmasman</b>	<i>I might not come</i>
<b>kelmassan</b>	<i>You might not come</i>
<b>kelmas</b>	<i>He/she/it might not come</i>
<b>kelmasmiz</b>	<i>We will might not come</i>
<b>kelmassiz</b>	<i>You will might not come</i>
<b>kelmaslar / kelmas</b>	<i>They might not come</i>

## Imperfective presumptive

The imperfective presumptive is formed by adding to the verb stem the suffix *-AR* (verb stems ending in a consonant), or *-R* (verb stems ending in a vowel), plus the modal particule *-DIR*, plus the pronominal type of personal suffixes.

With the verb *kelmoq*, "to come", ending in a consonant:

<b>kelardirman</b>	<i>I might be coming</i>
<b>kelardirsan</b>	<i>You might be coming</i>
<b>kelardir</b>	<i>He/she/it might be coming</i>
<b>kelardirmiz</b>	<i>We might be coming</i>
<b>kelardirsiz</b>	<i>You might be coming</i>
<b>kelardirlar / kelardir</b>	<i>They might be coming</i>

With the verb *ishlamoq*, 'to work', ending in a vowel:

<b>ishlardirman</b>	<i>I might be working</i>
<b>ishlardirsan</b>	<i>You might be working</i>
<b>ishlardir</b>	<i>He/she/it might be working</i>
<b>ishlardirmiz</b>	<i>We will might be working</i>
<b>ishlardsiz</b>	<i>You will might be working</i>
<b>ishlardirlar / ishlardir</b>	<i>They might be working</i>

The negative is formed by adding to the verb stem the suffix *-MAS* plus the personal suffix.

<b>kelmasman</b>	<i>I might be not coming</i>
<b>kelmassan</b>	<i>You might be not coming</i>
<b>kelmas</b>	<i>He/she/it might be not coming</i>
<b>kelmasmiz</b>	<i>We will might be not coming</i>
<b>kelmassiz</b>	<i>You will might be not coming</i>
<b>kelmaslar / kelmas</b>	<i>They might be not coming</i>

## Perfective presumptive

The perfective presumptive is formed by adding to the verb stem the past participial suffix *-GAN*, followed by the modal particle *-DIR*, plus the possessive type of personal suffixes.

With the verb *kelmoq*, 'to come':

<b>kelgandirman</b>	<i>I might have / had come</i>
<b>kelgandirsan</b>	<i>You might have / had come</i>
<b>kelgandir</b>	<i>He/she/it might have / had come</i>
<b>kelgandirmiz</b>	<i>We might have / had come</i>
<b>kelgandirsiz</b>	<i>You might have / had come</i>
<b>kelgandirlar / kelgandir</b>	<i>They might have / had probably come</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-GAN*, followed by the modal particle *-DIR*, and then the personal suffix.

<b>kelmagandirman</b>	<i>I might have / had not come</i>
<b>kelmagandirsan</b>	<i>You might have / had not come</i>
<b>kelmagandir</b>	<i>He/she/it might have / had not come</i>
<b>kelmagandirmiz</b>	<i>We might have / had not come</i>
<b>kelmagandirsiz</b>	<i>You might have / had not come</i>
<b>kelmagandirlar / kelmagandir</b>	<i>They might have / had not come</i>

## Focal presumptive

The focal presumptive is formed by adding to the verb stem the suffix *-AYOTGAN* (verb stems ending in a consonant), or *-YOTGAN* (verb stems ending in a vowel), followed by the modal particle *-DIR*, plus the pronominal type of personal suffixes.

With the verb *kelmoq*, 'to come', ending in a consonant:

<b>kelayotgandirman</b>	<i>I might be coming</i>
<b>kelayotgandirsan</b>	<i>You might be coming</i>
<b>kelayotgandir</b>	<i>He/she/it might be coming</i>
<b>kelayotgandirmiz</b>	<i>We might be coming</i>
<b>kelayotgandirsiz</b>	<i>You might be coming</i>
<b>kelayotgandirlar / kelayotgandir</b>	<i>They might be coming</i>

With the verb *ishlamoq*, 'to work', ending in a vowel:

<b>ishlayotgandirman</b>	<i>I might be working</i>
<b>ishlayotgandirsan</b>	<i>You might be working</i>
<b>ishlayotgandir</b>	<i>He/she/it might be working</i>
<b>ishlayotgandirmiz</b>	<i>We might be working</i>
<b>ishlayotgandirsiz</b>	<i>You might be working</i>
<b>ishlayotgandirlar / ishlayotgandir</b>	<i>They might be working</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-YOTGAN*, followed by the modal particle *-DIR* plus the personal suffix.

<b>kelmayotgandirman</b>	<i>I might be not coming</i>
<b>kelmayotgandirsan</b>	<i>You might be not coming</i>
<b>kelmayotgandir</b>	<i>He/she/it might be not coming</i>
<b>kelmayotgandirmiz</b>	<i>We might be not coming</i>
<b>kelmayotgandirsiz</b>	<i>You might be not coming</i>
<b>kelmayotgandirlar / kelmayotgandir</b>	<i>They might be not coming</i>

## Ability, construction -A OL-

The main construction for ability, "verb-A OL-", is formed with the present gerund of the verb followed by the auxiliary verb *ol-* (root meaning: 'to take'), which can in turn be conjugated like any verb for tense/aspect meanings.

The present gerund is itself formed by adding to the verb stem the suffix *-A* (verb stems ending in a consonant) or *-Y* (verb stems ending in a vowel)

With the verb *kelmoq*, 'to come', ending with a consonant, and in the present-future:

<b>kela olaman</b>	<i>I can come</i>
<b>kela olasan</b>	<i>You can come</i>
<b>kela oladi</b>	<i>He/she/it can come</i>
<b>kela olamiz</b>	<i>We can come</i>
<b>kela olasiz</b>	<i>You can come</i>
<b>kela oladilar / oladi</b>	<i>They can come</i>

With the verb *ishlamoq*, 'to work', ending with a vowel, and in the present-future:

<b>ishlay olaman</b>	<i>I can work</i>
<b>ishlay olasan</b>	<i>You can work</i>
<b>ishlay oladi</b>	<i>He/she/it can work</i>
<b>ishlay olamiz</b>	<i>We can work</i>
<b>ishlay olasiz</b>	<i>You can work</i>
<b>ishlay oladilar / oladi</b>	<i>They can work</i>

The negative is formed by adding the negative suffix *-MA* to the auxiliary verb *ol-*.

<b>kela olmayman</b>	<i>I can't come</i>
<b>kela olmaysan</b>	<i>You can't come</i>
<b>kela olmaydi</b>	<i>He/she/it can't come</i>
<b>kela olmaymiz</b>	<i>We can't come</i>
<b>kela olmaysiz</b>	<i>You can't come</i>
<b>kela olmaydilar / olmaydi</b>	<i>They can't come</i>

In spoken Uzbek, the present gerundive suffix *-A* is dropped and the two components are pronounced as a single verb.

This is not the case for the suffix *-Y* in verbs ending with a vowel.

<b>kelolaman</b>	<i>I can come</i>
<b>kelolasan</b>	<i>You can come</i>
<b>keloladi</b>	<i>He/she/it can come</i>
<b>kelolamiz</b>	<i>We can come</i>
<b>kelolasiz</b>	<i>You can come</i>
<b>keloladilar / keloladi</b>	<i>They can come</i>

Same thing for the negative form.

<b>kelolmayman</b>	<i>I can't come</i>
<b>kelolmaysan</b>	<i>You can't come</i>
<b>kelolmaydi</b>	<i>He/she/it can't come</i>
<b>kelolmaymiz</b>	<i>We can't come</i>
<b>kelolmaysiz</b>	<i>You can't come</i>
<b>kelolmayadilar / kelolmaydi</b>	<i>They can't come</i>

## Ability, construction -A BIL-

One of the construction for acquired ability, "verb-A BIL-", is formed with the present gerund of the verb followed by the auxiliary verb *bil-* (root meaning: 'to know'), which can in turn be conjugated like any verb for tense/aspect meanings.

The present gerund is itself formed by adding to the verb stem the suffix *-A* (verb stems ending in a consonant) or *-Y* (verb stems ending in a vowel)

With the verb *yozmoq*, 'to write', ending with a consonant, and in the present-future:

<b>yoza bilaman</b>	<i>I know how to write</i>
<b>yoza bilasan</b>	<i>You know how to write</i>
<b>yoza biladi</b>	<i>He/she/it knows how to write</i>
<b>yoza bilamiz</b>	<i>We know how to write</i>
<b>yoza bilasiz</b>	<i>You know how to write</i>
<b>yoza biladilar / biladi</b>	<i>They know how to write</i>

With the verb *o'qimoq*, 'to read', ending with a vowel, and in the present-future:

<b>o'qiy bilaman</b>	<i>I know how to read</i>
<b>o'qiy bilasan</b>	<i>You know how to read</i>
<b>o'qiy biladi</b>	<i>He/she/it knows how to read</i>
<b>o'qiy bilamiz</b>	<i>We know how to read</i>
<b>o'qiy bilasiz</b>	<i>You know how to read</i>
<b>o'qiy biladilar / biladi</b>	<i>They know how to read</i>

The negative is formed by adding the negative suffix *-MA* to the auxiliary verb *bil-*.

<b>yoza bilmayman</b>	<i>I don't know how to write</i>
<b>yoza bilmaysan</b>	<i>You don't know how to write</i>
<b>yoza bilmaydi</b>	<i>He/she/it doesn't know how to write</i>
<b>yoza bilmaymiz</b>	<i>We don't know how to write</i>
<b>yoza bilmaysiz</b>	<i>You don't know how to write</i>
<b>yoza bilmaydilar / bilmaydi</b>	<i>They don't know how to write</i>

## Possibility, constructions with MUMKIN

The main construction for objective possibility and permission, "verb-ISHI MUMKIN", is formed with the infinitive of the verb suffixed by the personal type of personal suffixes, followed by the nominal predicate *mumkin*, at an impersonal form (third person singular, no marking), which follows in turn the various patterns used for conjugating stative constructions.

With the verb *kelmoq*, 'to come':

<b>kelishim mumkin</b>	<i>I can come</i>
<b>kelishing mumkin</b>	<i>You can come</i>
<b>kelishi mumkin</b>	<i>He/she can come</i>
<b>kelishimiz mumkin</b>	<i>We can come</i>
<b>kelishingiz mumkin</b>	<i>You can come</i>
<b>kelishlari / kelishi mumkin</b>	<i>They can come</i>

The negative is formed by adding *emas* to the nominal predicate *mumkin*.

The past stative is formed by adding *edi* to the nominal predicate *mumkin*.

The stative inferential is formed by adding *ekan* to the nominal predicate *mumkin*.

The reported stative is formed by adding *emish* to the nominal predicate *mumkin*.

<b>kelishi mumkin emas</b>	<i>He/she cannot come</i>
<b>kelishi mumkin edi</b>	<i>He/she could come</i>
<b>kelishi mumkin ekan</b>	<i>(It looks like) he/she can come</i>
<b>kelishi mumkin emish</b>	<i>Apparently he/she can come</i>

For other tenses or aspects, constructions with the verb *bo'l-*, 'to be, become' are used.

For instance:

<b>kelishi mumkin bo'lgan edi</b>	<i>He/she had been able to come</i>
<b>kelishi mumkin bo'lsa</b>	<i>If he/she can come</i>

## Possibility, construction -SA BO'L-

The construction for normative possibility or permission, "verb-SA BO'L-", is formed by adding to the verb stem the conditional suffix *-SA*, plus the possessive type of personal suffixes, followed by the verb *bo'l-*, 'to be, become', at an impersonal form (third person singular, no marking), verb which can in turn be conjugated like any verb for tense/aspect meanings.

With the verb *kelmoq*, 'to come', and in the present-future:

<b>kelsam bo'ladi</b>	<i>I may come</i>
<b>kelsang bo'ladi</b>	<i>You may come</i>
<b>kelsa bo'ladi</b>	<i>He/she/it may come</i>
<b>kelsak bo'ladi</b>	<i>We may come</i>
<b>kelsangiz bo'ladi</b>	<i>You may come</i>
<b>kelsalar / kelsa bo'ladi</b>	<i>They may come</i>

The negative is formed by adding to the stem *bo'l-* the suffix *-MA*.

<b>kelsam bo'lmaydi</b>	<i>I may not come</i>
<b>kelsang bo'lmaydi</b>	<i>You may not come</i>
<b>kelsa bo'lmaydi</b>	<i>He/she/it may not come</i>
<b>kelsak bo'lmaydi</b>	<i>We may not come</i>
<b>kelsangiz bo'lmaydi</b>	<i>You may not come</i>
<b>kelsalar / kelsa bo'lmaydi</b>	<i>They may not come</i>

## Necessity, constructions with KERAK

The main construction for necessity, "verb-ISHI KERAK", is formed with the infinitive of the verb suffixed by the personal type of personal suffixes, followed by the nominal predicate *kerak*, at an impersonal form (third person singular, no marking), which follows in turn the various patterns used for conjugating stative constructions.

With the verb *kelmoq*, 'to come':

<b>kelishim kerak</b>	<i>I must come</i>
<b>kelishing kerak</b>	<i>You must come</i>
<b>kelishi kerak</b>	<i>He/she must come</i>
<b>kelishimiz kerak</b>	<i>We must come</i>
<b>kelishingiz kerak</b>	<i>You must come</i>
<b>kelishlari / kelishi kerak</b>	<i>They must come</i>

A first negative is formed by adding *emas* to the nominal predicate *kerak*. It means that the state or action is not necessary.

A second negative is formed by adding *-maslik* to the verbal stem, then followed by the personal suffix, and then by *kerak*. It means that it is necessary that the state or action does not occur.

The past stative is formed by adding *edi* to the nominal predicate *kerak*.

The stative inferential is formed by adding *ekan* to the nominal predicate *kerak*.

The reported stative is formed by adding *emish* to the nominal predicate *kerak*.

<b>kelishi kerak emas</b>	<i>He/she has not to come (it is not necessary for him/her to come)</i>
<b>kelmasligi kerak</b>	<i>He/she must not come (it is necessary that he/she does not come)</i>
<b>kelishi kerak edi</b>	<i>He/she had to come</i>
<b>kelishi kerak ekan</b>	<i>(It looks like) he/she must come</i>
<b>kelishi kerak emish</b>	<i>Apparently he/she must come</i>

For other tenses or aspects, constructions with the verb *bo'l-*, 'to be, become' are used.  
For instance:

<b>kelishi kerak bo'lgan edi</b>	<i>He/she had had to come</i>
<b>kelishi kerak bo'lsa</b>	<i>If he/she must come</i>

## Desire, construction -GI KEL-

One of the construction for desire, "verb-GISI KEL-", is formed with the verb suffixed by *-GI* plus the possessive form of the personal suffix, followed by the verb *kel-* (root meaning: 'to come'), conjugated at an impersonal form (third person singular, no marking).

With the verb *yozmoq*, 'to write', in the definite past:

<b>yozgim keldi</b>	<i>I want to write</i>
<b>yozing keldi</b>	<i>You want to write</i>
<b>yozgisi keldi</b>	<i>He/she/it wants to write</i>
<b>yozgimiz keldi</b>	<i>We want to write</i>
<b>yozingiz keldi</b>	<i>You want to write</i>
<b>yozilari / yozgisi keldi</b>	<i>They want to write</i>

The negative is formed by adding the negative suffix *-MA* to the auxiliary verb *kel-*.

<b>yozgim kelmadi</b>	<i>I don't want to write</i>
<b>yozing kelmadi</b>	<i>You don't want to write</i>
<b>yozgisi kelmadi</b>	<i>He/she/it doesn't want to write</i>
<b>yozgimiz kelmadi</b>	<i>We don't want to write</i>
<b>yozingiz kelmadi</b>	<i>You don't want to write</i>
<b>yozilari / yozgisi kelmadi</b>	<i>They don't want to write</i>

## Wish, construction -SA EKAN

One of the constructions for wish, "verb-SA EKAN", is formed by adding to the verb stem the conditional suffix *-SA*, plus the possessive type of personal suffixes, followed by the inferential auxiliary *ekan*, at an impersonal form (third person singular, no marking).



With the verb *kelmoq*, 'to come':

<b>kelsam ekan</b>	<i>I wish to come</i>
<b>kelsang ekan</b>	<i>You wish to come</i>
<b>kelsa ekan</b>	<i>He/she/it wishes to come</i>
<b>kelsak ekan</b>	<i>We wish to come</i>
<b>kelsangiz ekan</b>	<i>You wish to come</i>
<b>kelsalar / kelsa ekan</b>	<i>They wish to come</i>

The negative is formed by adding to the verb the suffix *-MA*, plus the suffix *-SA*, the personal suffix and *ekan*.

<b>kelmasam ekan</b>	<i>I wish not to come</i>
<b>kelmasang ekan</b>	<i>You wish not to come</i>
<b>kelmasa ekan</b>	<i>He/she/it wishes not to come</i>
<b>kelmasak ekan</b>	<i>We wish not to come</i>
<b>kelmasangiz ekan</b>	<i>You wish not to come</i>
<b>kelmasalar / kelmasa ekan</b>	<i>They wish not to come</i>

## Intentional future

The intentional future is formed by adding to the verb stem the suffix *-MOQCHI*, plus the pronominal type of personal suffixes.

With the verb *kelmoq*, 'to come':

<b>kelmoqchiman</b>	<i>I intend to come</i>
<b>kelmoqchisan</b>	<i>You intend to come</i>
<b>kelmoqchi</b>	<i>He/she/it intends to come</i>
<b>kelmoqchimiz</b>	<i>We intend to come</i>
<b>kelmoqchisiz</b>	<i>You intend to come</i>
<b>kelmoqchilar / kelmoqchi</b>	<i>They intend to come</i>

The negative is formed using the verb stem plus the suffix *-MOQCHI*, followed by the negative copula *emas*, and the personal suffix.

<b>kelmoqchi emasman</b>	<i>I don't intend to come</i>
<b>kelmoqchi emassan</b>	<i>You don't intend to come</i>
<b>kelmoqchi emas</b>	<i>He/she/it doesn't intend to come</i>
<b>kelmoqchi emasmiz</b>	<i>We don't intend to come</i>
<b>kelmoqchi emassiz</b>	<i>You don't intend to come</i>
<b>kelmoqchi emaslar / emas</b>	<i>They don't intend to come</i>

The past tense of intention is formed by adding *edi*, plus the possessive form of personal suffixes, to the verbal form in *-MOQCHI*.

The inferential tense of intention is formed by adding *ekan*, plus the pronominal form of personal suffixes, to the verbal form in *-MOQCHI*.

The reported tense of intention is formed by adding *emish*, plus the pronominal form of personal suffixes, to the verbal form in *-MOQCHI*.

<b>kelmoqchi edim</b>	<i>I intended to come</i>
<b>kelmoqchi ekansiz</b>	<i>(It looks like) you intend to come</i>
<b>kelmoqchi emishsiz</b>	<i>Apparently you intend to come</i>

## Decision -MOQCHI BO'L-

One of the constructions used to express decision, "verb-MOQCHI BO'L-", is formed with the verb stem plus the suffix *-MOQCHI*, followed by the auxiliary verb *bo'l-* (root meaning: 'to be, become'), which can in turn be conjugated like any verb for tense/aspect meanings.

With the verb *kelmoq*, 'to come':

<b>kelmoqchi bo'ldim</b>	<i>I decided to come</i>
<b>kelmoqchi bo'lding</b>	<i>You decided to come</i>
<b>kelmoqchi bo'ldi</b>	<i>He/she/it decided to come</i>
<b>kelmoqchi bo'ldik</b>	<i>We decided to come</i>
<b>kelmoqchi bo'ldingiz</b>	<i>You decided to come</i>
<b>kelmoqchi bo'ldi / bo'ldilar</b>	<i>They decided to come</i>

The negative is formed by adding the negative suffix *-MA* to the auxiliary verb *bo'l-*, which means that no decision is taken.

<b>kelmoqchi bo'lmadim</b>	<i>I didn't decide to come</i>
<b>kelmoqchi bo'lmading</b>	<i>You didn't decide to come</i>
<b>kelmoqchi bo'lmadi</b>	<i>He/she/it didn't decide to come</i>
<b>kelmoqchi bo'lmadik</b>	<i>We didn't decide to come</i>
<b>kelmoqchi bo'lmadingiz</b>	<i>You didn't decide to come</i>
<b>kelmoqchi bo'lmadi / bo'lmadilar</b>	<i>They didn't decide to come</i>

## Decision -ADIGAN BO'L-

One of the constructions used to express decision, "verb-ADIGAN BO'L-", is formed with the present-future participle of the verb followed by the auxiliary verb *bo'l-* (root meaning: 'to be, become'), which can in turn be conjugated like any verb for tense/aspect meanings.

The present-future participle is itself formed by adding to the verb stem the suffix *-ADIGAN* (verb stems ending in a consonant) or *-YDIGAN* (verb stems ending in a vowel).

With the verb *yozmoq*, 'to write', ending with a consonant, and in the definite past:

<b>yozadigan bo'ldim</b>	<i>I decided to write</i>
<b>yozadigan bo'lding</b>	<i>You decided to write</i>
<b>yozadigan bo'ldi</b>	<i>He/she/it decided to write</i>
<b>yozadigan bo'ldik</b>	<i>We decided to write</i>
<b>yozadigan bo'ldingiz</b>	<i>You decided to write</i>
<b>yozadigan bo'ldi / bo'ldilar</b>	<i>They decided to write</i>

With the verb *o'qimoq*, 'to read', ending with a vowel, and in the definite past:

<b>o'qiydigan bo'ldim</b>	<i>I decided to read</i>
<b>o'qiydigan bo'lding</b>	<i>You decided to read</i>
<b>o'qiydigan bo'ldi</b>	<i>He/she/it decided to read</i>
<b>o'qiydigan bo'ldik</b>	<i>We decided to read</i>
<b>o'qiydigan bo'ldingiz</b>	<i>You decided to read</i>
<b>o'qiydigan bo'ldi / bo'ldilar</b>	<i>They decided to read</i>

The negative is formed either by adding the negative suffix *-MA* to the auxiliary verb *bo'l-*, which means that no decision is taken.

<b>yozadigan bo'lmadim</b>	<i>I didn't decide to write</i>
<b>yozadigan bo'lmading</b>	<i>You didn't decide to write</i>
<b>yozadigan bo'lmadi</b>	<i>He/she/it didn't decide to write</i>
<b>yozadigan bo'lmadik</b>	<i>We didn't decide to write</i>
<b>yozadigan bo'lmadingiz</b>	<i>You didn't decide to write</i>
<b>yozadigan bo'lmadi / bo'lmadilar</b>	<i>They didn't decide to write</i>

Or the negative is formed by adding the negative suffix *-MA* to the main verb carrying the participle, which means that the decision not to do is taken.

<b>yozmaydigan bo'ldim</b>	<i>I decided not to write</i>
<b>yozmaydigan bo'lding</b>	<i>You decided not to write</i>
<b>yozmaydigan bo'ldi</b>	<i>He/she/it decided not to write</i>
<b>yozmaydigan bo'ldik</b>	<i>We decided not to write</i>
<b>yozmaydigan bo'ldingiz</b>	<i>You decided not to write</i>
<b>yozmaydigan bo'ldi / bo'ldilar</b>	<i>They decided not to write</i>

## Conditional

The conditional is formed by adding to the verb stem the suffix *-SA*, plus the possessive type of personal suffixes.

With the verb *kelmoq*, 'to come':

<b>kelsam</b>	<i>If I come</i>
<b>kelsang</b>	<i>If you come</i>
<b>kelsa</b>	<i>If he/she/it comes</i>
<b>kelsak</b>	<i>If we come</i>
<b>kelsangiz</b>	<i>If you come</i>
<b>kelsalar / kelsa</b>	<i>If they come</i>

Sometimes, for the 1st person plural, the pronominal type of the suffix, that is *-SAMIZ* would be used instead of *-SAK*.

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-SA* and then the personal suffix.

<b>kelmasam</b>	<i>If I don't come</i>
<b>kelmasang</b>	<i>If you don't come</i>
<b>kelmasa</b>	<i>If he/she/it doesn't come</i>
<b>kelmasak</b>	<i>If we don't come</i>
<b>kelmasangiz</b>	<i>If you don't come</i>
<b>kelmasalar / kelmasa</b>	<i>If they don't come</i>

## Past conditional

One of the construction for past conditional, "verb-*SA EDI*", is formed by adding to the verb stem the conditional suffix *-SA*, plus the possessive type of personal suffixes, followed by the past copula *edi*.

With the verb *kelmoq*, 'to come':

<b>kelsam edi</b>	<i>If I had come</i>
<b>kelsang edi</b>	<i>If you had come</i>
<b>kelsa edi</b>	<i>If he/she/it had come</i>
<b>kelsak edi</b>	<i>If we had come</i>
<b>kelsangiz edi</b>	<i>If you had come</i>
<b>kelsalar / kelsa edi</b>	<i>If they had come</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-SA*, plus the personal suffix, followed by the past copula *edi*.

<b>kelmasam edi</b>	<i>If I hadn't come</i>
<b>kelmasang edi</b>	<i>If you hadn't come</i>
<b>kelmasa edi</b>	<i>If he/she/it hadn't come</i>
<b>kelmasak edi</b>	<i>If we hadn't come</i>
<b>kelmasangiz edi</b>	<i>If you hadn't come</i>
<b>kelmasalar / kelmasa edi</b>	<i>If they hadn't come</i>

## Past conditional, construction **-GANIDA EDI**

One of the construction for past conditional, "verb-GANIDA EDI", is formed by adding to the verb stem the suffix *-GAN* (that is the past participle), plus the possessive type of personal suffixes in the locative case (suffix *-DA*), followed by the past copula *edi*.

With the verb *kelmoq*, 'to come':

<b>kelganimda edi</b>	<i>If I had come</i>
<b>kelganingda edi</b>	<i>If you had come</i>
<b>kelganida edi</b>	<i>If he/she/it had come</i>
<b>kelganimizda edi</b>	<i>If we had come</i>
<b>kelganingizda edi</b>	<i>If you had come</i>
<b>kelganlarida / kelganida edi</b>	<i>If they had come</i>

The negative is formed by adding to the verb stem the suffix *-MA*, plus the suffix *-GAN*, plus the personal suffix and the locative case *-DA*, followed by the past copula *edi*.

<b>kelmaganimda edi</b>	<i>If I hadn't come</i>
<b>kelmaganingda edi</b>	<i>If you hadn't come</i>
<b>kelmaganida edi</b>	<i>If he/she/it hadn't come</i>
<b>kelmaganimizda edi</b>	<i>If we hadn't come</i>
<b>kelmaganingizda edi</b>	<i>If you hadn't come</i>
<b>kelmaganlarida / kelmaganida edi</b>	<i>If they hadn't come</i>