

Proto-Turkic

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Contents

Introduction

Contributors

History of Proto-Turkic language

Xiong-nu language

Xiong-nu language in Chinese inscriptions

撑犁 (Chēng lí)

头曼 (Tóu màn)

瓠脱 (Hù tuō)

Others

First Turkic inscriptions

Yenisei inscriptions

Orkhon inscriptions^{[13][14]}

Kül Tigin inscription

Bilge Kagan inscription

Tonyukuk inscription

First Oghuric inscriptions

Volga Bulgar inscriptions^{[17][18][19]}

References

Alphabet

Alphabet

Diacritics

Carons

Macrons

Dots

Breves

Phonology

Consonants

Vowels

Stress

Notes

Phonemes that cannot start a word

o (ō, ȫ, ȫ̄) at the second syllable

References

Pronouns and numbers

Pronouns

Numbers

Basics

Basics

Clauses

Verb clauses

Noun clauses

Family members

References

Locative-ablative case and plurality

Locative-ablative case

Places in Proto-Turkic

Plurality

Indisputable suffixes

*-r, *-ir, *-ir̄, *-ür, *-ur^[16]

Disputable suffixes^[17]

*-lar, *-ler

*-t, *-it, *-it̄, *-ut, *-üt

*-n, *-an, *-en

References

Past tenses and vowel harmony

Past tenses

1. Past tense seen or clear (*-ti, *-tī, *-di, *-dī, *-tu, *-tü, *-du, *-dü)

Contrast in Proto-Turkic

Exceptions

2. Past tense heard or unclear (*-mił, *-mił̄)

Past tense of past tense (*-mił erti, *-mił̄ erti)

Present tense of the past tense (*-mił turur, *-mił̄ turur)

Past tense of the present tense (*-ür ermił, *-ur ermił, *-r ermił, *-ür erti, *-ur erti, *-r erti)

Past tenses in noun clauses

Personal inflection in past tense seen

Vowel Harmony

References

Vocabulary

Vocabulary

The four elements in Proto-Turkic

Foods in Proto-Turkic

Animals in Proto-Turkic

References

Genitive, accusative and dative cases

Genitive and Possessive cases

Genitive case (*-nŋ)^[41]

Possessive case

First person singular (*-Xm, *-m)^[42]

Second person singular (*-Xŋ, *-ŋ)^[43]

First person plural (*-XmXf, *-mXf)^[44]

Second person plural (*-XŋXf, *-ŋXf)

Third person singular and plural (*-sl, *-l)^[45]

Accusative and Dative cases

Accusative case (*-n)^[46]

Dative cases (-kA)^[47]

Initial in Proto-Turkic

References

Suffixes used to create new words with new meanings

Suffixes that make nouns (or adjectives, adverbs) from a verb

*-Xk^[1]

*-Xn^[2]

*-gU^[3]

*-Xí^[4]

*-Ug

*-gAk

Suffixes that make nouns (or adjectives, adverbs) from a noun

*-lg^[5]

*-lXg^[6]

*-sXf^[7]

*-lXk^[8]

*-čl

*-Xnčl^[9]

Suffixes that make verbs from a verb

*-Xí-

*-Xn-, *-n-, *-Xl-, -l-

*-tUr, *-t

*-mA-

Suffixes that make verbs from a noun

*-lA-

*-lAn-

*-Ar-, *-r-

*-gA-

Dead Verbs

Dead Verbs

References

Verbals

Verbal Nouns

*-mAk, *-mA

Verbal Adjectives

*-gAn^[2]

Usage notes

*-dUk

Verbal Adverbs

*-sA

Negation in verb clauses

*-mA-

Copula

Verbal "copula"

References

Optatives, necessitives and questions

Optatives

*-gA (Shaz)

*-glttl (Lir)

Necessitives

*-mAllg^[11]

*kər-

Questions

*-ml^[16]

Questions: Interrogative Pronouns

*nē(me)

*kem

*nē(me) üčün

*nēnče, *kanča

Other interrogative pronouns that you can create with suffixes

References

Vocabulary 2

Vocabulary

Parts of body

Basic Verbs

The exception of the palatals

Contrast noun-verb

Contrast without suffix-with suffix

Grammar

Inflectional suffixes

Derivational suffixes

Equative, instrumental and imperatives

Equative

*-čA

*nēnče, *kanča

Instrumental

*-Xn

*bi(r)le

Imperatives

Imperative (Shaz)

Imperative (Lir)

Converbs and sentence formation

Sentence formation

Examples

Converbs

*verb-verbal adjective (as a noun)-possessive-ablative

*verb-verbal adjective (as a noun)-possessive-locative

*verb-verbal adjective (as a noun)-possessive for

*verb-verbal adjective (as a noun)-possessive-equative

Notes:

References

Abilities, future tense and present continuous

Abilities

Ability by *bil-

Ability by *bōl-

Ability by *al- (Shaz)

Ability by *u(y)- (Shaz?)

Future Tense

Present-Future tense (*-Ur, *-r)

Future tense by *-čX

Present continuous

Present continuous by locative

Helper verbs (Shaz)

Farewell

References

Introduction

The various Turkic languages share a common ancestor. Though no surviving examples of this language have been found (That is to say, it is unattested), linguistic reconstruction allows for insight to be gained about how the language worked and operated.

Yet, there are lexical descriptions about Proto-Turkic, but little is known about its grammatical and morphology. Some linguists like András Roná-Tas in his chapter *The reconstruction of Proto-Turkic and the genetic question*, have described the grammar of Proto-Turkic. However, his reconstructions have Common Turkic features like -z- in place of -r'- (like *rat* but palatalized with *y* as in *young*), and he said that:

... But Proto-Turkic can only be reconstructed by taking the Kipchak languages, thus also Proto-Kipchak, into consideration.
—András Roná-Tas, "*The reconstruction of Proto-Turkic and the genetic question*", *The Turkic Languages* (1998)

Because of this, the users [BurakD53](#) and [DanielWhernchend](#) have reconstructed the Proto-Turkic grammar by relying on some sources and also, original research.

It is not recommended to use this book as a reference in Wikipedia article as it represents original researches of two users.

Contributors

This Proto-Turkic page on Wikibooks first created by [User:BurakD53](#) in 21 July 2021. This is a list of contributors to this page (please don't add if you don't have important contributions):

- [BurakD53](#) — The author of this page, has uploaded several images to be used in one of the lessons
- [DanielWhernchend](#) — Contributor of mostly minor edits, but nevertheless created few subpages
- [Mbrickn](#) — Added Tonyukuk inscription as its illustration

History of Proto-Turkic language

Xiong-nu language

The history of the Proto-Turkic language is mostly written from the Xiong-nu period, which we have not yet reached from the first-hand sources, but which we can obtain from the second-hand sources past the Chinese written sources.

The Xiong-nu state is still considered complex in terms of its ethnic structure, it is a common view that it is multinational^[1]. It is controversial whether the rulers are Mongolic, Turkic or Tungusic, and it is a federation that it somehow accepts as the ancestor of all of them. It is also associated with European Huns due to their different pronunciations. Professor C. Atwood continued using the term “xwn” to establish phonological equivalence with Chinese Xiongnu, Sogdian Xwn, Sanskrit Hūna, Greek Ounnoi, and Latin Hunni^[2]. The French Orientalist Joseph de Guignes first proposed in 1756 that the ancestors of the mysterious Huns were the Xiongnu of Northeastern Asia, as based on the phonetic resemblance of the ethnonyms of the two peoples.^[1] It is believed by some historians that the Oghurs founded the European Hun state when they migrated to the west. But the identity of European Huns is not clear either.

Xiong-nu language in Chinese inscriptions

Xiong-nu language texts in Chinese sources are limited. Let's take a look at these limited resources.

Reading of “匈” ^[3]	
Preclassic Old Chinese	sɲoŋ
Classic Old Chinese	ɲoŋ
Postclassic Chinese	hoŋ
Middle Chinese	xəuŋ
Modern (Beijing) reading	xiōng

撐犁 (Chēng lí)

撐犁 term in Chinese inscriptions is associated with the old Turkic *tengri*. *Tengri* means sky.^[4]

Pu Liben, quoting Perhier (Pelliot 1944), pointed out that the word *chēng lí*, which many think is related to the Huns and Turkic languages, actually constitutes the pronoun *tārim* in Turkish. There are also variants of this word. The fact that it is undecided in both Turkic and Mongolian languages indicates that the Hunnic word *chēng lí* may be a borrowed word.^[5]

头曼 (Tóu màn)

头曼 means ten thousand. This word is also found in Mongolic and Tungusic, and it is a word that is most likely taken from each other.

In addition, the name of the founder of the Xiong-nu state was Tóu-màn^[6].

瓠脱 (Hù tuō)

瓠脱 has many meanings.

The most common is known as the room or chamber, suggesting that it may be a borrowing from the word **otag*.^[7] also reconstructed as **ōtag*. Although linguists concentrate on **otag*, since long vowels are not preserved in languages that need to be protected, there are also those who claim that it is derived from the Proto-Turkic word **ōt* which means fire(see Proto-Turkic Vocabulary lesson). **otag* means tent or room, but also fireplace is suggested.

But 瓠脱 was used in many meanings other than "room" and was more likely borrowed from Proto-Turkic **ordu*/**ortu*, which is also the root of English *horde*. **ordu*/**ortu* means palace and was also used in Old Chinese to denote the Xiong-nu people.^[8]

Others

- 居次 (jū cì) means girl, daughter. Compared to Proto-Turkic **kīr* (girl).
- 冒顿 (mào dú) is a Chanyu from Xiongnu state. Compare to Turkic *Metē*.

- 燧廬 (mì lì) explains Xiongnu villages. Compared to Proto-Turkic ***bialik** (city).
- 徑路 (jìng lù)

First Turkic inscriptions

Although the Göktürk inscriptions are known as the first written sources of the Turkic languages, the Yenisei inscriptions written in a more primitive alphabet are older than them. Despite this, the Yenisei inscriptions are overshadowed by the fact that the Göktürk inscriptions are khanate inscriptions.

Yenisei inscriptions

The written monuments concentrated along coast of the river Yenisei are named "Yenisei inscriptions".^[9] Nevertheless, Yenisei inscriptions are short inscriptions that belong the Turkic world, old Turk states, namely times of "the Kirghiz state" on historical aspect,^{[9][10]} and which are not of historical importance, but consist of simple sentences that are important in terms of language. In other words, they are inscriptions belonging to an older period of Göktürks^[11], not affiliated with Xiong-nu Turkic, but briefly Shaz Turkic. It is inevitable that the inscriptions will remain in the shadow of the inscriptions that shed light on important historical events in the Second Göktürk Khaganate^[12].

Orkhon inscriptions^{[13][14]}

The Orkhon inscriptions have been found in Altai, Khangai, Sayan, Khentii mountains, Gobi desert and along the rivers Orhon, Selenge, Tuul, Ongin, Kerulen, Onon, Hanui, Hunui, Tes, Hovd and lakes Huvsgul, Hyargas Nuur, Har Us Nuur, Uvs Nuur. Inscriptions of Göktürks are everywhere in territory of Mongolia - from east to west, from north to south. The most important of these are the Tonyukuk, Kül Tigin and Bilge Kagan monuments, which are the khanate monuments. It is estimated that the Kül Tigin inscription was erected in 732, Bilge Kagan was erected in 735, Tonyukuk was erected between 716-734. Inscriptions are called as Orkhun because it is located around the Koça-Çaydam lake in Central Mongolia, near the Orkhon river (https://tr.wikipedia.org/wiki/Orhun_Nehri).

Kül Tigin inscription

In this inscription erected by Bilge Kagan, the elder brother of Kul Tigin, II. The struggles of the heroes who founded the Eastern Turkic Khaganate and their sons to protect their lives and countries are mentioned.

Bilge Kagan inscription

It is an inscription that is estimated to have been erected by Bilge Kagan's son, Tengri Kagan, on September 24, 735, upon the death of his father on November 25, 734. He explained the services of Bilge Kagan and stated that he was a Khan for a nation that was scattered and fragmented, and that he resurrected and fed the dying nation with the grace of God.

Tonyukuk inscription

In the inscription erected by the great statesman of the Second Eastern Turkic Khaganate, Vizier Tonyukuk, the historical events of this period, the troubles for independence, the struggles and the successes of Tonyukuk are explained. Bilge Tonyukuk states that he was enthroned by İteriş and Kapgan khan, and that the state became the state, the nation a nation with them.

Script and transliteration differences between Elegest and Orkhon (Kül Tigin, Bilge Kagan and Tonyukuk) inscriptions^{[15][16]}

	Yenisei (Elegest)	Göktürk (Orkhon)
l; me	𐰆𐰺 (ben)	𐰆𐰺 (ben), 𐰆𐰺𐰠 (men)
not	𐰃𐰺𐰠 (yook)	𐰃𐰺 (yok)
blue	𐰃𐰺𐰠 (köök)	𐰃𐰺𐰠 (kök)

First Oghuric inscriptions

The key to the Proto-Turkic language is hidden in the Oghur group. Because if they had not migrated to the west and formed a new group, it would not have been possible to go back this far in this language today. That's why inscriptions from the Oghur group are also gold, even if they appeared much later than those of the Shaz group.

Many inscriptions belonging to these groups have been found, but unfortunately they have not been deciphered. The issues that are tried to be resolved are still controversial. So much so that the complexity of the Danubian Bulgar inscriptions was carried to the word of Iranian origin and formed the theory of Iranian Bulgars. The first deciphered inscriptions of the Oghur group that we can understand were given by the Volga Bulgars in Arabic script. Although there are older texts, as we said, it is difficult to analyze them.

Volga Bulgar inscriptions^{[17][18][19]}

Volga Bulgarian texts consist of tombstones that contain many Arabic words. It was written for the same purpose as the Yenisei inscriptions, but the difference is that the Volga Bulgar inscriptions are written from the mouth of the person who wrote it, not the mouth of the deceased. At the same time, the Volga Bulgarian inscriptions give the exact date of the death of the deceased according to the Hijri calendar.

Volga Bulgarian texts dazzle with their proximity to Proto-Turkic. But unfortunately, today's Chuvash language has changed this language a lot. Since the Volga Bulgarian inscriptions are tombstones that give full dates, most of the numbers can be reached. Let's look at the numbers and examine how far Chuvash has moved away from the Volga Bulgar language.

Numbers in Volga Bulgar

	Volga Bulgar ^{[20][21][18]}	Chuvash ^[22]	Proto-Turkic ^[23]
one	بر (b'ir)	пёр (pěr)	*bīr
two	اك (ek'ā)	иккё (ikkě)	*ekī
three	وج (v'eč)	виççё (viççě)	*üč
four	تُوات (tüvet)	тāvattā (tāvattā)	*tōrt
five	بل (b'el), ببال (b'yel)	пиллёк (pillěk)	*bēl(k)
six	أَلط (altī)	улттā (ulttā)	*altī
seven	جَتَات (cyeti)	çиччё (šiččě)	*yęti
eight	سَكِير (sekir)	саккār (sakkār)	*sekir
nine	طُخِير (tuxir)	тāххār (tāhhār)	*tokur
ten	وان (van)	вуннā (vunnā)	*ōn
twenty	جِيرِم (ciyir'm)	çирём (širēm)	*yeğirmi
thirty	وَطْر (v'ut'ur)	вātār (vātār)	*otur
forty	ح (x'ir'x)	хёрёх (hěřeh)	*kirk
fifty	الو (el'ü)	аллā (allā)	*ellig
hundred	جُور (cūr)	çёp (šer)	*yūr

It should be noted that some Volga Bulgarian texts were written in Shaz Turkic and in all respects they show the characteristics of Shaz Turkic. Presumably, these texts do not belong to the Volga Bulgars, but to the Kipchaks who lived around the Volga river at that time. Although these texts are included in the Volga Bulgarian texts, they cannot be included in the language.

In one of the Volga Bulgarian texts, the prayer part was written in Shaz Turkic, the cause of death and the date part were written in Volga Bulgarian Turkic. The text of the prayer is exactly the same as the prayer in the Kipchak Volga Bulgar inscriptions and it is definitely a quote. This monument can be considered written in Bulgar language only in the part of the cause of death and date.

References

Alphabet

Hi! Welcome to the Proto-Turkic alphabet.

Alphabet

Since Proto-Turkic is a configuration language like other proto-languages, it is expressed with Latin letters.

Uppercase	Lowercase	Pronunciation	
		IPA value	Closest approximation
A	a	/ä/	<i>cacao</i>
Ā	ā	/ä:/	Same as above but longer
Ą	ą	/ə/	<i>bird</i>
Ą	ą̄	/ə:/	Same as above but longer
Ă	ă	<i>(unclear)</i>	
B	b	/b/	<i>bird</i>
Č	č	/tʃ/	<i>check</i>
D	d	/d/	<i>dark</i>
E	e	/ɛ/	<i>met</i>
Ē	ē	/ɛ:/	Same as above but longer
Ę	ę	/e/	Australian <i>bed</i>
Ě	ě	/e:/	Same as above but longer
Ĕ	ĕ	<i>(unclear)</i>	
G	g	/g/	<i>guard</i>
H	h	/h/	<i>heart</i>
I	i	/i/	Same as below but shorter
Ī	ī	/i:/	<i>see</i>
İ	ı	/i/	<i>roses</i>
Ĭ	ĩ	/i:/	Same as above but longer
K	k		
L	l		
Ĺ	ĺ		
M	m		
N	n		
Ń	ń		
Ŋ	ŋ		
O	o		
Ō	ō		
Ö	ö		
Ȫ	ȫ		
P	p		
R	r		
Ŕ	ŕ		
S	s		
T	t		
U	u		
Ū	ū		
Ü	ü		
Ȫ	ȫ		
Y	y		

Unlike today's Turkic languages, there are no /z/ and /ʒ/ sounds in Proto-Turkic. Instead, there are palatalized sounds /i/ and /j/ whose later became /z/ and /ʒ/ in Common Turkic, but /t/ and /l/ instead in Oghur languages. The letters ⟨J j⟩, however, are usually used over ⟨Y y⟩.

Diacritics

Carons

Carons on the letter ⟨č⟩ is pronounced /tʃ/ as in *charge*.

Macrons

Vowel letters with lines on them give the same sound as letters without, but are pronounced long.

Dots

Dots below on the letters ⟨ā⟩ and ⟨ē⟩ represents a schwa /ə/ and a closed /e/, respectively.

Breves

The usage of breves on the letters ⟨ă⟩ and ⟨ĕ⟩ is unclear.

Next Lesson: [Phonology](#)

Phonology

Welcome to the Proto-Turkic pronunciation. More general explanation about pronunciations can be found at [the previous lesson](#).

Consonants

		Bilabial	Dental or alveolar	Palatal	Velar	Glottal
Plosives and affricate	Unvoiced	*p	*t	*(\check{c}) tj	*k	
	Voiced	*b	*d		*g	
Sibilants			*s			*h
Nasals		*m	*n	*(\acute{n}) nj	*ŋ	
Liquids	Lateral(s)		*l	*(\acute{l}) lj		
	Rhotic(s)		*r	*(\acute{r}) rj		
Semivowel				*(y) j		

There are no */ʃ/ and */z/ phonemes in Proto-Turkic, instead, the phonemes are developed from *\acute{l} and *\acute{r}. The original phoneme *\acute{n} survives nowhere in modern Turkic languages, but for historical reasons (e.g. *$\acute{a}\acute{n}\acute{a}\acute{r}$ are derived from a lost root *$\acute{a}\acute{n}$, c.f. *$\acute{a}\acute{n}$-$g\acute{r}$- > Kazakh $аҢызақ$) it is reconstructed. In intervocalic and word-final positions, /b/, /d/, and /g/ was pronounced as allophones /β/, /ð/, and /ɣ/, respectively. Such allophones can be known from the descendants, like Turkish $dağ$ ← *tag "mountain", $deve$ ← *$tebe$ "camel", and $ayak$ ← *$adak$ "foot". Additionally, /k/ are also pronounced as /q/ when adjacent to back vowels.

Vowels

	front		back	
	unrounded	rounded	unrounded	rounded
high	*i	*(\acute{u}) *y	*(\acute{i}) *ı	*u
mid	*(\acute{e}) *e	*(\acute{o}) *ø-œ	*(\acute{a}) *ə	*o
low	*(e) *ε		*(a) *ä	

All vowels contrast short and long vowels. Long vowels are indicated by macrons at top of vowels, so the long vowels include ⟨ā⟩, ⟨ā̄⟩, ⟨ē̄⟩, ⟨ē̄̄⟩, ⟨ī̄⟩, ⟨ī̄̄⟩, ⟨ō̄⟩, ⟨ō̄̄⟩, ⟨ū̄⟩, and ⟨ū̄̄⟩ orthographically. Also, some words are contrasted by vowel length, for example *at "horse" vs. *$\acute{a}t$ "name". Only a number of Turkic languages that use inherited vowel length, for example Turkmen, Khalaj, or Yakut; note that Kyrgyz vowel lengths are formed through compensatory lengthening processes.

Stress

Proto-Turkic words are prototypically stressed in the last syllable ($adak$ "foot", $tabi\acute{l}gan$ "rabbit"), like almost all today's Turkic languages. However, the negator suffix -ma/-me (placed between the stem and the tense ending), including its irregular formation in the present tense -mar, -mer are always unstressed ($ke\acute{l}medi$ "(he) not came", not $ke\acute{l}medi$); although in Turkish even in Old Turkic the suffix -mez ($-mer$) is always stressed, while in Chuvash makes these negative suffixes became uniformly stressed. These suffixes will explained in the lessons 3: Basics (for -mer) and 8: Verbals (for -me).

In a verb clause sentence, the main stress is always on the item before the predicate. If the predicate is at the beginning, the stress is on the predicate. Depending on this, the location of the items can of course change. E.g; The difference between Be $ebke\ \acute{t}\acute{u}\acute{n}\ \underline{ke\acute{l}tim}$ and Ebke $t\acute{u}\acute{n}\ \underline{be\ \acute{k}\acute{e}\acute{l}tim}$ ("I came home at night.") is that the main stress is on $t\acute{u}\acute{n}$ in the first one and be in the second, as in Ural-Altaic languages.^[24] (Underlined items are predicates.)

The main stress in the noun clause is always in the predicate. E.g; Be \underline{ebe} (turur) ("I am good."). However, if it is expressed together with the verb $turur$, it becomes a verb clause and since $turur$ can only come after the predicate in noun clauses, the stress will automatically be in the same item. E.g; \underline{ebe} (turur) be or $\underline{ebe\ turur}$ be. (never $\underline{ebe\ be\ turur}$. If you make that sentence, it will mean $ebe\ \underline{be\ turur}$ "good is me")

There is no special stress in monosyllabic words except adverbs.

Notes

Phonemes that cannot start a word

Such phonemes include *d-*, *g-*, *l-*, *l̄-*, *m-*, *ŋ-*, *r-*, and *ř-*.^[25] In Proto-Turkic language, there is no letter *g* at the beginning of the word. But sometimes some Altaic defenders have a *g* at the beginning of the word in Proto-Turkic, since there is a *g* at the beginning of the word in Proto-Mongolic. These configurations are wrong. The *g* per word is just an Oghuz variation.

Whether there is a *d* at the beginning of the word is another matter of debate. Sometimes in some words we accept *d* at the beginning of the word and the number ***dōrt** is one of them. But this is a very rare configuration.

o (ö, õ, ð) at the second syllable

Except for the first syllable, there is no letter *o* in any syllable. The ***dāmor** configuration is an incorrect configuration. Its correct configuration is ***tāmur**.

Next Lesson: [Pronouns and numbers](#)

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Pronouns and numbers

Welcome to your first Proto-Turkic lesson!

Pronouns

- I - ***bē** /be/, ***ben-** /bɛn-/
- we - ***bīr** /bir/
- you (singular) - ***sē** /se/, ***sen-** /sɛn-/
- you (plural) - ***sīr** /sir/
- he/she/it - ***ol** /ol/, ***an-** /än-/
- they - ***olar** /olär/ (*unclear*)

Whether the Chuvash *ənĕ* derives from ***ben** or ***bē** is a matter of debate. However, the word *n* becomes *m* when it is suffixed in Chuvash and this phonetic change is not seen in *ənĕ* (*epĕ*), indicating that it is more likely to derive from ***bē**. The pronoun ***olar** is unclear, since it was derived from ***ol** with a plural ending, Common Turkic have the reflexes of it, but Chuvash has *вĕсем* (*vĕsem*) instead (many plural endings of Proto-Turkic are disputed, see also the *Plurality* section of the [third lesson](#)).

The fact that the word has not experienced m-n affinity in Tonyukuk inscription, Old Anatolian Turkish, Ottoman Turkish and Turkish is proof that this is a sound development that developed later. Therefore, the letter *b* does not turn into *m* when we add a suffix starting with *n* to the pronoun that starts with *b*. Also, pronouns ending in a vowel always take the *n* consonant when adding suffixes.

- my - ***bē-** > ***beniŋ** /beniŋ/
- our - ***bīr-** > ***bīrniŋ** /bir'niŋ/
- your - ***sē-** > ***seniŋ** /seniŋ/
- your (plural) - ***sīr-** > ***sīrniŋ** /sir'niŋ/
- him/her/its - ***an-** > ***anıŋ** /äniŋ/
- their - ***olar-** > ***olarniŋ** /olärniŋ/ (*unclear*)

And unlike many other languages, there is no [grammatical gender](https://en.wikipedia.org/wiki/Grammatical_gender) in Proto-Turkic. So there is no distinction between he, she and it. There's only *ol*. And unlike modern Turkic languages, there are no words like "am/is/are".

Numbers

Numbers in Proto-Turkic are in decimal basis, so the components for tens are often less clear, like suppletion between ***ęki** "two" and ***yęgirmi** "twenty", or adding suffixes which unclear in meaning like ***altı** "six" and ***altmıŋ** "sixty". To make teens, simply add numbers after tens (***ön bīr** "eleven", ***ön ęki** "twelve", ***ön üç** "thirteen", ...).

- one - ***bīr** /bi:r/
- two - ***ęki** /eki/
- three - ***üç** /ytʃ/
- four - ***dört** /dø:rt~dœ:rt/
- five - ***bēl(k)** /bɛ:l(k)/
- six - ***altı** /älti/
- seven - ***yęti** /jeti/
- eight - ***sękir** /sekir/
- nine - ***tokur** /tokuri/
- ten - ***ön** /o:n/
- twenty - ***yęgirmi**
- thirty - ***otur**
- forty - ***kirk**

- fifty - ***ellig**
- sixty - ***altmíl**
- seventy - ***yętmíl**
- eighty - ***sękír ōn**
- ninety - ***tokur ōn**
- hundred - ***yŭr**
- thousand - ***bīŋ**

In Proto-Turkic we provide questions with ***ka-** and ***nē-**. In this case, the words ***kanča** and ***nēnče** are used to ask how much something is.

A: **How much** barley is there? - **Kanča/nēnče** arpa bār?

Next Lesson: [Basics](#)

Basics

Welcome to the second lesson of Proto-Turkic!

Basics

Clauses

Verb clauses

Verb clauses are formed by adding a tense to the end of the verb. Let's consider the aorist suffix ***-ur**, ***-ür**^[1] and its opposite ***-mar**, ***mer**^[2].

- I love horses. - Be ātīřig sebür.
- My mother doesn't love him. - Anam anī sebmer.

However, in some Turkic languages like Turkish, Tatar, or even Old Turkic, this suffix was combined with another suffix ***-a** or ***-e** to form unpredictable choice of aorist form.

Noun clauses

There are no noun clauses in Proto-Turkic. The verb *to stand* or *to be (auxiliary)* takes the suffix ***-ur**, ***-ür** in the present tense, and noun phrases are provided in this way. If the sentence is positive, it may not take any verb or suffix.

- Hen is a bird - Tiakıgu ku (turur/erür).
- Butter is not a fruit - Yāg yēmīč turmaf/ermer.

Family members

- mother - ***ana**
- father - ***ata**^[3]
- girl, daughter - ***kīr**^[4]
- boy - ***er**^[5]
- son - ***ogul**^[6]
- elder sister - ***eke**
- elder brother - ***ečey**
- younger sister - ***siñil**
- younger brother - ***ini** (*unclear, perhaps Proto-Common-Turkic*)
- bride - ***keřin**^[7]
- son-in-law - ***küdegü**
- a man's wife's younger sister - ***baldır**
- husbands of sisters - ***bāčanak**

The reason why ***ini** is not clear is that it is not found in the Oghur group. Sometimes some words are reconstructed for Proto-Turkic even though they are not found in Lir Turkic. These configurations include Proto-Common-Turkic, non-Lir legacy configurations are not Proto-Turkic.

Next Lesson: [Locative-ablative case and plurality](#)

References

Locative-ablative case and plurality

Welcome to the third lesson of Proto-Turkic!

Locative-ablative case

In Proto-Turkic, two different forms of the same suffix are used for locative and ablative: ***-de** for locative and ***-den** for ablative. Or just ***-de** can be used for both cases.

- There is no work at home. - Ebde ĩĭč yök.
- I came from home. - Bę ebde(n) kęti.

Since the personal pronoun is added to the end of the tense in today's Turkic languages, it is not obligatory to use the personal pronoun. But in Proto-Turkic it is a must to use the personal pronoun to indicate who is doing the action. Because in the Proto language there is no suffix denoting the subject. But in the past tense seen, it may be the privilege of this situation. Because in Old Turkic there is am/is/are only for past tense and it matches with Chuvash.

Places in Proto-Turkic

- house - ***eb**^[8]
- fireplace, tent - ***ōtag**^[9]
- hut, hovel - ***koı**
- sea - ***tejir**^[10]
- lake - ***kōl**^[11]
- mountain - ***tāg**^[12]
- hill - ***tepü**^[13]
- forest - ***orman**^[14]
- swamp - ***batgak**^[15]
- seashore - ***kidig**

Plurality

Indisputable suffixes

***-ı, *-ıf, *-ıf, *-ür, *-ur**^[16]

Plurality in Proto-Turkic is an imprecise issue. The suffixes used to indicate the plural in the Lir and Shaz group are different from each other. However, there is an attachment that is specific for paired objects. It is used very rarely and although it exists today, its uses are limited.

- we - ***bif**
- you (plural) - ***sif**
- twins - ***ękif**
- triplets - ***üčür**
- arrows - ***okur** (origin of Oghur and Oghuz)

Disputable suffixes^[17]

***-lar, *-ler**

The plural suffix in modern Turkic languages can be configured as ***-lar**, ***-ler** for Proto-Common-Turkic, but its presence in Proto-Turkic is not clear. The suggested forms for Proto-Turkic differ from Proto-Common-Turkic. Even although, Róna-Tas, András (1998) in his chapter *The reconstruction of Proto-Turkic and the genetic question* said that these suffixes exist in Proto-Turkic with the Chuvash plural suffix -cem (-sem) being a late replacement.^[18]

The suffix -lar in today's Turkic languages may have been placed in Proto-Mongolic as -nar from Common-Turkic. The time between Proto-Turkic and Proto-Mongolic is quite long. While Proto-Turkic dates back to 500 BCE, Proto-Mongolic can go as far as 1000 AD. Therefore, not every word in Proto-Mongolic has to be in Proto-Turkic. While the Mongolic languages lived their Proto times, the Turkic languages were already divided into groups.

***-t, *-it, *-ut, *-üt**

Another suffix whose existence is controversial in Proto-Turkic is ***-t**. Although some linguists claim to have passed from Mongolic, it is found in old Turkic a lot. It is related to ***-/d/** in Proto-Mongolic and ***-/ta/**, ***-/te/** in Proto-Tungusic. If it did not pass through Mongolic, its presence in the Tungusic can be shown as evidence of its existence in Proto-Turkic.

- sons - ***ogulut**

***-n, *-an, *-en**

Another plural suffix is now dead, except for the stereotyped words. But more examples are needed to prove it.

- sons - ***ogulan**
- flames - ***örten**
- Kurykans - ***kurikan** (*uncertain*)
- cities, places - ***orun** (*uncertain*)

Next lesson: [Past tenses and vowel harmony](#)

References

Past tenses and vowel harmony

Welcome to the fourth lesson of Proto-Turkic!

Past tenses

There are two forms of past tense in Proto-Turkic:

1. Past tense seen or clear (*-ti, *-tī, *-di, *-dī, *-tu, *-tū, *-du, *-dū)

The past tense, which we call the seen or clear past tense, is used when an event is encountered in the first degree. Even if it is clear, you cannot use this past tense in the case of history that you are not contemporary with. The certainty that is meant here is that the person is sure of what s/he sees. But this includes other sense organs. If you heard the sound of rain and you are sure that it is rain, you can use this past tense, but if you learned from the television news that it is raining, you cannot use this past tense even if you are sure of it. Another example; If you did not feel the earthquake, you cannot use this past tense. This past tense is actually the first-order witnessing past. The reason why I call it so is that it is also referred to as the past tense seen in Turkish.

- It rained – Yagmur yag**tī**.
- S/he sat – Oltur**tu**

Contrast in Proto-Turkic

Contrary to modern usages, as in Old Turkic and Volga Bulgar language, the soft consonants are followed by the strong consonant form (-t-); strong consonants and vowels are followed by the soft consonant form (-d-).^[19]

- flew - *u**čdu**
- walked - *yür**idi**
- went - *bar**tī**

Exceptions

If something has become an indisputable truth, this supplement can be used even if it is not witnessed. For example, it is not wrong to use the past tense suffix when saying Edison invented the light bulb. But it is not wrong to use the other past tense in the same way either.

2. Past tense heard or unclear (*-miġ, *-mīġ)

The past tense heard is a past tense that we use when we witness any event at a second or higher degree. What is meant by hearing is a partially obligatory term since no one was a first-degree witness in the event, but if you learned about an event that you did not witness first-degree by using your sight on television or your hearing on the radio, you would still use this past tense suffix. The term past tense heard is symbolic.

Its usage areas are also quite wide. This past tense is used in non-contemporary historical events. This suffix is used necessarily in literary works such as fairy tales, epics and partially in literary works such as novels and stories. You also often use this past tense suffix when gossiping with your friends. :)

- s/he knelt down - *čök**miġ**
- s/he came - *ke**lmiġ**

Past tense of past tense (*-miġ erti, *-mīġ erti)

These two past tense suffixes can be combined for the past tense of the past tense. This suffix is defined as *-**miġ erti** with *-**tur-** (*to stand*) and *-**er-** (*to be (auxiliary)*) in Proto and serves as the past of the past. The reason why it is not directly combined with the affix *-**ti** is that the verb cannot take the tense a second time after taking the tense once.

Sample noun inflection

Nominative	Accusative ^[26]		Locative	
	Always:	Never:	Always:	Never:
"NOUN"	"the NOUN" (definite object)		"at, in, the NOUN"	
*adak "foot"	*adaknī	**adakni	*adakda	**adakde
*eb "house"	*ebni	**ebnī	*ebte	**ebta
*kōl "lake"	*kōlni	**kōlnu, **kōlnū	*kōlte	**kōlta
*yöl "road"	*yölnī	**yölnü, **yölnu	*yölta	**yölte

Sample verb inflection

Imperative	Present tense	Past tense
"VERB!"	"VERBing"	"VERBed"
*aḷ "take!"	*aḷur	*aḷti
*keḷ "come!"	*keḷür	*kelti
*böl "be!"	*böḷur	*böḷtu
*öl "die!"	*ölür	*öltü

In the next lessons, you will see -A-, -I-, -U- and -X- for the suffixes' names instead.

Further discussion for the accusative case can be found at [Lesson six: Genitive, accusative and dative cases](#).

Next lesson: [Vocabulary](#)

References

Vocabulary

Welcome to fifth lesson in Proto-Turkic, wikibooks!

Vocabulary

The fact that the Lir group still has a living language keeps its vocabulary wide for Proto-Turkic. Although there are different configurations, they are close to each other. This takes us to a language very close to Xiongnu Turkic.

However, it is necessary not to rely on the Common Turkic and Altaic configurations made unconsciously. In this way, you can prevent information pollution.

The four elements in Proto-Turkic

- water - ***sub**^[27]
- earth - ***toprak**
- fire - ***öt**^[28]
- wind - ***yęl**

The words are short for the peoples who lead a nomadic life in the steppes of East Asia. Due to this lifestyle and various factors, people have formed words with one or two syllable roots. Long words are only provided with suffixes. Food and animal names are also made up of short words.

Foods in Proto-Turkic

- wheat - ***bodagay**^[29]
- barley - ***arpa**^[30]
- millet - ***tąrig**^[31]
- egg - ***yumurtka**^[32]
- salt - ***tūr**
- onion - ***sogan**
- hen - ***tiakigu**
- meat - ***et**
- milk - ***sūt**
- honey - ***bəl**
- butter - ***yāg**
- cherry - ***yidge** (*complicated*)^[33]
- strawberry - ***yidgelek** (*complicated*)^[33]
- bird cherry - ***yimurt**
- fruit, vegetable - ***yęmiľč**

In today's Turkic languages, an old Common-Turkic word **čije* and Proto-Turkic ***yidgelek** are blended. Therefore, there is confusion in inheritances.

Animals in Proto-Turkic

- horse - ***ät**^[34]
- foal - ***kulum**
- cow - ***ingek**^[35]
- calf - ***buřagu**^[36]
- dog - ***it**
- wolf - ***börü**

- fox - ***tilkü**
- ox - ***ökür**^[37]
- bull - ***buka**^[38]
- worm - ***kürt**
- bird - ***kuí**
- small bird - ***torgay**
- hawk, falcon - ***kírguy**
- aquila fulva, eagle - ***bürküt**
- fish - ***bālik**
- sheatfish - ***yāyīn**
- carp - ***sārgan**
- lion - ***arsilan**^[39]
- snake - ***yīlan**
- mosquito - ***siṅek**^[40]
- wasp, bee - ***ārī**
- beetle - ***koṅur**
- insect - ***bōg**
- elk - ***bulan**
- he-goat - ***teke**
- sheep - ***sarīk**
- donkey - ***eígek** (*eíček*)

...

Animals have a very wide range in this language. It's not strange at all, considering the years it was spoken.

Next lesson: Genitive, accusative and dative cases

References

Genitive, accusative and dative cases

Welcome to sixth lesson of Proto-Turkic!

Genitive and Possessive cases

Genitive case (*-nɨŋ)^[41]

We have already mentioned the genitive case in lesson one. The suffix ***-nɨŋ** gives us the genitive case.

Possessive case

The important thing here is how you will provide the possessive case. Because there are six different forms according to the pronoun. It takes ***-Xm** for first person singular, ***-Xŋ** for second person singular, ***-XmXr** for first person plural, ***-XŋXr** for second person plural, the forms ***-sɪ** and ***-ɪ** for both third person singular and third person plural. Unlike Turkish or Azerbaijani, there is no separate third person plural possessive suffix.

First person singular (*-Xm, *-m)^[42]

- My father - Beniŋ atam
- My dog - Beniŋ itim
- My horse - Beniŋ atım
- My arrow - Beniŋ okum
- My ox - Beniŋ ökürüm

If you are confused about vowel harmony, please go back to the previous [fourth lesson](#).

Second person singular (*-Xŋ, *-ŋ)^[43]

- Your father - Seniŋ ataŋ
- Your dog - Seniŋ itiŋ
- Your horse - Seniŋ atıŋ
- Your arrow - Seniŋ okuŋ
- Your ox - Seniŋ ökürüŋ

First person plural (*-XmXr, *-mXr)^[44]

- Our father - Bırniŋ atamır
- Our dog - Bırniŋ itimır
- Our horse - Bırniŋ atımır
- Our arrow - Bırniŋ okumuı
- Our ox - Bırniŋ ökürümür

Second person plural (*-XŋXr, *-ŋXr)

- Your father - Sırniŋ ataŋır
- Your dog - Sırniŋ itiŋır
- Your horse - Sırniŋ atıŋır
- Your arrow - Sırniŋ okuŋur
- Your ox - Sırniŋ ökürüŋür

Third person singular and plural (*-sɪ, *-ɪ)^[45]

It takes the suffix ***-sI** after the vowel and ***-I** after the consonant. Twofold suffix is only available in third person possessive. In Oghur, however, final vowels are deleted before adding the suffix *-i*, as opposed to the rest of Turkic (*ana* → *ana-i* → *ani*, *ebniŋ ani*).

- *Ebniŋ anasī* - mother of the house
- *Dabulnuŋ adakī* - the end of the storm
- *Eligniŋ aḅučī* - palm of hand
- *Ėk(k)irniŋ etūki* - boot(s) of twins

It is not necessary to have the genitive suffix in the third person. (e.g; *eb anasī* - mother of the house, *dabul adakī* - the end of the storm). If exists, such forms is only exist paradigmatical category.

Accusative and Dative cases

One of the complex subjects in Proto-Turkic is accusative and dative cases. Because these cases may vary if they have the possessive suffix.

So let's start with accusative.

Accusative case (***-ni**)^[46]

In the Oghur group, both in Volga Bulgarian and Chuvash, accusative and dative are provided with the same suffixes. This of course creates confusion for linguists. But the fact that both cases watch as close attachments brings us to a configuration. In early Proto-Turkic, this suffix would be **-niŋ*, if the last letter isn't a later mongolic appendage, in Mongolic **-niŋ*.

- me (accusative) — *bəni*
- house (accusative) — *ebni*

The accusative case, which comes after the third person possessive suffix in some Common-Turkic languages, is added without the *i* letter. But it was probably a Shaz variant. That's why we don't experience any changes when it takes a possessive suffix. In this context, accusative is not as complex as dative.

- his/her/its house — *aniŋ ebini*

Dative cases (**-ka**)^[47]

Dative case is configured as ***-ka**.

- to the wall - **tāmka*
- to the sea - **teŋiŋke*

The letter *k* falls after the first, second and third possessive suffixes, it only takes the *-a* suffix in many Turkic languages but Yenisei Kyrgyz inscriptions and also modern Kyrgyz language don't have this change, shows that it was developed later. There's nothing different.

- to my sword - *bəniŋ kiŋiŋimka*
- to your bow - *Səniŋ yāyiŋka*

Initial in Proto-Turkic

If suffixes that start with a consonant come in a word that ends with a monosyllable and a vowel, they take the *n* consonant unless the initial letter is *n*, and in this context ***bə** becomes ***ben**. In Shaz Turkic, ***ben** has become stereotyped and has taken the place of ***bə**.

- at me — **bente*
- from you — **senten*
- to me — **benke*

Same situation also applies to words with third-person possessive suffixes.

- on the mountains of country — *əlniñ tǵıfında*
- from the border of wall — *tǵmniñ kidigından*
- to his/her/its house — *anıñ ebinke*

It would not be correct to say that these configurations are correct, as there is only *-ne* form in the Lir group. But what we have can lead us to this configuration at most. The probability of it being correct is therefore quite high.

Next lesson: Suffixes used to create new words with new meanings

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Suffixes used to create new words with new meanings

Welcome to seventh lesson of Proto-Turkic.

Languages belonging to the Altaic group are agglutinative languages. New words are always born from roots.

Suffixes that make nouns (or adjectives, adverbs) from a verb

In order to define the suffixes that make nouns from the verb, we first need a root verb. Nouns (or adjectives, adverbs) formed by this method are in close meaning with the root verb.

***-Xk**^[1]

Here are some examples:

**urá-* (“to be taller, to be longer”) → **urák* (“far; long (time), late”)

**kīči-* (“to tickle”) → **kīčik* (“itching, tickling”)

**ūre-* (“to support”) → **ūrek* (“support”)

**sogī-* (“to get cold”) → **sogik* (“cold”)

***-Xn**^[2]

Here are some examples:

**kəl-* (“to come”) → **kəlin* (“bride”)

**yari-* (“to shine”) → **yarin* (“morning, tomorrow”)

**oy-* (“to jump”) → **oyun* (“game”)

**tüt-* (“to smoke, reek”) → **tütün* (“tobacco, smoke”)

***-gU**^[3]

**bur-* (“to bend”) → **burgu* (“trumpet, horn; pipe (of a plant)”)

See dead verbs for more.

***-Xí**^[4]

**yum-* → **yumul* (“work”) (from a dead verb, perhaps from **yum-* (“to round”))

The same suffix also has a different function. But that is the subject of *Suffixes that make verbs from a verb*.

***-Ug**

**kam-* (“to gather”) → **kamug* (“all, together”)

**agri-* (“to ache, hurt”) → **agriğ* (“ache, pain”)

**köpür-* (“dead verb”) → **köpürüg* (“bridge”)

***-gAk**

***bat-** (“to sink; to fit into, get into”) → ***batgak** (“swamp, marsh”)

See dead verbs for more.

Suffixes that make nouns (or adjectives, adverbs) from a noun

Some suffixes of this type do not change the meaning, and most suffixes have meanings very close to the root.

***-lg**^[5]

Here are some examples:

***el** (“hand”) → ***elig** (“hand”)

***siar(i)** (“yellow, white”) → ***siarig** (“yellow, white”)

***-IXg**^[6]

It corresponds to the -ful suffix in English.

Here are some examples:

***kũč** (“power”) → ***kũčlüg** (“powerful”)

***köpür** (“bridge”) → ***köpürlüg** (“bridge-ful, with bridges”)

***us** (“mind”) → ***uslug** (“well-behaved, mind-ful”)

***el** (“hand”) → ***ellig** (“fifty; with hand”)

You can give the same meaning by adding this suffix to any word you want. But of course you can't get a new number by adding it to numbers. :) This is only for the number fifty.

***-sXr**^[7]

It corresponds to the -less suffix in English.

***kũč** (“power”) → ***kũčsür** (“powerless”)

***köpürüg** (“bridge”) → ***köpürügsür** (“bridgeless, without bridges”)

***us** (“mind”) → ***ussür** (“mindless, without mind”)

You can give the same meaning by adding this suffix to any word you want.

***-IXk**^[8]

It corresponds to the -ness suffix in English.

***kũčlüg** (“powerful”) → ***kũčlüglük** (“powerfulness”)

***bϕ** (“I, me”) → ***benlik** (“me-ness, my pair of shoes”)

***kara** (“black, dark”) → ***kara(n)lik** (“darkness”)

***it** (“dog”) → ***idlik** (“dogness, dog's pair of shoes”)

***yubka** (“thin, slender, unsubstantial”) → ***yubkalik** (“thin-ness, slender-ness”)

You can give the same meaning by adding this suffix to any word you want.

*-čI

This suffix is identical to the English suffix *-er*.

- *sŭt ("milk") → *sŭtčI ("milkman")
- *īč ("work") → *īččI ("worker")
- *oyun ("game") → *oyunčI ("gamer")
- *sub ("water") → *subčI ("water seller")

*-XnčI^[9]

Creates ordinal numbers from cardinal numbers.

The structure of this suffix may have been provided by the fact that the word takes the previous *-čI suffix after taking the instrumental.

*bīr ("one") → *bīrinčI ("first")

*ŭč ("three") → *ŭčŭnčI ("third")

*altī ("six") → *altinčI ("sixth")

It just makes the noun an adjective. For example, it cannot be used as "***bīrinčI kɛltim (I came first)". It should be used as follows: "**bīrinčI bōlsa kɛltim (I came as being first)". Or there is the word *il(i)k, which you can use in the same sense, although it does not mean exactly the same on its own. (e.g: *il(i)k keltim, *I came before*).

Suffixes that make verbs from a verb

Such suffixes can answer questions such as who is performing the action, whether it is one person or more than one person, without a second additional sentence. They don't change the meaning of the verb, they just add.

*-XÍ-

This appendix indicates that the action was performed by more than one person. The same sentence can be made without this suffix, but this suffix saves extra words. You can get this meaning by adding this suffix to any verb you want.

It is also sometimes used to mean doing something by oneself.

But it died in Chuvash, except for formulaic words. The Chuvash, the only representative of the Lir group, uses the Shaz form. Therefore, it is not clear what purpose it was used in Proto-Turkic.

*tab- (dead verb) → *tabīl- ("to run")

We infer the existence of this verb in Proto-Turkic from the existence of the Lir form in Para-Mongolic. There is also the possibility that the verb is root.

*-Xn-, *-n-, *-Xl-, -l-

1. Indicates that a job is done by itself
2. Creates the passive state

First of all, this can be a bit difficult for non-native speakers to understand. Because the use of these suffixes varies according to the consonant in the last letter.

If the consonant in the last letter is *t* or *n*, it always takes the suffix ***-II**. If the consonant in the last letter is *l*, it always takes the suffix ***-In**. However, other consonants may vary from Turkic languages to Turkic languages and are irregular. It has been observed that in Turkish, vowel endings always have *-n* suffix and no *-l* suffix. On the contrary, the Kazakh word *bastaw* takes the suffix *-l* and the new verb becomes *bastalw*. Since there is no *-l* suffix in Turkish, *başlamak* became *başlanmak*.

In general, ***-In** is used more like in the first item, and ***-II** more like in the second item. In some verbs, a suffix can provide both clauses. For example, since the word ***kat-** ends with the letter *t*, it cannot take the suffix ***-In** and necessarily provides both with ***-II**.

***seb-** (“to love, like”) → ***sebil-** (“to be loved, liked (by)”), ***seb-** (“to love, like”) → ***sebin-** (“rejoice in oneself”)

***ker-** (“to stretch”) → ***keril-** (“to be stretched (by)”), ***ker-** (“to stretch”) → ***kerin-** (“give oneself a stretch”)

***ēn-** (“to go down”) → ***ēnil-** (“to be gone down (by); to go down on one's own”)

***at-** (“to throw”) → ***atıl-** (“to be thrown (by); to throw on one's own”)

***al-** (“to take”) → ***alın-** (“to be taken (by); to take on one's own”)

***-tUr, *-t**

This suffix provides the meaning of making someone do it.

***ol-** (“to become”) → ***oltur-** (“to make someone be; to sit”)

***kəl-** (“to come”) → ***kəltür-** (“to make something/someone come; to bring”)

***öl-** (“to die”) → ***öltür-** (“to make someone die; to kill”)

***seb-** (“to love”) → ***sebtür-** (“to make someone love”)

If it is multiple syllables, it takes the suffix ***-t**.

***semir-** (“to fatten”) → ***semirt-** (“to make something fatten”)

***okī-** (“to read”) → ***okit-** (“to make someone read”) (*Shaz*)

If the last letter is *t* or *n*, it does not take the letter *t* even if it is multiple syllables, it takes the form ***-tUr**.

***elit-** (“to hear”) → ***elitür-** (“to make something hear”)

***sebin-** (“to love oneself”) → ***sebitür-** (“to make someone love oneself”)

The word can take from these suffixes twice.

***kəltür-** (“to make something come; to bring”) → ***kəltürt-** (“to make someone make something/someone come; to make someone bring”)

***öltür-** (“to make someone die; to kill”) → ***öltürt-** (“to make someone make someone die; to make someone kill”)

Let's explain with a few examples since it seems confusing.

S/he **died**. - Ol **ö**ltü.

S/he **killed** him. - Ol anı **ö**ltürtü.

S/he had her **killed by** him. - Ol anı anka **ö**ltürdü.

***-mA-**

By adding this suffix to the verbs, the meaning of negation is provided.

- ***seb-** (“to love, like”) → ***sebme-** (“to not love, not like”)
- ***bar-** (“to go”) → ***barma-** (“to not go”)

See next lesson [8: Verbals](#) for more information about negation suffix.

Suffixes that make verbs from a noun

*-IA-

Here are some examples:

***üŋ** (dead noun) → ***üŋla-** (“to listen; to hear; to consider, meditate”)

***āŋ** (“intelligence”) → ***āŋla-** (“to understand; to hear; to discern”)

***yīg** (“weeping, crying”) → ***yīgla-** (“to weep, cry”) (*Proto-Shaz*)

***āb** (“hunt”) → ***ābla-** (“to hunt”) (*Proto-Shaz*)

*-IAŋ-

It is provided by the previously mentioned ***-IA-** and ***-n-**. This suffix gives the meaning of *to have (something)*. Here are some examples:

***eb** (house) → ***eblen-** (“to have a house; to marry”)

***āb** (“hunt”) → ***āblan-** (“to have a hunt”) (*Proto-Shaz*)

*-Ar-, *-r-

This suffix gives the meaning of *to turn (something)*. It seems to be used only in colors. Here are some examples;

***kōk** (blue) → ***kōker-** (“to turn blue”)

***kara** (black) → ***karar-** (“to turn black”)

***sīarīg** (yellow, white) → ***sīarīgar-** (“to turn yellow, white”)

*-gA-

Here are some examples:

***kēr** (dead noun) → ***kērgē-** (“to need”)

***em** (“dead noun”) → ***emgē-** (“to suffer, be tortured”)

Sometimes this verb takes a noun suffix and becomes a noun again, but the suffix ***-gAk** added to verbs and ***-gA-** added to nouns should not be confused with each other. For example, ***bat-** is a verb and becomes a noun by taking the suffix ***-gAk**. But ***kēr** is a noun, and it becomes a verb by taking the suffix ***-gA-**, and then it becomes a noun again by taking the suffix ***-k**. In Lir, same noun takes the ***-Ilg** verb derivational suffix from noun.

Dead Verbs

Dead Verbs

We come across dead verbs from time to time in Proto languages. A noun has taken the noun suffix from the verb lives, but the root verb dies when it is not needed enough. Any root used in ancient inscriptions may no longer survive.

Even after splitting into branches, new roots can be developed. For example, *çekmek* (*to pull*) used only by the Oghuz and Arghu today may be a late formation. While *havlamak* (*to bark*) in Turkish can be associated with the sound of dogs, the word *ürümek* (*to bark*) should have been used more often than *havlamak*. Because *ürümek* comes from Old Turkic *ür-* (*to blow*) and compare to Mongolic *uri-* (*to blow*). This shows that there is a new root born in Anatolia. That's how verbs don't just die, sometimes new roots can be born no matter what century you're in.

Here are some dead verbs from Proto-Turkic language:

***döle-** → ***dölek** (“tranquil, sedate, quiet”)

***topra-** (“to turn into dust, dry out”) → ***toprak** (“earth, soil”)

***süŋ-** (“to battle, war”) → ***süŋgü** (“lance, spear”)

***buŋa-** (“to bear a calf”) → ***buŋagu** (“calf”)

***küde-** → ***küdegü** (“bridegroom, son-in-law”)

***tiaki-** → ***tiakigu** (“hen”)

***yum-** → ***yumul** (“work”)

***in-** → ***ingek** (“cow”)

***el-(elč-)** → ***elgek** (“donkey”)

***č̣p-** → ***č̣p̄gan** (“furuncle; rash, pimple”) (see next lesson verbals for the suffix)

Next Lesson: Verbals

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Verbals

Welcome to eighth lesson of Proto-Turkic!

In the previous lessons, we learned about the verb tense suffixes like **-mİl*, **-dI*, or **-Ur*, but in this lesson we will learn more verb suffixes.

Verbal Nouns

**-mAk*, **-mA*

They exist so that we can use the verb in a noun clause.

- I want **to** go - Bę barmakni/barmani k̄üsedı.
- Everbody wants **to** be loved - Bār kiıı sebilmekni/sebilmeni k̄üser.
- **Staying** is harder than **leaving** - Kiālma(k), kē(y)tme(k)den kaıı.
- Isn't it easy **to** get into a heart? - Köyñilke k̄irme(k) keñes ermeı mi?

However, **-mA* form is the same as **-mA-* negation suffix, and since both are for verbs, sometimes the meaning distinction can only be made by reading the sentence or by hearing the accent (or tone). You can also use both at the same time. For example; *sebmeme* ("**to not** loving"), *barmama* ("**to not** going").

Modern usage

	Turkish - Anadolu Türkçesi	Chuvash - Чăвашла ^[1]
Original	Eve gitmek/gitmeyi istedim çünkü burada kötü anılarım var.	Çулсем хăйсене илеççĕ, ватă çынсене, тен, утма, çиме тата мĕн те пулин асра тытма йивăртаррах та йивăртаррах пулса пырать.
Transcription	(the text is already written in latin script)	Çulsem xəysenne ileççĕ, vată çinsene, ten, utma, çime tata mĕn te pulin aspa titma yivărtarax ta yivărtarax pulsa pirat'.
English translation	I wanted to go home because I have bad memories here.	As the years take their toll, older ones may find it increasingly difficult to walk, eat, and remember.

Verbal Adjectives

**-gAn*^[2]

Indicates how through the verb.

- dog **who** love me - beñi sebgen it
- falcon **that** snatches its hunt - ābini kapgan k̄irguy
- the fish **that** eaten by - yēngen bāl̄ik

Usage notes

Sometimes verbal adjectives turn into an adjective pronoun and become stereotyped for one thing. For example; **sič-* ("to shit") + *-gan* → **sičgan* ("(someone) who shit") became stereotyped for rat, mouse; **tabił-* ("to run") + *-gan* → **tabiłgan* ("(someone) who run") became stereotyped for hare.

In some of modern Turkic languages, this suffix changed its meaning to past tenses (indefinite value, but also sometimes used as past participles).

	Volga Bulgar - البلغاري ^[3]	Old Turkic - ᠰᠯᠠᠮᠠᠵᠠᠭᠠᠨ ^[4]	Kyrgyz - Кыргызча
Original	عَلَمَائِمَنْ سَوَانَ مَسْجِدِيْمَنْ عَمَارَةَ طَنَانِ اَكْل خَيْرَاتِلِ الْوَي بَرَكَاتِلِ مَوْنِ سَوَارِ يَالِ	:ᠰᠠᠮᠠᠵᠠᠭᠠᠨ :ᠰᠠᠮᠠᠵᠠᠭᠠᠨ :ᠰᠠᠮᠠᠵᠠᠭᠠᠨ ᠰᠠᠮᠠᠵᠠᠭᠠᠨ :ᠰᠠᠮᠠᠵᠠᠭᠠᠨ :ᠰᠠᠮᠠᠵᠠᠭᠠᠨ	Сен үйгө келгенде мен сага тамак жасаган адам болбойм.
Transcription	Golemasemne sewen mesjidsemne ğemaret tanan ekilē xayratlı, elüwi bereketlü Mün Suwar yalı.	K'iy'k yiyü, tab'sg'an yiyü ol'urur er'im'z. Bod'un bog'uzı t'ok er'ti.	Sen üygö kelgende men saга тамак жасаган адам bolboym.
English translation	Who loved the scholars, who built mosques, gracious, benefactor, from the clan of Mün- Suvar.	We used to eat deer, eat rabbit and sit. The throats of the tribes were full.	I won't be the one who cook for you when you get home.

*-dUk

Synonym of *-gAn.

Usages

	Volga Bulgar - البلغاري ^[5]	Old Turkic - ᠰᠯᠠᠮᠠᠵᠠᠭᠠᠨ ^[4]	Turkish - İstanbul Türkçesi
Original	أُورَانِ أَوْلِ وُرْمِ أَلْبِ بَلْوِي كُ رَحْمَةُ اللَّهِ عَلَيْهِ رَحْمَهُ دُنْيَارَانِ بَشْفَرِ طَنْرُوي تَارِيخِ حَيَاتِ جُورِ طَجِرِ خَالِ رَحْبِ أَيْحِ وَنِمِ كَوَانِ أْتِ	:ᠰᠠᠮᠠᠵᠠᠭᠠᠨ :ᠰᠠᠮᠠᠵᠠᠭᠠᠨ :ᠰᠠᠮᠠᠵᠠᠭᠠᠨ :ᠰᠠᠮᠠᠵᠠᠭᠠᠨ :ᠰᠠᠮᠠᠵᠠᠭᠠᠨ :ᠰᠠᠮᠠᠵᠠᠭᠠᠨ ᠰᠠᠮᠠᠵᠠᠭᠠᠨ	Gidilmedik, bakılmadık yer kalmadı ama bir adım dahi ilerleyemedik. Aramaya başladığımızda nerede isek yine aynı o yerdeyiz.
Transcription	Ävrän awli Wurum Alib belüwi ku. Raxmetu- l-lähi 'alayhi raxmat ^{an} wāsiat ^{an} dūnyā-ran safar tanruwi tārix-a jiyēti jüür toxir jāl Rajab ayxī wanim küwēn et'.	Bilm ^e dük'in üçün; biz'he y ^a η'ldukın, y ^a zındukın üçün k ^a g ^a nı ölti.	(The text is already written in Latin script)
English translation	This is the monument of Ävrän's son Wurum Alib. The mercy of God, be upon him with mercy abundant, the day that he cruised from world was tenth day of Rajab month in the year seven hundred nine.	His khan died because he didn't know , because he was wrong against us, because he became alienated from us.	There is no place that we did not go, that we did not look, but we could not advance even one step. We are in the same place where we were when we started the search.

See [lesson: 12](#) to clear up confusion in usages.

Verbal Adverbs

*-sA

1. This suffix gives the verb the meaning of "by ...ing, while ...ing".
2. Gives the meaning of "if". (*preposition*)

In today's Turkic languages, the meaning of the verbal adverb has lost its existence by being overshadowed by the new suffixes. But the old Shaz Turkic inscriptions, Volga Bulgar inscriptions and Chuvash language prove that this meaning belongs to Proto-Turkic. Let's base it on a few examples of these uses.

While/by ...ing

	Volga Bulgar - البلغاري ^[6]	Old Turkic - ᠰᠯᠠᠮᠠᠵᠠᠭᠠᠨ ^[7]	Chuvash - Чăвашла ^[8]
Original	جَرِمَسَن شَبَوْنَ بَرَسَن وَلَتِ	:ᠰᠠᠮᠠᠵᠠᠭᠠᠨ :ᠰᠠᠮᠠᠵᠠᠭᠠᠨ :ᠰᠠᠮᠠᠵᠠᠭᠠᠨ ᠰᠠᠮᠠᠵᠠᠭᠠᠨ :ᠰᠠᠮᠠᠵᠠᠭᠠᠨ :ᠰᠠᠮᠠᠵᠠᠭᠠᠨ	Пёр çур сехетрен,— каласа парать Роңда,— центр патне машина пырса тăчĕ те унтан виçĕ тăван тухрĕ.
Transcription	Çerimsen şiv'na barsa velti.	Bir kişi y ^a η'ls ^a r og'uşı, bodunı, bişükiñe t ^e gi kıdm ^a z ermiş.	Për çur sexetren,— kalasa parat' Ronda,— tsentr patne maşına pırsa tăçĕ te untan viçĕ tăvan tuxrĕ.
English translation	He died while going to the Çerimsen water.	A person does not kill his son, his tribe, his cradle by being mistaken. (second or more- degree past tense, it's a proverb)	Rhonda recalls(by recalling): "About half an hour later, three brothers got out while a car coming into the center."

When the meaning of 'if' is meant, a Farsi word *eger* can be added to the beginning in modern languages.

If (not a verbal)

	Turkish - Anadolu Türkçesi	Kazakh - Қазақша	Chuvash - Чăвашла ^[9]
Original	(Eğer) gelmeyecek(i)sen senin yerine ben gidebilirim.	(Егер) мені сүйсең, сезіміңді дәлелде.	(Эгер) кăсăклă кёнеке курсассăн тархасшăн мана валли ил.
Transcription	(the text is already written in latin script)	(Eger) meni süyseñ, sezimiñdi дәлilde.	(Exer) kāsāklă kёneke kursassān tarxaşşān mana valli il.
English translation	If you won't come, I can go instead of you.	If you love me, prove your feelings.	If you see an interesting book, please buy it to me.

Negation in verb clauses

*-mA-

1. Negating the verb (as in "I don't come")

Like the [section above](#), do not to be confused with *-mA in the sense of verbal nouns. Contrary to the rule that Proto-Turkic words were stressed in the last syllable, in many of Turkic languages, *-mA- are always unstressed while as the verbal noun are always stressed (i.e. *sebme*, "don't love (it)", *sebme*, "to love"). To make negation to other tenses, place this suffix between the verb's stem and the tense ending (*sebmedi* "(he) don't love (it)", *sebmemi* "(he's) seems not love (it)").

However, when negating the present tense (-Ur), it becomes *-mA^ʀ, with irregular palatalization on final -r → -^ʀ (it is already explained on the previous lesson 2: [Basics](#)). However, some languages featured alteration between Common Turkic -z (< -^ʀ): -r, as in Turkmen *gelmerin* "I don't come": *gelmez* "he doesn't come". This alteration is because the palatalization on final -r- affected by unstressed -^ʀ, the third-person singular copula suffix for verbs (see section below), in early times: *sebmér-^ʀ* → *sebmér^ʀ* > *sebmér^ʀ*.

Copula

Unlike the English verb *be*, Proto-Turkic has multiple copulas, but not conjugated as one [suppletive](#) verb. *Bōlma(k)* is the regular verb for "to be", while *erme(k)* is the auxiliary verb. However, the latter verb is defective, usually only exists in positive clear and unclear past tenses (*erdi*, *ermi*), conditional (*erse*), negative present (*ermer*) (this tense exists in languages such as Uzbek, Uyghur, Kazakh, Kyrgyz, Salar...) and the verbal adjective (*ergen*). However, the auxiliary one was likely fully conjugated in Old Turkic, as in the present form *erür*.

In addition to those verbs, we can use personal pronouns after the noun or adjective. Copulas can also left without overt marking (*teñir kōk* "the sea is blue", note the absence of "is"), a rule of [zero copula](#), which happens in many languages. Also in the third person singular, the verb form *turur* (< *turma(k)* "to stand") is also used for emphasis.

*it ben/bę	"I'm (a/the) dog"
*it sen/sę	"you're (sg.) (a/the) dog"
*it (ol), it turur	"he's (a/the) dog"
*it bir	"we're (a/the) dog"
*it sir	"you're (pl.) (a/the) dog"
*it olar (<i>unclear</i>)	"they're (a/the) dog"

To negate nouns or adjectives, add *ermer* into front of them, except as we said before this form only exists in some languages.

*it ermer	"he's not (a/the) dog"
------------------	------------------------

The another choice is using *degül* plus forms of *erme(k)* or *bōlmak* (for forms unfilled by former except present tense, negative forms of both verbs were excluded, however as we said before in Old Turkic the former verb was fully conjugated). It is found in all branches except Lir. Therefore, we cannot include it in the Proto-Turkic language, but Proto-

Shaz-Turkic.

*it degül	"he's not a dog"
*it degül erti	"he was not a dog"
*it degül bōlmalīg/ermeli (discussed in the next lesson)	"he should not a dog"

Verbal "copula"

Verbal copulas are inflections for number and person. It only exists in the clear past and conditional tenses, but because we have explained it in previous lessons in the case of past tense, it will not explained in this section.

Most tenses, however, are not inflected for person and number, it is again done by adding personal pronouns after verb forms as in above (*kēlür ben* "I come"), except *turur* is not allowed in the third person singular, unlike nouns or adjectives.

However, certain tenses, including the tenses past seen, negative present, conditional, are inflected for person and numbers. Unlike other tenses, these tenses do not require pronouns after the verbs. The set of endings were initially similar to that of possessive ones, except there is no *-sI* allophony in the third person (he/she/it/they). Because of this, instead of expected forms ***kēlti ben* and *kēlse ben* you will find *kēltim* and *kēlsem* instead (however, the analytic alternative forms for *kēlsem*, *kēlse ben* is found in Old Turkic).

Components	
Subject pronoun (English)	Suffix
I	-m
you	-ŋ
he/she/it/they	-∅
we	-mXí
you (plural)	-ŋXí

Historically, the third person form ends in ***-I*, but later unmarked (*-∅* meant being unmarked). However, this ending preserved in *-mArí* (negative present, plus the unstressed ***-I*) and *-gAy* (either future or optative tense, it will explained in future lessons). However, the latter suffix always requires pronouns and does not have synthetic inflection (there is no such expected ***-gAm*, ***-gAŋ*, ***-gAmXí*, ...), while the former one is added here due to Turkmen alteration in the section above (that is, the inflections were originally ***-mArXm*, ***-mArXŋ*, ..., note depalatalization of final *-í-*).

The first person plural ending in most languages, including the Oghuz, Karluk, Kipchak branches, however used the ending *-k* instead of *-mXí*.

Next lesson: [Optatives, necessitatives and questions](#)

References

Optatives, necessitatives and questions

Welcome to the ninth lesson of Proto-Turkic!

Optatives

Optative is a controversial subject in Proto-Turkic, as they only exists in some languages.

*-gA (*Shaz*)

The optative meaning is used by the suffix *-gA*. In some languages including Old Uyghur and Tuvan, this suffix were further compounded by the archaic demonstrative pronoun **I* (follows vowel harmony) to form *-gAy* (it originally inflected for numbers and persons, but later become an uninflected tense).^[10] In Old Turkic, this suffix was repurposed as the future tense suffix. The optative suffixes only exist in some Turkic languages, including Turkish, Khorasani Turkic, and Tuvan.

- **seb-* (“to love, like”) → **sebge(y)* (“may (s/he) love, like”)
- **bar-* (“to go”) → **barga(y)* (“may (s/he) go”)

*-glttl (*Lir*)

Attested as *-ěччě* in Chuvash, this optative suffix is reconstructed through regular sound changes (note with the sporadic geminates).

Necessitatives

The meaning of necessity is provided by **-lig* and **-me*, which we mentioned in the last two lessons.

*-mAllg^[11]

This suffix somehow lives only in Oghuz and Oghur languages.

- **seb-* (“to love, like”) → **sebmelig* (“(s/he) should love, like”)
- **bar-* (“to go”) → **barmalig* (“(s/he) should go”)

It is a noun clause for Turkmen and Chuvash languages. Therefore, it takes the suffixes that make the noun clause negative.

- **sebmelig* (“(s/he) should love, like”) → **sebmelig ermer* (“(s/he) should not love, like”)
- **barmalig* (“(s/he) should go”) → **barmalig ermer* (“(s/he) should not go”)

Modern usage

	Azerbaijani - <i>Azərbaycan türkcəsi</i>	Turkmen - <i>Türkmençe</i>	Chuvash - <i>Чăвашла</i> ^[12]
Original	Bu oyunu qazanmalıyam.	Öý işimi ertire çenli tamamlamaly.	Пире мёнле питё кирлё ёç хушнă тата çак ёç çине пирён мёнле пăх-малла?
Transcription	(the text is already written in latin script)	(the text is already written in latin script)	Pire mёнle pitё kirlё ёç хuшнă tata çak ёç pirён mёнle пăх-mалла?
English translation	I have to win this game.	I should finish my homework by tomorrow.	What important assignment has Jesus given us, and how should we view it?

*kęr-

You can give the same meaning with this root. **kęr-lig* for Lir, **kęr-ge-k* for Shaz.

- I need a bow and sword. - Benke kīlīč bi(r)le yā(y) **kęrgек**.

Modern usage

	Uzbek - O'zbek tili ^[13]	Khakassian - Хакас тілі or Тадар тілі ^[14]	Chuvash - Чăвашла ^[15]
Original	Menimcha, sutga ortichqa maza tam qo'shish kerak emas.	Çоох тоосчатсаң, кизілерні хайдағ-да киректі идерге көөктирчеткен, көп нимес, килістіре сөстер таллап ал.	Эпир хамăр пуççаpнинче тўрє чунлă тата хытă тăрăшатпăр пулсан, ку питех кирлє мар тесе шутлаççє хăшпєрисем.
Transcription	(the text is already written in latin script)	Çоох тоосçatsañ, kizilerni xaydağ-da кirekti iderge көөктирçetken, көр нимес, kilistire söster tallap al.	Epir xamăr puççapniñçe türė çunlă tata xıtă tărăşatpăr pulsan, ku pitex kirĭĕ mar tесе şutlaççė xăşpėrisem.
English translation	In my opinion, there is no need to add flavoring to the milk.	For a stimulating and effective closing, don't stretch your words too long more than enough (needed).	Some say that as long as we are sincere and zealous in our worship, there is no need to worry.

Questions

*-mi^[16]

Where interrogative pronouns are absent, questions are provided with ***-mi** interrogative suffix. This appendix asks questions that can be answered with yes or no and asks for the item before it.

A: Do you have a younger sister? - A: Seniñ siñiliñ bār **mī**? (Literally *is there any younger sister belongs to you?*)

B: Yes, I have/No, I don't. - B: Bār/yök. (Literally *there is/there is not*)

A: Is what you have younger sister? - A: Seniñ siñiliñ **mi** bār?

B: Yes, it is/no, it's not. - B: Ide/yök.

A: Are you nine years old? - A: Sę tokuı yālta **mī**?

B: Yes, I am/No, I am not. - B: Ide/yök.

A: Are you the one who is nine years old? - A: Sę **mi** tokuı yālta?

B: Yes, I am/No, I am not. - B: Ide, bę/Yök, bę ermeı.

When there is a negative interrogative sentence, the answer is different than in English.

A: Aren't you nine years old? - A: Sę tokuı yālta ermeı **mī**?

B: Yes, I am nine years old. - B: Yök, tokuı yālta bę. (literally *no, i am nine years old*).

Since it is a preposition, it is written separately in some Turkic languages, but not in others. Prepositions such as with, for, until... are written separately in most of the Turkic languages if they do not have a sound change. However, since the preposition 'mi' has a sound change, there are differences between languages. (i.e. Turkmen *barmy?*, Kazakh *bar ma?*)

Questions: Interrogative Pronouns

1. what - ***nē(me)**
2. who - ***kem**
3. why - ***nē(me) üčün** (Literally *for what?*)
4. how much, how many, how old - ***nēnče, *kanča**

*nē(me)

It is put in the blank part whose answer is expected in the sentence.

A: **What** is your name? - A: Seniñ ātiñ **nē(me)**?

B: My name is Tou-man. - B: Beniñ ātīm Tou-man.

A: **What** did you do? - A: **Nē(me)** ēttiñ?

B: I did sit and waited - B: Olurtum, kūtdüm.

Modern usage

	Кумык - Къумукъ тили	Uyghur - ئۇيغۇرچە	Chuvash - Чăвашла
Original	He этип турасан?	توم دائىم شۇ دەرىجە پەس سۆزلەيدۇكى ئۇنىڭ نېمە دېگىنىنى ناھايىتى تەستە چۈشۈنەلمەيمەن.	Том сана Машукпа мĕн пулнă пирки каламарĕ вĕт, çапла и?
Transcription	Ne etip turasan?	Tom da'im shu derije pes sۆzleyduki uning nĕme dĕginini nahayiti teste cűshűneleymen.	Tom sana Maşukpa mĕn pulnă pirki kalamarĕ vĕt, çapla i?
English translation	What are you doing?	Tom always speaks in such a low voice that I can barely understand what he is saying.	Tom didn't tell you what happened to Mary, did he?

*kem

It is put in the blank part whose answer is expected in the sentence.

A: **Who** are you? - A: Sę **kem**?

B: I am Tou-man. - B: Bę Tou-man.

A: **Who** did this? - A: Buni **kem** ētti?

B: I did (this). - B: (Buni) bę ētti(m).

Modern usage

	Shor - Шор тили or Тадар тили ^[17]	Yakut - Саха тыла ^[18]	Chuvash - Чăвашла ^[19]
Original	Кем чөрча? Эртеҥ төрт азақтыҕ, күндүс ийги, иирде ўш.	Өлбүтүн кэппэ туох буоларын ама ким билиэбэй?	Пулăшу пирки тархасласа ыйтакансене кам хăтарĕ?
Transcription	Kem çörça? Erten tört azaqtıǵ, күндүс iygi, иирде ўш.	Ölbütün keppe tuox buoların ama kim bilieğey?	Pulăşu pirki tarxaslasa ıytakansene kam xătarĕ?
English translation	Who walks? With four feet(legs) in the morning, with two in the daytime, with three in the evening. (Answer: boys)	Who knows the truth about what we become after we die?	Who will save those who cry out for help?

*nē(me) üçün

It is put in the blank part whose answer is expected in the sentence.

A: **Why** are you there? - A: Sę **nē(me) üçün** anda?

B: Because I am Tou-man. - B: Tou-man bolganım **üçün** anda. (*-gan may not have been used in this sense in Proto-Turkic. In Old Turkic inscriptions there is only -duk.)

A: **Why** did you do this? - A: Buni **nē(me) üçün** ēttiñ?

B: To feel joy. - B: (Buni) bĕkenmek **üçün** ēttim.

Modern usage

	Turkish - Anadolu Türkçesi	Turkmen - Türkmençe	Chuvash - Чăвашла ^[20]
Original	Tom onun niçin Fransızca öğrenmek istediğini anlayamadı.	Diňleýji aýatlaryň manysyna düşüner ýaly näme etmeli we näme üçin ?	Мӗнле сӓлтавсене пула хӓшӗ-пӗрисем шыва кӗме шутлаççӗ тата мӗншӗн çав сӓлтавсем тӗрӗс мар?
Transcription	(the text is already written in latin script)	(the text is already written in latin script)	Mӗnle sӓltavsene pula хӓшӗ-pӗrisem şıva kӗme şutlaççӗ tата mӗnşӗn çav sӓltavsem tӗrӗs mar?
English translation	Tom couldn't understand why s/he wanted to learn French.	What should we do to help our listeners understand the meaning of the verses and why ?	Why are some baptized and why are these reasons not enough?

*nēnče, *kanča

We have already mentioned this pronoun in our lesson 1: Pronouns and numbers, and we even gave an example. So we won't be doing this again. The remaining details about it will be in lesson 11: Equative and instrumental.

Other interrogative pronouns that you can create with suffixes

You can turn case suffixes into interrogative pronouns by adding them to question roots. (for example: **nēnte/*kanta*, **nēnten/*kantan*, **nēnke/*kanka*, **nēni/*kani*, **nēniñ/kaniñ*, **nēnče/*kanča*...). To add endings to them, add *-n-* into the case endings except in accusative and genitive cases (**nēnte*; but **nēni*, the case suffix itself already contain *-n-*). In many of modern Turkic languages, the *-n-* allomorph is now removed from those.

Next lesson: [Vocabulary 2](#)

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Vocabulary 2

Welcome to tenth lesson of Proto-Turkic! This is the second of vocabulary lesson and in this lesson we will improve our vocabulary.

Vocabulary

Let's start with a text.

Yǝrin ǝtaǝimǝrni buřsa kǝĉme(k) ũĉũn ǝtimǝrka ǝlturtumur. Teŋride kũnel bār, bulut yǝk erti. Eligimǝr bi(r)le kǝrũmũrni kapma(k)dan ǝlimǝrni kǝrmese sũrtũmũr. İřig erti. Yǝmilĉ ǝlmil ertimǝr, birte bǝlmagan sub erti. Kǝriniǝr tǝli, tilimǝr kũrik erti. Kǝl tǝpmasa ertimǝr, ǝlũr ertimǝr. Teŋri řǝkidĭ.

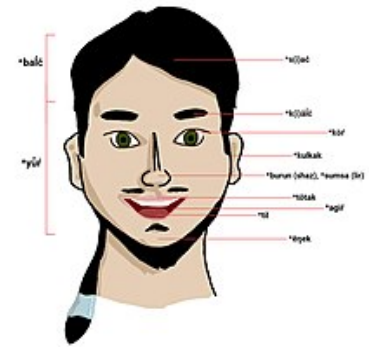
Translation:

Today (morning) we mounted our horses to migrate while gathering our tents. There was sun in the sky, (but) there were no clouds. We couldn't see in front of us by covering our eyes with our hands. It (the weather) was hot. We took food (with us), what we didn't have was water. Our stomach was full (but) our tongue was dry. We would die if we didn't find a lake. God forbid.

Since plurality is a controversial issue in Proto-Turkic, plural cases other than pronouns are written in singular in this text. There is no previously unprocessed grammar in the text. The body parts mentioned in the text are given below. Simple verbs come right after it. Words related to time will be explained in the next lesson.

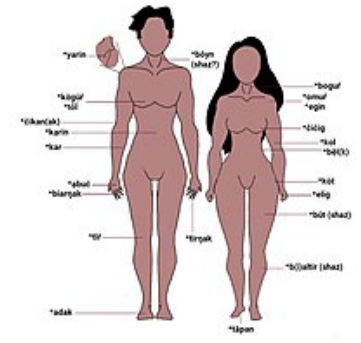
Parts of body

English	Proto-Turkic
head	*baĉ
face	*yũr
hair	*s(i)aĉ
eyebrow	*k(i)ǝĉ
eyelash	*kirpik
eye	*kǝr
ear	*kulkak
nose	*burun (Shaz) *sumsa (Lir)
lip	*tǝtak
mouth	*aǝr
tongue	*til
chin	*ēŋek



Parts of Face in Proto-Turkic

English	Proto-Turkic
neck	*böyn (shaz?)
throat	*bogur
Adam's apple	*bogurdak
shoulder	*omuř *egin
shoulder blade	*yarın
breast	*köğür *töl
breast (female)	*çiçig
arm, hand	*kol
forearm	*kar
elbow	*čikan(ak)
belly	*kařın
waist	*bēl(k)
hand	*elig
handful	*ařbuč
finger	*biarņak
finger nail	*tīrņak
anus, buttocks	*köt
leg, thigh	*büt (shaz)
thigh, hip	*satan
calf of leg	*b(i)altir (shaz)
foot	*adak
sole	*tāpan



Parts of Body in Proto-Turkic

Basic Verbs

English	Proto-Turkic
to take	*ǰl-
to give	*bēr-
to come	*keļ-
to go (away)	*bar-, *kē(y)t-
to walk	*yori-/yūri-
to organize, make	*ēt-
to do, make	*kīl-
to know (something)	*bil-
to know (someone)	*tānu-
to sit	*oltur-
to stand	*tur-
to stay behind, remain	*kiāl-
to put, leave, abandon	*kod-
to put, throw	*sal-
to live	*tīri-
to see	*kōr-
to look, watch	*bāk-
to hear	*ēlit-
to speak	*kele-, *seble-
to say	*tē-
to say, tell; to ask, demand	*āyit-
to touch	*teğ-
to eat	*yē-
to migrate	*kōč-

The exception of the palatals

We've talked about this before. However, as we start to learn new words, we need to mention it again, as it is a situation that you will encounter more and more.

Contrast noun-verb

You may have noticed above. Aren't the word ***kōr** and the word ***kōr-** similar? Similar? Only when it is noun the *r* sound is palatal, when it is a verb it is not palatal.

Some words in Turkic have both noun and verb forms. For some reason, when the *r* sound, which is palatal in some words, is at the end, it lacks palatal in the verb form.

- ***kōr** ("eye") but ***kōr-** ("to see")
- ***semir** ("fat") but ***semir-** ("to fatten")
- ***kūtūr** ("mad, enraged") but ***kūtur-** ("to become mad, rage")

Contrast without suffix-with suffix

Some words with suffixes are without palatal. But when there is no suffix, it is palatal.

- ***sakir** (“gum, resin”) but ***sakirtka** (“tick (animal)”) (*The existence of an r-form in a Shaz language is sufficient to prove that the word belongs to the Proto-Turkic language. Because if there was a formation formed in Shaz Turkic, it would be sakiz+tk=sakiztk. But this word is not in that form because it was formed in the Proto period.*)
- ***bogur** (“throat”) but ***bogurdak** (“Adam's apple”)

Grammar

In an agglutinative language, suffixes form the structure of the language. There are two types of suffixes.

Inflectional suffixes

Inflectional suffixes are suffixes that do not change the structure. Suffixes such as plural suffixes, case suffixes, tense suffixes are inflectional suffixes.

Verbs can take tenses only once. If the latter is needed, it is provided with an auxiliary verb.

Derivational suffixes

Derivational suffixes are suffixes that change the structure. All suffixes in the seventh lesson are derivational suffixes. Verbals are also derivational suffixes (The meaning of *if* mentioned in the lesson verbals is not a derivational suffix.).

It is debatable whether the negative suffix is a derivational suffix.

Next lesson: Equative, instrumental and imperatives

Equative, instrumental and imperatives

Welcome to our eleventh Proto-Turkic lesson! In this lesson, we will learn three new cases.

Equative

*-ĉA

As the name suggests, this suffix indicates equality. This equality suffix can come to the end of nouns, adjectives just like other cases, but not to verbs. It usually transforms the word it comes from into an adjective or adverb and is therefore considered a derivational suffix.

**uřin* (“long”) → **uřinĉa* (“equal to long; longly”)

**kǝtig* (“hard”) → **kǝtigĉa* (“equal to hard; hardly”)

**sebgen* (“who love”) → **sebgenĉe* (“like who love”)

**sogik* (“cold”) → **sogikĉa* (“equal to cold; coldly”)

**bār* (“there is”) → **bārĉa* (“all; every”) (*künniĉ bārĉasi* means *all (of) day* (it covers 24 hours); *bārĉa kün* means *every day* (it covers days of week, month or year). However, today it can be used with the same meaning without this suffix.)

Languages are also supplied with this suffix in Shaz Turkic.

**türük* (“Turk”) → **türükĉe* (“Turkic (language)”) (*Shaz?*)

**türük* (“Turk”) → **türük tili* (“Turkic (language)”) (*Proto-Turkic*)

*nēnĉe, *kanĉa

The numbers are asked with these question pronouns, but this suffix is not used when answering.

A: **How many** children does he have? - A: Anij **nēnĉe/kanĉa** bālası bār? (literally *Are his children equal to what?*) / Anta **nēnĉe/kanĉa** bāla bār? (literally *Are children there belongs to him equal to what?*)

B: He has **two** children. - B: Anij **ġk(k)i** bālası bār./Anta **ġk(k)i** bāla bār.

Unlike in English, there is no need for any plural suffix since plurality is indicated by numbers. (e.g; *three houses*, *üç eb*)

Numbers never take this suffix for equality.

Modern Usages

	Kyrgyz - Кыргызча	Western Yugur - Yoğır lar	Chuvash - Чăвашла
Original	Ар бир изилдөө сайын канча маалымат талкуулоо керектигин кантип аныктоого болот?	Sende neçe mula var er?	Эсё миçe сұлта?
Transcription	Ar bir izildöö sayın kanĉa maalimat talkuuloo kerektigin kantip aniktoogo bolot?	(the text is already written in latin script)	Esě miçe ĉulta?
English Translation	What factors determine how much material to cover during a Bible study?	How many children do you have?	How old are you?

Instrumental

*-Xn

This instrumental case is provided with ***-Xn**. Unfortunately, it is not used today except for stereotyped words. It comes after the noun just like other cases. In this context, it differs from the ***-Xn** suffixes that we mentioned in the [lesson 7](#).

***il(i)k** (“before, earlier”) → ***il(i)kin** (“at first, at before, firstly”)

***ok** (“arrow”) → ***okun** (“with arrow”)

***yār** (“summer, spring”) → ***yārīn** (“at summer, at spring”)

***kīl** (“winter”) → ***kīlīn** (“at winter”)

***bi(r)le**

The word ***bi(r)le**, which means with, can also provide this case. In addition, its usage area is unlimited.

***sε** (“you”) → ***sε bi(r)le** (“with you”)

***kūr** (“autumn”) → ***kūr bi(r)le** (“with autumn, at autumn”)

***anam** (“my mom”) → ***anam bi(r)le** (“with my mom”)

***kār** (“goose”) → ***kār bi(r)le** (“with goose”)

Imperatives

The imperative mood changes in Lir and Shaz groups.

Imperative (Shaz)

The configuration below is based on the language used in the Orkhon inscriptions. For example, the second person plural imperative differs in some Shaz languages.

The first person imperative is also the optative mood. Because a person cannot give orders to oneself, and in such a case, since there is no imperative, the optative mood is used.

Imperatives	
Person (English)	Suffix
First person singular	*-(A)yIn
Second person singular	*-∅
Third person singular & plural	*-zU(n)
First person plural	*-(A)Im
Second person plural	*-(X)ŋ

Note: Turkish optative *-(y)AyIm* and Proto-Shaz optative ***-(A)yIn** are not cognates. Turkish optative comes from ***-gA ben** > *-(y)AyIn* > *-(y)AyIm*. And every optatives except first person plural in Turkish provided by ***-gA** optative suffix. (E.g; *varayım, varasın, vara, varalım(/varak), varasınız, vara*). But second and third person imperatives in Turkish come from Proto-Shaz imperatives that we mentioned in this lesson.

Imperative (Lir)

The following configuration has been prepared by considering Chuvash and Volga Bulgar language. Because resources are limited for the Lir branch.

Imperatives	
Person (English)	Suffix
First person singular	*-(A)m
Second person singular	*-∅
Third person singular	*-tUr
First person plural	*-(A)ř
Second person plural	*-(I)ř
Third person plural	*-ttUr

Next lesson: Converbs and sentence formation

Converbs and sentence formation

Welcome to the twelve lesson of the Proto-Turkic!

Sentence formation

Unlike English which has subject–verb–object (SVO), the basic Proto-Turkic word order is SOV, that it is subject–object–verb. The precise order look like this:

Parts of speech by order							
Adjective (attributive)	Subject	Adjective (predicative)	Postposition	Object (anything)	Adverb	Verb	Pronoun (certain tenses, see more)

There is no prepositions in Proto-Turkic, postpositions, of which succeeds its objects, serve that role instead. This is a list of some postpositions found in Proto-Turkic:

- **üçün* "for, because of"
- **togru* "toward"

Examples

Sentence	<i>*Bę ebke tün kętim.</i>			
Gloss	"I HOUSE-DAT night come-PAST-1SG"			
Part of speech	Pronoun (subj.)	Object	Adverb	Verb
Meaning	"I came to the house night."			

Sentence	<i>*Anam doņuf eti yędi.</i>		
Gloss	"Mother-1SG.POSS pig meal-3SG.POSS eat-PAST.3SG."		
Part of speech	Subject	Object (compound)	Verb
Meaning	"My mother ate pork (← pig meal)."		

Converbs

Converbs are conjunctions that connect verbs to sentences. In Turkic languages, verbs can be connected to sentences when they turn into verbal.

In English this is mostly done by conjunctions and prepositions. This is how we translate it. But have you noticed that verbs are not connected the way we translate them into sentences. For example, when we say *while going*, we are actually saying *goingly* (just like *rallyingly*). The linking of verbs is through being either nouns, adjectives or adverbs. These are connected to a sentence on their own without the need for a conjunction like *while*, and they even have a meaning on their own. Considering that we count words such as *winningly*, *seethingly*, *meaningly* as words alone, there are verb-based endless adverbs in a Turkic language.

All right, so why is there such a title?

***verb-verbal adjective (as a noun)-possessive-ablative**

"*Since I came late yesterday, everyone was already asleep.*" Note that there is no *because* in Proto-Turkic. So how do we connect this sentence and translate it into Proto-Turkic?

We use adjective verbs and possessives.

"*T^ũn kēč kęldükümtēn, bārča kilí ūdīma(k)da erti.*"

Let's examine the first part of the sentence.

From my coming late yesterday - T^ũn kēč kęldükümtēn

Next up is the second part you know.

Everybody was asleep - bārča kilí ūdīma(k)da erti

	verbal adjective (as verbal noun)	possesive	ablative
kęł	dük	üm	ten

"*Since (from) I (my) came (coming) late yesterday, everyone was (already) asleep (sleeping).*"

"*T^ũn kēč kęldükümtēn, bārča kilí ūdīma(k)da erti.*"

*verb-verbal adjective (as a noun)-possessive-locative

When I came late yesterday, everyone was already asleep. - "T^ũn kēč kęldükümtē, bārča kilí ūdīma(k)da erti."

Let's examine the first part of the sentence.

At my coming late yesterday - T^ũn kēč kęldükümtē

Next up is the second part you know.

Everybody was asleep - bārča kilí ūdīma(k)da erti

	verbal adjective (as verbal noun)	possesive	locative
kęł	dük	üm	te

"*When (at) I (my) came (coming) late yesterday, everyone was (already) asleep (sleeping).*"

"*T^ũn kēč kęldükümtē, bārča kilí ūdīma(k)da erti.*"

*verb-verbal adjective (as a noun)-possessive for

Since I came late yesterday, everyone was already asleep. - "T^ũn kēč kęldüküm üčün, bārča kilí ūdīma(k)da erti."

Let's examine the first part of the sentence.

For my coming late yesterday - T^ũn kēč kęldüküm üčün

Next up is the second part you know.

Everybody was asleep - bārča kilí ūdīma(k)da erti

	verbal adjective (as verbal noun)	possesive	for
kęł	dük	üm	üčün

"*Since (for) I (my) came (coming) late yesterday, everyone was (already) asleep (sleeping).*"

"T̃ñ kēč̃ k̃ēldüküm̃ üčün, bārča kilī ūdīma(k)da erti."

*verb-verbal adjective (as a noun)-possessive-equative

I saw as I came. - "K̃ēldüküm̃če, körtüm."

Let's examine the first part of the sentence.

As I came (this much) - K̃ēldüküm̃če

Next up is the second part you know.

I saw - körtüm

verb	verbal adjective (as verbal noun)	possesive	equative
k̃ēl	dük	üm	če

Notes:

1. In many modern Turkic languages there is ***-gAn** instead of ***-dUk**. But ***-dUk** used in Yenisei inscriptions, Köktürk inscriptions and both Volga and Danube Bulgarian inscriptions^[1]. So using ***-dUk** is more realistic to Proto-Turkic language.
2. Today, some Turkic languages use as follows: *pronoun verb-verbal adjective-ablative/locative/ for/equative*

Next lesson: Abilities, future tense and present continuous

References

1. Tekin, Talat (1988), Volga Bulgar kitabeleri ve Volga Bulgarçası^[1] (<http://kutuphane.akmb.gov.tr/opac/details?id=46293&materialType=BK&query=Volga+Bulgar+Kitabeleri+ve+Volga+Bulgarçası%C4%B1>), Türk Tarih Kurumu Basımevi, page 30

Abilities, future tense and present continuous

Welcome to the final lesson of the Proto-Turkic! Thank you for being with us so far and choosing the Wikibooks Proto-Turkic course.

Abilities

Ability by *bil-

In Chuvash and most Turkic languages, the meaning of competence is provided by the verb *to know*. However, while it is not a stand-alone structure in Chuvash, it is a stand-alone structure in other Turkic languages. We will consider the case that it is not a structure by itself, because system in Chuvash is a strictly correct sentence in terms of its structure.

- **kəɮme* (“coming”) → **kəɮme bilür* (“s/he knows to come; s/he can come”)
- **yu(b)ma* (“washing”) → **yu(b)ma bilür* (“s/he knows to wash; s/he can wash”)
- **sebme* (“loving”) → **sebme bilür* (“s/he knows to loving; s/he can love”)
- **yǎrma* (“writing”) → **yǎrma bilmeŕ* (“s/he doesn't know to writing; s/he can't write”)

Modern usage

	Turkish - Anadolu Türkçesi	Chuvash - Чăвашла ^[1]
Original	Ben şu ağaç dalının bittiği yere kadar zıplayabilirim.	хурсем вĕсем валли хăйсемех апат тупма пĕлеççĕ.
Transcription	(the text is already written in latin script)	Hursem vĕsem valli hĕysemeh apat tupma pĕleşçĕ.
English translation	I can jump up to where that bough ends.	Geese can find food on their own.

Ability by *böl-

It is also a proficiency structure found in some Turkic languages, including Chuvash.

- **kəɮme* (“coming”) → **kəɮme bölur* (“s/he becomes to come; s/he can come”)
- **yu(b)ma* (“washing”) → **yu(b)ma bölur* (“s/he becomes to wash; s/he can wash”)
- **sebme* (“loving”) → **sebme bölur* (“s/he becomes to loving; s/he can love”)
- **yǎrma* (“writing”) → **yǎrma bölmar* (“s/he doesn't become to writing; s/he can't write”)

Modern usage

	Tuvan - Тыва дыл	Chuvash - Чăвашла ^[1]
Original	Бир эвес орук дуглаглыг апарза, өске оруктарны тып ап болур.	Улăп çичĕ хуйха та чăтма пултарнă.
Transcription	Bir eves oruk duglaglıg aparza, öske oruktarnı tıp ap bolur .	Ulĭp çičĕ huyha ta çĭtma pultarnĭ .
English translation	If you encounter an obstacle, you can go another way.	Alp(warrior) was able to endure all seven worries.

Ability by *ǎl- (Shaz)

Today it is used in Central Asia.

- **kəɮme* (“coming”) → **kəɮ(m)e ǎlar* (“s/he takes to come; s/he can come”)
- **yu(b)ma* (“washing”) → **yu(b)(m)a ǎlar* (“s/he takes to wash; s/he can wash”)
- **sebme* (“loving”) → **seb(m)e ǎlar* (“s/he takes to loving; s/he can love”)
- **yǎrma* (“writing”) → **yǎr(m)a ǎlmar* (“s/he doesn't take to writing; s/he can't write”)

Ability by *u(y)- (Shaz?)

Used in Old Turkic, Old Uyghur, Yakut, Chuvash (*not certain*), Azerbaijani, and Turkish (in a form of a suffix in two last languages). In many of Turkic languages this verb becomes dead, or merged as an inflectional suffix. It takes the auxiliary converbs *-(y)A or *-(y)U, and negative tense suffixes in the verb *u(y)- (*umar*, *umadi*, ...).

- **kəɭme* (“coming”) → **kəɭe u(y)(u)r*, **kəɭü u(y)(u)r* (“s/he can come”)
- **yu(b)ma* (“washing”) → **yu(b)(y)a u(y)mar*, **yu(b)(y)u u(y)mar* (“s/he cannot wash”)
- **sebme* (“loving”) → **sebe u(y)mar*, **sebü u(y)mar* (“s/he cannot love”)

Future Tense

There is no future tense in the Proto-Turkic language. There is no future tense in most of today's Turkic languages, as well. The future tense is often provided with the present tense suffix.

Present-Future tense (*-Ur, *-r)

Just specify the time.

- **kəɭür* (“s/he comes”) → **yərün kəɭür* (“s/he comes tomorrow”)
- **barur* (“s/he goes”) → **bu añ(k) barur* (“s/he goes this month”)

Future tense by *-čX

With this suffix we mentioned earlier, the future tense is provided in today's Turkic languages. Considering the usage logic of the suffix, the future tense can be provided in the Proto-Turkic language with this suffix. But it may not be used in this way at that time.

- **kəɭme(k)* (“coming”) → **kəɭme(k)či* (“cominger”) → **Ol kəɭme(k)či* (“s/he is cominger; s/he is going to come.”)
- **barma(k)* (“going”) → **barma(k)či* (“goinger”) → **Bır barma(k)či* (“We are goingers; we are going to go.”)
- **sebme(k)* (“loving”) → **sebme(k)či* (“lovinger”) → **Bə sebme(k)či* (“I am lovinger; I will love.”)
- **olturma(k)* (“sitting”) → **olturma(k)či* (“sittinger”) → **Sə olturma(k)či* (“You are sittinger; you will sit.”)

Present continuous

Present continuous by locative

Present continuous, can be provided with locative. This is similar to logic of *-čX suffix in Proto-Turkic. Such a sentence structure can be established in most of modern Turkic languages.

- **kəɭme(k)* (“coming”) → **kəɭme(k)de* (“on coming”) → **Ol kəɭme(k)de* (“s/he is on coming; s/he is coming.”)
- **barma(k)* (“going”) → **barma(k)da* (“on going”) → **Bır barma(k)da* (“We are on going; we are going.”)
- **sebme(k)* (“loving”) → **sebme(k)de* (“on loving”) → **Bə sebme(k)de* (“I am on loving; I am loving.”)
- **olturma(k)* (“sitting”) → **olturma(k)da* (“on sitting”) → **Sə olturma(k)da* (“You are on sitting; you are sitting.”)

Helper verbs (Shaz)

It is provided with verbs that called helper in some Shaz languages.

- ***kəlip** (“while coming”, (*Shaz*)) → ***kəlip yorī/yūri** (literally “walk while coming” but means “s/he is coming.”)
- ***bara** (“to go with -A suffix”) → ***bara tur** (“s/he is going.”) (helper verb is ***tur-** to stand.)

Farewell

We are very happy to have you with us on this long journey. But unfortunately now it's time to say goodbye.

Now you know everything about the Proto-Turkic language. Of course, you will encounter configurations created by different linguists, but it is an undeniable fact that they will not differ much from the configurations of other linguists, that is, they will all look alike. Note though that every Proto language is a configuration. While writing this in the back of your mind, imagine that this language was spoken in the steppes of East Asia, under the rule of the Huns.

Goodbye everyone! Take care of yourself!

References

1. <https://dergipark.org.tr/en/download/article-file/1534447>

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This page was last edited on 3 October 2021, at 23:40.

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