Proto-Turkic

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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 -ř- (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.

撑犁 (Chēng lí)

撑犁 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 tārım 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 Tōu-màn[6].

瓯脱 (Ōu tuō)

瓯脱 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瓯脱 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 *kî (girl).
- 冒顿 (mò dú) is a Chanyu from Xiongnu state. Compare to Turkic Mete.
- 米蠡 (mì lǐ) explains Xiongnu villages. Compared to Proto-Turkic *bialik (city).
- 径路 (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". Nevertheless, Yenisei inscriptions are short inscriptions that belong the Turkic world, old Turk states, namely times of "the Kirghiz state" on historical aspect, 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, 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.

**Orkhon inscriptions**

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.

**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 İIteriş and Kapgan khan, and that the state became the state, the nation a nation with them.

<table>
<thead>
<tr>
<th>Yenisei (Elegest)</th>
<th>Göktürk (Orkhon)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I; me</td>
<td>ᠪᠢ (ben), ᠪᠶ᠋ (men)</td>
</tr>
<tr>
<td>not</td>
<td>ᠬᠳᠥ (yook), ᠬᠩ (yok)</td>
</tr>
<tr>
<td>blue</td>
<td>ᠬᠩᠶ᠋ (kök), ᠬᠩ (kök)</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>Numbers in Volga Bulgar</th>
</tr>
</thead>
<tbody>
<tr>
<td>Volga Bulgar[20][21][19]</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>one</td>
</tr>
<tr>
<td>two</td>
</tr>
<tr>
<td>three</td>
</tr>
<tr>
<td>four</td>
</tr>
<tr>
<td>five</td>
</tr>
<tr>
<td>six</td>
</tr>
<tr>
<td>seven</td>
</tr>
<tr>
<td>eight</td>
</tr>
<tr>
<td>nine</td>
</tr>
<tr>
<td>ten</td>
</tr>
<tr>
<td>twenty</td>
</tr>
<tr>
<td>thirty</td>
</tr>
<tr>
<td>forty</td>
</tr>
<tr>
<td>fifty</td>
</tr>
<tr>
<td>hundred</td>
</tr>
</tbody>
</table>

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
Hi! Welcome to the Proto-Turkic alphabet.

Since Proto-Turkic is a configuration language like other proto-languages, it is expressed with Latin letters.
<table>
<thead>
<tr>
<th>Uppercase</th>
<th>Lowercase</th>
<th>IPA value</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>a</td>
<td>/ä/</td>
<td>cacao</td>
</tr>
<tr>
<td>Â</td>
<td>ā</td>
<td>/äː/</td>
<td>Same as above but longer</td>
</tr>
<tr>
<td>A</td>
<td>a</td>
<td>/a/</td>
<td>bird</td>
</tr>
<tr>
<td>Â</td>
<td>ā</td>
<td>/aː/</td>
<td>Same as above but longer</td>
</tr>
<tr>
<td>Ā</td>
<td>ā</td>
<td>(unclear)</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>b</td>
<td>/b/</td>
<td>bird</td>
</tr>
<tr>
<td>Ć</td>
<td>č</td>
<td>/tʃ/</td>
<td>check</td>
</tr>
<tr>
<td>D</td>
<td>d</td>
<td>/d/</td>
<td>dark</td>
</tr>
<tr>
<td>E</td>
<td>e</td>
<td>/ɛ/</td>
<td>met</td>
</tr>
<tr>
<td>Ė</td>
<td>ē</td>
<td>/ɛː/</td>
<td>Same as above but longer</td>
</tr>
<tr>
<td>Ė</td>
<td>ē</td>
<td>/e/</td>
<td>Australian bed</td>
</tr>
<tr>
<td>Ė</td>
<td>ē</td>
<td>/eː/</td>
<td>Same as above but longer</td>
</tr>
<tr>
<td>Ė</td>
<td>ē</td>
<td>(unclear)</td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>g</td>
<td>/ɡ/</td>
<td>guard</td>
</tr>
<tr>
<td>H</td>
<td>h</td>
<td>/h/</td>
<td>heart</td>
</tr>
<tr>
<td>I</td>
<td>i</td>
<td>/ɪ/</td>
<td>Same as below but shorter</td>
</tr>
<tr>
<td>Ī</td>
<td>ī</td>
<td>/iː/</td>
<td>see</td>
</tr>
<tr>
<td>Ĩ</td>
<td>į</td>
<td>/i/</td>
<td>roses</td>
</tr>
<tr>
<td>Ī</td>
<td>ī</td>
<td>/iː/</td>
<td>Same as above but longer</td>
</tr>
<tr>
<td>K</td>
<td>k</td>
<td></td>
<td></td>
</tr>
<tr>
<td>L</td>
<td>l</td>
<td></td>
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<td>Ľ</td>
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<td>M</td>
<td>m</td>
<td></td>
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<tr>
<td>N</td>
<td>n</td>
<td></td>
<td></td>
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<tr>
<td>Ė</td>
<td>ě</td>
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<tr>
<td>Ń</td>
<td>ň</td>
<td></td>
<td></td>
</tr>
<tr>
<td>O</td>
<td>o</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ŏ</td>
<td>ŏ</td>
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<td></td>
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<td>Ů</td>
<td>ŭ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>P</td>
<td>p</td>
<td></td>
<td></td>
</tr>
<tr>
<td>R</td>
<td>r</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ŗ</td>
<td>ř</td>
<td></td>
<td></td>
</tr>
<tr>
<td>S</td>
<td>s</td>
<td></td>
<td></td>
</tr>
<tr>
<td>T</td>
<td>t</td>
<td></td>
<td></td>
</tr>
<tr>
<td>U</td>
<td>u</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ü</td>
<td>ü</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ū</td>
<td>ū</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ū</td>
<td>ū</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Y</td>
<td>y</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Unlike today's Turkic languages, there are no /z/ and /ʃ/ sounds in Proto-Turkic. Instead, there are palatalized sounds /r̚/ and /l̚/ whose later became /zh/ and /š/ in Common Turkic, but /r/ 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 ⟨ạ⟩ and ⟨ẹ⟩ represents a schwa /ə/ and a closed /e/, respectively.

Breves

The usage of breves on the letters ⟨ā⟩ and ⟨ē⟩ is unclear.
Phonology

Welcome to the Proto-Turkic pronunciation. More general explanation about pronunciations can be found at the previous lesson.

Consonants

<table>
<thead>
<tr>
<th>Plosives and affricate</th>
<th>Bilabial</th>
<th>Dental or alveolar</th>
<th>Palatal</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unvoiced</td>
<td>*p</td>
<td>*t</td>
<td>*(ç) ʃ</td>
<td>*k</td>
<td></td>
</tr>
<tr>
<td>Voiced</td>
<td>*b</td>
<td>*d</td>
<td>*g</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sibilants</td>
<td>*s</td>
<td></td>
<td>*h</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nasals</td>
<td>*m</td>
<td>*n</td>
<td>*(ň) ň</td>
<td>*ŋ</td>
<td></td>
</tr>
<tr>
<td>Liquids</td>
<td>Lateral(s)</td>
<td>*j</td>
<td>*(l) ř</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rhotic(s)</td>
<td>*r</td>
<td></td>
<td>*(ř) ř</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semivowel</td>
<td></td>
<td></td>
<td>*(y) *j</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

There are no */ʃ/ and */ʒ/ phonemes in Proto-Turkic, instead, the phonemes are developed from */l/ and */r/. The original phoneme */n/ survives nowhere in modern Turkic languages, but for historical reasons (e.g. */ańař/ are derived from a lost root */an/-, c.f. */ań-qir-/ > Kazakh aňaʁ) it is reconstructed. In intervocalic and word-final positions, */b/, */d/, and */g/ was pronounced as allophones */β/, */ð/, and */ɡ/, 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

<table>
<thead>
<tr>
<th>front</th>
<th>back</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>unrounded</td>
</tr>
<tr>
<td>high</td>
<td>*i</td>
</tr>
<tr>
<td>mid</td>
<td>*(e)</td>
</tr>
<tr>
<td>low</td>
<td>*(e)</td>
</tr>
</tbody>
</table>

All vowels contrast short and long vowels. Long vowels are indicated by macrons at the end of vowels, so the long vowels include (ä), (å), (e), (ę), (i), (ö), (ö), (u), and (ü) orthographically. Also, some words are contrasted by vowel length, for example */at/ "horse" vs. */ńat/ "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", tabiğan "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 (kėlimed/ "(he) not came", not kėlimedi); although in Turkish even in Old Turkic the suffix -mer (< *-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 ebe tṽn kešim and Ebke tṽn be kešim ("I came home at night.") is that the main stress is on tṽn in the first one and be in the second, as in Ural-Altaic languages.

(Underlined items are predicates.)

The main stress in the noun clause is always in the predicate. E.g: Be ebe (tuvur) ("I am good."). However, if it is expressed together with the verb tuvur, it becomes a verb clause and since tuvur can only come after the predicate in noun clauses, the stress will automatically be in the same item. E.g; ebe (tuvur) be or ebe tuvur be. (never ebe be tuvur. If you make that sentence, it will mean ebe be tuvur "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-, l̆-, m-, r-, and r̆.[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 *dört is one of them. But this is a very rare configuration.

**o (ö, ō, ô) at the second syllable**

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

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18. A Volga Bulgarian Inscription From 1307 A. Róna-tas
25. [1] (https://books.google.com/books?id=Z7i5CAAAQBAJ) The author, however, do not include d- and g- but included n- (except in "he "what").
Pronouns

Welcome to your first Proto-Turkic lesson!

**Pronouns**

- I - *bẹ /be/, *ben/-/bẹn/-
- we - *bir /bir/
- you (singular) - *sẹ /se/, *sen- /sen-
- you (plural) - *sir /sir/, *san- /sän-
- he/she/it - *ol /ol/, *an- /än-
- they - *olar /olär/ (unclear)

Whether the Chuvash ǝpǝ derives from *ben or *bẹ 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 ǝpǝ (epǝ), indicating that it is more likely to derive from *bẹ. 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 ǝcem (vësem) 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 - *bẹ- > *beniŋ /beniŋ/
- our - *bair- > *birniŋ /birniŋ/
- your - *sẹ- > *seniŋ /seniŋ/
- your (plural) - *sir- > *sirniŋ /sirniŋ/
- him/her/its - *an- > *aniŋ /aniŋ/
- their - *olar- > *olarniŋ /olarniŋ/ (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 *çeki "two" and *yegirmi "twenty", or adding suffixes which unclear in meaning like *alti "six" and *altmiľ "sixty". To make teens, simply add numbers after tens (*ön bir "eleven", *ön ęki "twelve", *ön ććć "thirteen", ...).

- one - *bir /bi:r/
- two - *çeki /ekë/
- three - *ććć /yetj/
- four - *dört /do:rt~doe:rt/
- five - *bëi(k) /bë:l(k)/
- six - *alti /ältë/
- seven - *yeti /jetë/
- eight - *şekiri /sekirë/
- nine - *tokuř /tokuŘ/
- ten - *ön /o:n/
- twenty - *yegirmi
- thirty - *tokuř
- forty - *kırk
- fifty - *ellig
- sixty - *altmí
- seventy - *yêtmiá
- eighty - *sèkiř ôn
- ninety - *tokuí ôn
- hundred - *yúr
- thousand - *bïŋ

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/nênče arpa bâr?

Next Lesson: Basics
Basics

Welcome to the second lesson of Proto-Turkic!

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 *-mař, *meř[2].

- I love horses. - Bę âtiŋg sebür.
- My mother doesn't love him. - Anam anĩ sebmeř.

However, in some Turkic languages like Turkish, Tatar, or even Old Turkic, this suffix was combined with another suffix *-af or *-ef 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 - Tiakigu kuĺ (turur/erür).
- Butter is not a fruit - Yāg yēmilč turmař/ermeř.

Family members

- mother - *ana
- father - *ata[3]
- girl, daughter - *kīř[4]
- boy - *ēr[5]
- son - *ogul[6]
- elder sister - *eke
- elder brother - *ēčey
- younger sister - *sinjil
- younger brother - *ini (unclear, perhaps Proto-Common-Turkic)
- bride - *kēlin[7]
- son-in-law - *küdegü
- a man's wife's younger sister - *bāldiř
- 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.

References

Next Lesson: Locative-ablative case and plurality
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 ĭič yŏk.
- I came from home. - Bę ebde(n) kelti.

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 - *otag[9]
- hut, hovel - *koľ
- sea - *tenj[10]
- mountain - *tāg[12]
- hill - *tepų[13]
- forest - *orman[14]
- swamp - *batgak[15]
- seashore - *kidig

Plurality

Indisputable suffixes

*-f, *-iř, *-iř, *-üř, *-uf[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) - *siř
- twins - *ekif
- triplets - *ćufř
- arrows - *okuf (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, *-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)

References
Past tenses and vowel harmony

Welcome to the forth lesson of Proto-Turkic!

Past tenses

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

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

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 refer to as the past tense seen in Turkish.

- It rained – Yagmur yağtı.
- S/he sit – Olturtu

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 - *učdu
- walked - *yüridi
- went - *bartı

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 (*-miĺ, *-mïĺ)

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 - *çökmiĺ
- s/he came - *këlmiĺ

Past tense of past tense (*-miĺ erti, *-mïĺ erti)

These two past tense suffixes can be combined for the past tense of the past tense. This suffix is defined as *-miĺerti 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.
First of all, he observed you for me. - I like a new friend; we have met. - Geri, ečey ti. It was a house. - Eb er

In modern Turkish, while the past tense with *-miĺ turur, *-miĺ is mostly used in colloquial language, *-miĺ turur is used instead of *-miĺ in literature and history. Because values related to the past, such as the birth, achievements and death of someone, are always the same characteristics that do not change.

Mustafa Kemal Atatürk died in 1938. - Mustafa Kemal Atatürk 1938(biŋ tokuŕ yũş otur sekiř)de ölmiľ turur.

She used to come every day. - Ol bārča kün keľu erti.

My mother used to go to my father's grave every day. - Anam bārča kün atamniŋ yũş ol erti. 

Mustafa Kemal Ataturk died in 1938. - Mustafa Kemal Atatürk 1938(biŋ tokuŕ yũş otur sekiř)de ölmiľ turur.

The personal inflections in past tense seen

In the Proto-Turkic language, the personal inflections only exists in certain tenses, including the past tense seen. It is an inflection for person and numbers, so instead of using **(**bē erti for synthetic tenses, Proto-Turkic has (bē) erti "I was" (pronouns were optional!). We will explain these endings in Lesson 8: Verbs.
It differs in the first person plural in most modern Turkic languages such as Oghuz, Kipchak, Karluk branches. It uses the component *-k instead (*ertik).

### Vowel Harmony

Vowel harmony is an important feature in Proto-Turkic. Most Turkic languages, except Uzbek, preserved the feature. That is, words with final back vowels are always suffixed with back vowel variants, never front variants, and vice versa. Unlike Korean, Finnish, Hungarian, and Mongolian, there is no neutral vowels in Proto-Turkic. It specifically means that:

- Words with the last vowel in a, ạ, i, o, and u always take suffixes with back vowel variant.
- Words with the last vowel in e, ẹ, i, ọ, and ü always take suffixes with front vowel variant.
- If the suffix has rounded variants, words with the last vowel in o and u always take back unrounded variant, while ọ and ü always take back unrounded variant.

Many suffixes have two variants, back or front variants. The Proto-Turkic suffixes are usually have final low vowels (-A-) or (both rounded and unrounded) high vowels (-X-), but also sometimes rounded high vowels alone (-U-), as in the case of the suffix *-ur, and sometimes unrounded high vowel vowels alone (-I-).
### Sample noun inflection

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Accusative</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;noun&quot;</td>
<td>&quot;the noun&quot; (definite object)</td>
<td>&quot;at, in, the noun&quot;</td>
</tr>
<tr>
<td>*adak &quot;foot&quot;</td>
<td>*adakni</td>
<td>**adakni</td>
</tr>
<tr>
<td>*eb &quot;house&quot;</td>
<td>*ebni</td>
<td>**ebni</td>
</tr>
<tr>
<td>*köl &quot;lake&quot;</td>
<td>*kölñi</td>
<td>**kölñu, **kölñü</td>
</tr>
<tr>
<td>*yöl &quot;road&quot;</td>
<td>*yölñi</td>
<td>**yölñu, **yölñü</td>
</tr>
</tbody>
</table>

### Sample verb inflection

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Present tense</th>
<th>Past tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;verb!&quot;</td>
<td>&quot;verbing&quot;</td>
<td>&quot;verbed&quot;</td>
</tr>
<tr>
<td>*ał &quot;take!&quot;</td>
<td>*ałur</td>
<td>*ałtı</td>
</tr>
<tr>
<td>*keğ &quot;come!&quot;</td>
<td>*keğür</td>
<td>*keğti</td>
</tr>
<tr>
<td>*böl &quot;be!&quot;</td>
<td>*bölur</td>
<td>*bölțü</td>
</tr>
<tr>
<td>*öl &quot;die!&quot;</td>
<td>*ölür</td>
<td>*ölțü</td>
</tr>
</tbody>
</table>

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](#).*
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
- earth - *toprak
- fire - *öň
- wind - *yël

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
- barley - *arpa
- millet - *tərəŋ
- egg - *yumurtka
- salt - *tūť
- onion - *sogan
- hen - *tiakîgu
- meat - *et
- milk - *sūť
- honey - *bał
- butter - *yāg
- cherry - *yidge (complicated)
- strawberry - *yidgelek (complicated)
- bird cherry - *yîmurt
- fruit, vegetable - *yêmîlč

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

Animals in Proto-Turkic

- horse - *ăt
- foal - *kulum
- cow - *ingek
- calf - *bufâgu
- dog - *it
- wolf - *bôrû
- fox - *tilkū
- ox - *öküř [37]
- bull - *buka [38]
- worm - *kürt
- bird - *kul
- small bird - *torgay
- hawk, falcon - *kīrguy
- aquila fulva, eagle - *bürkūt
- fish - *bālik
- sheatfish - *yāyīn
- carp - *sārgan
- lion - *arsīlan [39]
- snake - *yīlan
- mosquito - *sīçek [40]
- wasp, bee - *ārī
- beetle - *koŋuř
- insect - *bōg
- elk - *bulan
- he-goat - *teke
- sheep - *sarīk
- donkey - *elğek (/elğek)

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
Welcome to sixth lesson of Proto-Turkic!

Genitive and Possessive cases

Genitive case (*-nIŋ)\(^{[41]}\)

We have already mentioned the genitive case in lesson one. The suffix *-nIŋ 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, *-XmXř for first person plural, *-XŋXř for second person plural, the forms *-sI and *-I 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 atim
- My arrow - Beniŋ okum
- My ox - Beniŋ ökürm

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 atiŋ
- Your arrow - Seniŋ okuŋ
- Your ox - Seniŋ öküṛuŋ

First person plural (*-XmXř, *-mXř)\(^{[44]}\)

- Our father - Bińniŋ atamiř
- Our dog - Bińniŋ itimīř
- Our horse - Bińniŋ atimīř
- Our arrow - Bińniŋ okumuř
- Our ox - Bińniŋ öküṛumūř

Second person plural (*-XŋXř, *-ŋXř)

- Your father - Sińniŋ ataniř
- Your dog - Sińniŋ itiŋiř
- Your horse - Sińniŋ atiŋiř
- Your arrow - Sińniŋ okuŋuř
- Your ox - Sińniŋ öküṛuŋuř

Third person singular and plural (*-sI, *-I)\(^{[45]}\)
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 → ane-i → ani, ebnı̄n ani).

- Ebnı̄n anası̄ - mother of the house
- Dabulnuŋ adakı - the end of the storm
- Elignı̄n ıntući - palm of hand
- ıntı̄n ı̄ı̄tūći - boot(s) of twins

It is not necessary to have the genitive suffix in the third person. (e.g; eb anası̄ - mother of the house, dabul adakı - 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 (*-nl)[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 *-nlg, if the last letter isn't a later mongolic appendage, in Mongolic *-nig.

- me (accusative) — bı̄ni
- 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 — anı̄n ebı̄ni

#### Dative cases (-kA)[47]

Dative case is configured as *-kA.

- to the wall - *tämka
- to the sea - *terjı̄ke

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 - bı̄nīn kı̄ı̄mka
- to your bow - Sı̄nı̄n yäūı̄nka

#### 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 *bę̄ becomes *ben. In Shaz Turkic, *ben has become stereotyped and has taken the place of *bę̄.

- at me — *bı̄nte
- from you — *senten
- to me — *benke
Same situation also applies to words with third-person possessive suffixes.

- on the mountains of country — ēlniŋ tāgïŕï
- from the border of wall — tāmnïŋ kïdïgï
- to his/heritts house — anïŋ ebi

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

References

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43. https://en.m.wiktionary.org/wiki/Reconstruction:Proto-Turkic/-i%C5%8B
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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*

Here are some examples:

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

*kiči-* (“to tickle”) → *kičik (“itching, tickling”)

*ṭure-* (“to support”) → *ṭurek (“support”)

*sogï-* (“to get cold”) → *sogïk (“cold”)

### *-Xn*

Here are some examples:

*kelas-* (“to come”) → *kelas (“bride”)

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

*øy- (“to jump”) → *oyun (“game”)

*tut-* (“to smoke, reek”) → *tupin (“tobacco, smoke”)

### *-gU*

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

See dead verbs for more.

### *-Xl*

*yum-* → *yuml (“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”) → *agri (“ache, pain”)

*köpürt-* (“dead verb”) → *köpürtg (“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.

**-*Ig*[^5]**

Here are some examples:

*el* (“hand”) → *elig* (“hand”)

*siař(i)* (“yellow, white”) → *siařig* (“yellow, white”)

**-*lXg*[^6]**

It corresponds to the -ful suffix in English.

Here are some examples:

*kǔč* (“power”) → *kǔčlüg* (“powerful”)

*köpur* (“bridge”) → *köpürülüg* (“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.

**-sXiêu[^7]**

It corresponds to the -less suffix in English.

*kǔč* (“power”) → *kǔčsür* (“powerless”)

*köpür* (“bridge”) → *köpürģsür* (“bridgeless, without bridges”)

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

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

**-*lXk*[^8]**

It corresponds to the -ness suffix in English.

*kǔčlüg* (“powerful”) → *kǔčlüglük* (“powerfulness”)

*bę* (“I, me”) → *bęlik* (“me-ness, my pair of shoes”)

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

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

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

---

[^5]: Suffixes that make nouns (or adjectives, adverbs) from a noun
[^6]: Suffixes that make nouns (or adjectives, adverbs) from a noun
[^7]: Suffixes that make nouns (or adjectives, adverbs) from a noun
[^8]: Suffixes that make nouns (or adjectives, adverbs) from a noun
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.

- *sūt (“milk”) → *sūtči (“milkman”)
- *ilč (“work”) → *ilčči (“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.

*bir (“one”) → *birimči (“first”)
*uç (“three”) → *uçunči (“third”)
*al (“six”) → *alimči (“sixth”)

It just makes the noun an adjective. For example, it cannot be used as “**birinči keltim (I came first)” . It should be used as follows: “*birinči bölsa keltim (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) → *tabil- (“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 \(*-\text{In}^{*}\). If the consonant in the last letter is \( l \), it always takes the suffix \(*-\text{Il}^{*}\). 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 \( \text{bastaw}^{*}\) takes the suffix \(-l^{*}\) and the new verb becomes \( \text{bastalw}^{*}\). Since there is no \(-l^{*}\) suffix in Turkish, \( \text{başlamak}^{*}\) became \( \text{başlanmak}^{*}\).

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

\[
\begin{align*}
\text{\textbf{\*seb-}} & (\text{“to love, like”}) \rightarrow \text{\*sebil-} (\text{“to be loved, liked (by)”}) \\
\text{\textbf{\*ker-}} & (\text{“to stretch”}) \rightarrow \text{\*keril-} (\text{“to be stretched (by)”}) \\
\text{\*ēn-} & (\text{“to go down”}) \rightarrow \text{\*ēnil-} (\text{“to be gone down (by); to go down on one’s own”}) \\
\text{\*ār-} & (\text{“to throw”}) \rightarrow \text{\*ātil-} (\text{“to be thrown (by); to throw on one’s own”}) \\
\text{\*āl-} & (\text{“to take”}) \rightarrow \text{\*ālin-} (\text{“to be taken (by); to take on one’s own”})
\end{align*}
\]

\(*-\text{Ur}\), \(*-t^{*}\)

This suffix provides the meaning of making someone do it.

\[
\begin{align*}
\text{\*ol-} & (\text{“to become”}) \rightarrow \text{\*oltur-} (\text{“to make someone be; to sit”}) \\
\text{\*kēl-} & (\text{“to come”}) \rightarrow \text{\*kēltür-} (\text{“to make something/someone come; to bring”}) \\
\text{\*ōl-} & (\text{“to die”}) \rightarrow \text{\*ōltur-} (\text{“to make someone die; to kill”}) \\
\text{\*seb-} & (\text{“to love”}) \rightarrow \text{\*sebtür-} (\text{“to make someone love”})
\end{align*}
\]

If it is multiple syllables, it takes the suffix \(*-t^{*}\).

\[
\begin{align*}
\text{\*semir-} & (\text{“to fatten”}) \rightarrow \text{\*semitur-} (\text{“to make something fatten”}) \\
\text{\*okî-} & (\text{“to read”}) \rightarrow \text{\*okît-} (\text{“to make someone read”}) (Shaz)
\end{align*}
\]

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 \(*-\text{Ur}^{*}\).

\[
\begin{align*}
\text{\*ēlit-} & (\text{“to hear”}) \rightarrow \text{\*ēlitür-} (\text{“to make something hear”}) \\
\text{\*sebin-} & (\text{“to love oneself”}) \rightarrow \text{\*sebintür-} (\text{“to make someone love oneself”})
\end{align*}
\]

The word can take from these suffixes twice.

\[
\begin{align*}
\text{\*kēltür-} & (\text{“to make something come; to bring”}) \rightarrow \text{\*kēltürt-} (\text{“to make someone make something/someone come; to make someone bring”}) \\
\text{\*ōltür-} & (\text{“to make someone die; to kill”}) \rightarrow \text{\*ōltürt-} (\text{“to make someone make someone die; to make someone kill”})
\end{align*}
\]

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

S/he died. - Ol ök tü.

S/he killed him. - Ol anı öltürt tü.

S/he had her killed by him. - Ol anı anka öltürt dü.

\(*-\text{mA}^{*}\)

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

#### *-lÅ*-  

Here are some examples:

*āŋ (dead noun) → *āŋla-* ("to listen; to hear; to consider, meditate")

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

*yīy* ("weeping, crying") → *yīyla-* ("to weep, cry") (Proto-Shaz)

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

#### *-lÅn-*  

It is provided by the previously mentioned *-lÅ*- 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)

#### *-År-, *-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")

*siařīg* (yellow, white) → *siařīgar-* ("to turn yellow, white")

#### *-gÅ*-  

Here are some examples:

*kēr* (dead noun) → *kērge-* ("to need")

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

Sometimes this verb takes a noun suffix and becomes a noun again, but the suffix *-gAk* added to verbs and *-gÅ* - 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 *-gÅ*, and then it becomes a noun again by taking the suffix *-k*. In Lir, same noun takes the *-lÅg* verb deriavtional 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”)
* **sün-** (“to battle, war”) → *süngü* (“lance, spear”)
* **buŗa-** (“to bear a calf”) → *buŗagu* (“calf”)
* **küde-** → *küdegü* (“bridegroom, son-in-law”)
* **tiaki-** → *tiakigu* (“hen”)
* **yum-** → *yumuĺ* (“work”)
* **in-** → *ingek* (“cow”)
* **el-/elč-** → *elgek* (“donkey”)
* **čğ-** → *çğan* (“furuncle; rash, pimple”) (see next lesson verbals for the suffix)

| Next Lesson: Verbals |

**References**

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9. [https://en.m.wiktionary.org/wiki/Reconstruction:Proto-Turkic/-in%C4%8Di](https://en.m.wiktionary.org/wiki/Reconstruction:Proto-Turkic/-in%C4%8Di)
Welcome to eighth lesson of Proto-Turkic!

In the previous lessons, we learned about the verb tense suffixes like *-mIĺ, *-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 - Bе barmaknı/barmanı kūsēdī.
- Everybody wants to be loved - Bār kiĺi sebilmeknī/sebilmenı kūser.
- Staying is harder than leaving - Kiālma(k), kē(y)me(k)deñ kātī.
- Isn’t it easy to get into a heart? - Köynjike kīrme(k) keñes ermeñ 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**

<table>
<thead>
<tr>
<th>Turkish - Anadolu Türkçesi</th>
<th>Chuvash - Чӑвашла[^1]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eve gitmek/gitmeyiistedim</td>
<td>Ĉulsem хайсеньне илєсчĕ, ватă çăясене, тен, утма, çиме тата мĕн те пулн асра тытма йывăртарах та йывăртарах пулса пырат.</td>
</tr>
<tr>
<td>(the text is already written in latin script)</td>
<td>Çulsem хайсеньне илєсчĕ, ватă çăясене, тен, утма, çиме тата мĕн те пулн асра тытма йывăртарах та йывăртарах пулса пырат.</td>
</tr>
</tbody>
</table>

**Verbal Adjectives**

*-*gAn[^2]

Indicates how through the verb.

- dog who love me - bęñi sebgen it
- falcon that snatches its hunt - ābïnï kapgan kīrguy
- the fish that eaten by - yēngen bālīk

**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; *tabīl- ("to run") + -gan → *tabilgan ("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).
<table>
<thead>
<tr>
<th>Original</th>
<th>Transcription</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>We used to eat deer, eat rabbit and sit. The throats of the tribes were full.</td>
<td>Кыргызча: Күйк кийүү, табшыгын тотуу жана кайсы же атай кайсы болуп, окуя жарыштын бироктарынын чешиштери жеңилдөө.</td>
<td>I won't be the one who cook for you when you get home.</td>
</tr>
</tbody>
</table>

**-*dUk**

Synonym of *-*gAn.

<table>
<thead>
<tr>
<th>Original</th>
<th>Transcription</th>
<th>English translation</th>
<th>Usages</th>
</tr>
</thead>
<tbody>
<tr>
<td>This is the monument of Ávrán's son Wurum. 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.</td>
<td>Авлар эвръан сине Вурум. Джерчидин дин алын, аракет болуп көп жана турук асырыла фа иде сөздөр болуп, дүйнөлүркөн өрүнүн үчүн ныйсан туурукташы менен төлөө 10-сы жылдын Райяб адуынын 709-сы жылдын 9-сы кыялда.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gidilmedik, bakılmadık yer kalmadı ama bir adım daha ilerleyemedik. Арама başladığımızda nerede isek yine aynı o yerdeyiz.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Original</th>
<th>Transcription</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>He died while going to the Çerimsen water.</td>
<td>Ронда,— центр патне машина пыр</td>
<td>Rhonda recalls (by recalling): “About half an hour later, three brothers got out while a car coming into the center.”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Volga Bulgar - батыр хөөрө</th>
<th>Old Turkic - ṭaːnɔːbə</th>
<th>Chuvash - Чӑвашла</th>
</tr>
</thead>
<tbody>
<tr>
<td>جرمنس شون ترس ولی</td>
<td>:ForeColor:</td>
<td>Пĕр сур сехетрен,— каласа парать Ронда,— центр патне машина пырса таче те унтан висч тĕван тухрĕ.</td>
</tr>
<tr>
<td>Çeřimsen şıv'na barsa velti.</td>
<td>Бир киşi y'ëşği oglışi, бодун, бишикине t'gi kılmıpз эмиш.</td>
<td>Пĕр сур сехетен,— каласа парать Ронда,— тсенчт патне машина пирса таче те унтан висч тĕван тухрĕ.</td>
</tr>
</tbody>
</table>

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.

### 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)"*, *sebmemil"(he's) seems not love (it)"").

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

### Copula

Unlike the English verb *be*, Proto-Turkic has multiple copulas, but not conjugated as one suppletive verb. *Bölmak*(*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*, *ermiľ*), conditional (*erse*), negative present (*ermeř*) (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 (*teğir kők* "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.

<table>
<thead>
<tr>
<th><em>it</em></th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ben/bë</td>
<td>&quot;I'm (a/the) dog&quot;</td>
</tr>
<tr>
<td>sen/së</td>
<td>&quot;you're (sg.) (a/the) dog&quot;</td>
</tr>
<tr>
<td>(oI), it</td>
<td>&quot;he's (a/the) dog&quot;</td>
</tr>
<tr>
<td>biř</td>
<td>&quot;we're (a/the) dog&quot;</td>
</tr>
<tr>
<td>sìf</td>
<td>&quot;you're (pl.) (a/the) dog&quot;</td>
</tr>
<tr>
<td>olar (unclear)</td>
<td>&quot;they're (a/the) dog&quot;</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th><em>it</em></th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ermeř</td>
<td>&quot;he's not (a/the) dog&quot;</td>
</tr>
</tbody>
</table>

The another choice is using *degül* plus forms of *erme(k)* or *bölmak* (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-
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 (këlür 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 -sl allophony in the third person (he/she/it/they). Because of this, instead of expected forms **kélit ben and kélse ben you will found kéltim and kélsem instead (however, the analytic alternative forms for kélsem, kélse ben is found in Old Turkic).

<table>
<thead>
<tr>
<th>Subject pronoun (English)</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>-m</td>
</tr>
<tr>
<td>you</td>
<td>-η</td>
</tr>
<tr>
<td>he/she/it/they</td>
<td>-∅</td>
</tr>
<tr>
<td>we</td>
<td>-mXř</td>
</tr>
<tr>
<td>you (plural)</td>
<td>-ηXř</td>
</tr>
</tbody>
</table>

Historically, the third person form ends in **-I, but later unmarked (-∅ meant being unmarked). However, this ending preserved in -mArř (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, **-gAmη, **-gAmXř, ...), while the former one is added here due to Turkmen alteration in the section above (that is, the inflections were originally **-mArXm, **-mArXη, ..., note depalatalization of final -ř-).

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

Next lesson: Optatives, necessitatives and questions

References
Optatives, necessitatives and questions

Welcome to the nineth lesson of Proto-Turkic!

Optatives

Optative is a controversial subject in Proto-Turkic, as they only exist 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). 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”)

*-gIttI (Lir)

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

Necessitatives

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

*-mAllig

This suffix somehow lives only in Oghuz and Oghur languages.

- *seb- (“to love, like”) → *sebmelig (“(s/he) should love, like”)
- *bar- (“to go”) → *barmalîg (“(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 ermeŕ (“(s/he) should not love, like”)
- *barmalîg (“(s/he) should go”) → *barmalîg ermeŕ (“(s/he) should not go”)

<table>
<thead>
<tr>
<th>Modern usage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Azerbaijani - Azərbaycan türkçəsi</strong></td>
</tr>
</tbody>
</table>
| Original | Bu oyunu qazanmalıyam. | Øy işimi etiré cenli tamamlamaly. | Пирë менлë питë кирлë еç хушнă тата çак еç çине пирën менлë пăх-малла?
| Transcription | (the text is already written in latin script) | (the text is already written in latin script) | Pire mënle pîte qirë eç xuşnă tata çak eç pîren mënle pâx-malla? |
| 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? |

*кер-

You can give the same meaning with this root. *кер-lİg for Lir, *кер-ге-k for Shaz.
- I need a bow and sword. - Benke kılıç bı(r)le yâ(y) kërgek.

<table>
<thead>
<tr>
<th>Modern usage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uzbek - Oʻzbek tili</td>
</tr>
<tr>
<td>Original</td>
</tr>
<tr>
<td>Transcription</td>
</tr>
<tr>
<td>English translation</td>
</tr>
</tbody>
</table>

### Questions

*-ml*[^16]

Where interrogative pronouns are absent, questions are provided with *-ml* 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: Seniŋ siŋiliŋ bār mi? (Literally *is there any younger sister belongs to you?*)

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

A: Is what you have younger sister? - A: Seniŋ siŋiliŋ mi bār?

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

A: Are you nine years old? - A: Sẹ tokuř yâľta mi?

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

A: Are you the one who is nine years old? - A: Sẹ mi tokuř yâľta?

B: Yes, I am/No, I am not. - B: Ide, bě/Yōk, bě ermeř.

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

A: Aren't you nine years old? - A: Sẹ tokuř yâľta ermeř mi?

B: Yes, I am nine years old. - B: Yōk, tokuř yâľta bě. (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 - *në(me)*
2. who - *kem*
3. why - *në(me) üčün* (Literally *for what?*)
4. how much, how many, how old - *nënĉe, *kanĉa
It is put in the blank part whose answer is expected in the sentence.

A: What is your name? - A: Seniŋ ātïŋ nē(me)?
B: My name is Tou-man. - B: Beniŋ ātïm Tou-man.

A: What did you do? - A: Nē(me) ēttiŋ?
B: I did sit and waited - B: Oltur tum, kürdüm.

<table>
<thead>
<tr>
<th>Modern usage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Kumyk - Къумукъ тили</strong></td>
</tr>
<tr>
<td>Original</td>
</tr>
<tr>
<td>Transcription</td>
</tr>
<tr>
<td>English translation</td>
</tr>
</tbody>
</table>

* kem

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

A: Who are you? - A: Së kem?
B: I am Tou-man. - B: Bë Tou-man.

A: Who did this? - A: Bunï kem ētti?
B: I did (this). - B: (Bunï) bë ētti(m).

<table>
<thead>
<tr>
<th>Modern usage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Shor - Шор тили or Ҭадар тили</strong></td>
</tr>
</tbody>
</table>
| Original | Kem çöрча? Эртен тört азатаъф, кўндўс ийги, индде ўш. | ӷлбутун Ղалп туху булорьы ама ким билизэй? | Пуллашу пирки тархаласа ыяткансеннем кам хатаэрэ?
| Transcription | Kem çörça? Ertten tört azaqtığ, kündüs iygi, iirde üş. | ӷлбутун кеппе туху булярьы ама ким билигэй? | Пуллашу пирки тархаласа ыяткансеннем кам хатаэрэ?
| 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) ücûn

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

A: Why are you there? - A: Së nē(me) ücûn anda?
B: Because I am Tou-man. - B: Tou-man bolganım ücûn 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: Bunî nē(me) ücûn ēttiŋ?
B: To feel joy. - B: (Bunî) bëkenmek ücûn ēttiṃ.
### Modern usage

<table>
<thead>
<tr>
<th>Language</th>
<th>Original</th>
<th>Transcription</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Turkish - Anadolu Türkçesi</td>
<td>Tom onun niçin Fransızca öğrenmek istedidir?</td>
<td>(the text is already written in latin script)</td>
<td>Tom couldn't understand why s/he wanted to learn French.</td>
</tr>
<tr>
<td>Turkmen - Türkmençe</td>
<td>Динлеýji aýatlaryň manysyna düşüner ýaly name etmeli we name üçin?</td>
<td>(the text is already written in latin script)</td>
<td>What should we do to help our listeners understand the meaning of the verses and why?</td>
</tr>
<tr>
<td>Chuvash - Чӑвашла</td>
<td>Мӗнле сӑлтавсены пula хӑшӗ-пеpӗсем ӗшӑ кӗме щутлаӑчӗ тата мӗнӗн çaв сӑлтавсем тӗрӗз мар?</td>
<td></td>
<td>Why are some baptized and why are these reasons not enough?</td>
</tr>
</tbody>
</table>

### *нӗнӗ, *канӑ

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. (*nӗnte*/*kanta, *нӗnten/*кантан, *нӗнke/*кanka, *нӗni/*кани, *нӗнип/*канип, *нӗнӗ*/*канӗ...). To add endings to them, add -n- into the case endings except in accusative and genitive cases (*нӗnte; but *нӗni, the case suffix itself already contain -n-). In many of modern Turkic languages, the -n- allomorph is now removed from those.

### References

1. https://glosbe.com/cv/en/%D1%83%D1%82%D0%BC%D0%B0
6. A Volga Bulgarian Inscription From 1307 A. Róna-tas, page 155
8. https://glosbe.com/cv/tr/%D0%BF%D1%88%D0%BD%D1%81%D0%B0
9. https://glosbe.com/cv/tr/%D1%88%D1%85%D0%B5%D1%80
12. https://tr.glosbe.com/cv/tr/%D0%BC%D0%B0%D0%BB%D0%BD%D0%B0
15. https://tr.glosbe.com/cv/gerek
18. https://tr.glosbe.com/tr/sah/kim
20. https://tr.glosbe.com/tr/cv/niye
Welcome to tenth lesson of Proto-Turkic! This is the second of vocabulary lesson and in this lesson we will improve our vocabulary.

Let's start with a text.


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 forbad.

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

<table>
<thead>
<tr>
<th>English</th>
<th>Proto-Turkic</th>
</tr>
</thead>
<tbody>
<tr>
<td>head</td>
<td><em>balč</em></td>
</tr>
<tr>
<td>face</td>
<td><em>yūf</em></td>
</tr>
<tr>
<td>hair</td>
<td><em>s(i)ač</em></td>
</tr>
<tr>
<td>eyebrow</td>
<td><em>k(i)alč</em></td>
</tr>
<tr>
<td>eyelash</td>
<td><em>kirpik</em></td>
</tr>
<tr>
<td>eye</td>
<td><em>köf</em></td>
</tr>
<tr>
<td>ear</td>
<td><em>kulkak</em></td>
</tr>
<tr>
<td>nose</td>
<td><em>burun (Shaz)</em> <em>sumsa (Lir)</em></td>
</tr>
<tr>
<td>lip</td>
<td><em>tötkak</em></td>
</tr>
<tr>
<td>mouth</td>
<td><em>ağıf</em></td>
</tr>
<tr>
<td>tongue</td>
<td><em>til</em></td>
</tr>
<tr>
<td>chin</td>
<td><em>enek</em></td>
</tr>
<tr>
<td>English</td>
<td>Proto-Turkic</td>
</tr>
<tr>
<td>--------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>neck</td>
<td>*böyn (shaz?)</td>
</tr>
<tr>
<td>throat</td>
<td><em>bogur</em></td>
</tr>
<tr>
<td>Adam’s apple</td>
<td><em>bogurdak</em></td>
</tr>
<tr>
<td>shoulder</td>
<td><em>omur</em> <em>egin</em></td>
</tr>
<tr>
<td>shoulder blade</td>
<td><em>yarîn</em></td>
</tr>
<tr>
<td>breast</td>
<td><em>kögür</em> <em>töl</em></td>
</tr>
<tr>
<td>breast (female)</td>
<td><em>čičig</em></td>
</tr>
<tr>
<td>arm, hand</td>
<td><em>kol</em></td>
</tr>
<tr>
<td>forearm</td>
<td><em>kar</em></td>
</tr>
<tr>
<td>elbow</td>
<td><em>čïkan(ak)</em></td>
</tr>
<tr>
<td>belly</td>
<td><em>kærîn</em></td>
</tr>
<tr>
<td>waist</td>
<td><em>bêl(k)</em></td>
</tr>
<tr>
<td>hand</td>
<td><em>elig</em></td>
</tr>
<tr>
<td>handful</td>
<td><em>abuč</em></td>
</tr>
<tr>
<td>finger</td>
<td><em>biarŋak</em></td>
</tr>
<tr>
<td>fingernail</td>
<td><em>timjak</em></td>
</tr>
<tr>
<td>anus, buttocks</td>
<td><em>köt</em></td>
</tr>
<tr>
<td>leg, thigh</td>
<td><em>bût (shaz)</em></td>
</tr>
<tr>
<td>thigh, hip</td>
<td><em>satan</em></td>
</tr>
<tr>
<td>calf of leg</td>
<td><em>b(i)altîr (shaz)</em></td>
</tr>
<tr>
<td>foot</td>
<td><em>adak</em></td>
</tr>
<tr>
<td>sole</td>
<td><em>täpan</em></td>
</tr>
</tbody>
</table>

**Basic Verbs**
<table>
<thead>
<tr>
<th>English</th>
<th>Proto-Turkic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to take</td>
<td>*ạl-</td>
</tr>
<tr>
<td>to give</td>
<td>*bēr-</td>
</tr>
<tr>
<td>to come</td>
<td>*ḳēl-</td>
</tr>
<tr>
<td>to go (away)</td>
<td>*bar-, *kē(y)t-</td>
</tr>
<tr>
<td>to walk</td>
<td>*yorǐ-/yűrǐ-</td>
</tr>
<tr>
<td>to organize, make</td>
<td>*ēt-</td>
</tr>
<tr>
<td>to do, make</td>
<td>*kīl-</td>
</tr>
<tr>
<td>to know (something)</td>
<td>*bil-</td>
</tr>
<tr>
<td>to know (someone)</td>
<td>*tānu-</td>
</tr>
<tr>
<td>to sit</td>
<td>*oltur-</td>
</tr>
<tr>
<td>to stand</td>
<td>*tur-</td>
</tr>
<tr>
<td>to stay behind, remain</td>
<td>*kiāl-</td>
</tr>
<tr>
<td>to put, leave, abandon</td>
<td>*kod-</td>
</tr>
<tr>
<td>to put, throw</td>
<td>*sal-</td>
</tr>
<tr>
<td>to live</td>
<td>*tifri-</td>
</tr>
<tr>
<td>to see</td>
<td>*kōr-</td>
</tr>
<tr>
<td>to look, watch</td>
<td>*bāk-</td>
</tr>
<tr>
<td>to hear</td>
<td>*ēlīt-</td>
</tr>
<tr>
<td>to speak</td>
<td>*kele-, *seble-</td>
</tr>
<tr>
<td>to say</td>
<td>*tē-</td>
</tr>
<tr>
<td>to say, tell; to ask, demand</td>
<td>*āyīlt-</td>
</tr>
<tr>
<td>to touch</td>
<td>*teg-</td>
</tr>
<tr>
<td>to eat</td>
<td>*yē-</td>
</tr>
<tr>
<td>to migrate</td>
<td>*kōč-</td>
</tr>
</tbody>
</table>

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 *kōrf 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.

- *kōf (“eye”) but *kōr- (“to see”)
- *semiř (“fat”) but *semir- (“to fatten”)
- *kūtuř (“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.
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

*-čA

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.

*uŕïn (“long”) → *uŕïnča (“equal to long; longly”)

*kɑt (“hard”) → *kɑtça (“equal to hard; hardly”)

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

*sogïk (“cold”) → *sogïkča (“equal to cold; coldly”)

*bår (“there is”) → *bårča (“all; every”) (künninger bårçası means all (of) day (it covers 24 hours); bårča 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”) → *türükče (“Turkic (language)”) (Shaz?)

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

*nēnčë, *kanča

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

A: How many children does he have? - A: Anïŋ nēnčë/kanča bālasï bār? (literally Are his children equal to what?) / Anta nēnčë/kanča bāla bār? (literally Are children there belongs to him equal to what?)

B: He has two children. - B: Anïŋ ęk(k)i bālasï bār./Anta ęk(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

<table>
<thead>
<tr>
<th>Kyrgyz - Кыргызча</th>
<th>Western Yugur - Yoγır lar</th>
<th>Chuvash - Чӑвашла</th>
</tr>
</thead>
<tbody>
<tr>
<td>Original</td>
<td>Ap bir izildoo sayın  القادرة ماالیمان تالکوولوو کەرەکتیگین کانلیپ یۆکتۆوو بۆلۆت؟</td>
<td>Sende neçe mula var er?</td>
</tr>
<tr>
<td>Transcription</td>
<td>Ar bir izildoo sayın  القادرة ماالیمان تالکوولوو کەرەکتیگین کانلیپ یۆکتۆوو بۆلۆت؟</td>
<td>(the text is already written in latin script)</td>
</tr>
<tr>
<td>English Translation</td>
<td>What factors determine how much material to cover during a Bible study?</td>
<td>How many children do you have?</td>
</tr>
</tbody>
</table>

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")
*yārī ("summer, spring") → *yārīn ("at summer, at spring")
*kīl ("winter") → *kīln ("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.

*sẹ ("you") → *sẹ 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")
*kārī ("goose") → *kārī 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.

<table>
<thead>
<tr>
<th></th>
<th>Person (English)</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person singular</td>
<td>*-(A)yIn</td>
<td></td>
</tr>
<tr>
<td>Second person singular</td>
<td>*-∅</td>
<td></td>
</tr>
<tr>
<td>Third person singular &amp; plural</td>
<td>*-zU(n)</td>
<td></td>
</tr>
<tr>
<td>First person plural</td>
<td>*-(A)Im</td>
<td></td>
</tr>
<tr>
<td>Second person plural</td>
<td>*-(X)η</td>
<td></td>
</tr>
</tbody>
</table>

**Note:** Turkish optative -(y)AyIn and Proto-Shaz optative *(A)yIn are not cognates. Turkish optative comes from *-gA ben→-(y)AyIn→-(y)AyIn. 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.
<table>
<thead>
<tr>
<th>Person (English)</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person singular</td>
<td>-(A)m</td>
</tr>
<tr>
<td>Second person singular</td>
<td>-∅</td>
</tr>
<tr>
<td>Third person singular</td>
<td>-tUr</td>
</tr>
<tr>
<td>First person plural</td>
<td>-(A)ŕ</td>
</tr>
<tr>
<td>Second person plural</td>
<td>-(I)ŕ</td>
</tr>
<tr>
<td>Third person plural</td>
<td>-ttUr</td>
</tr>
</tbody>
</table>

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 is subject–object–verb. The precise order look like this:

<table>
<thead>
<tr>
<th>Parts of speech by order</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjective (attributive)</td>
</tr>
</tbody>
</table>

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:

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

Examples

<table>
<thead>
<tr>
<th>Sentence</th>
<th>*Be ḫebke ūn xेитм.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gloss</td>
<td>“I house-DAT night come-PAST-1SG”</td>
</tr>
<tr>
<td>Part of speech</td>
<td>Pronoun (subj.)</td>
</tr>
<tr>
<td>Meaning</td>
<td>“I came to the house night.&quot;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sentence</th>
<th>*Anam doŋuŕ eti ,__yēdi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gloss</td>
<td>“Mother-1SG.POSS pig meal-3SG.POSS eat-PAST.3SG.&quot;</td>
</tr>
<tr>
<td>Part of speech</td>
<td>Subject</td>
</tr>
<tr>
<td>Meaning</td>
<td>“My mother ate pork (← pig meal).”</td>
</tr>
</tbody>
</table>

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 rallingly). 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.
"Tǔn kēč ḳeldükümten, bārča ḳili ūdïma(k)da erti."

Let's examine the first part of the sentence.

**From my coming late yesterday - Tǔn kēč ḳeldükümten**

Next up is the second part you know.

**Everybody was asleep - bārča ḳili ūdïma(k)da erti**

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal adjective (as verbal noun)</th>
<th>possessive</th>
<th>ablative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḳel</td>
<td>dük</td>
<td>üm</td>
<td>ten</td>
</tr>
</tbody>
</table>

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

"Tǔn kēč ḳeldükümten, bārča ḳili ūdïma(k)da erti."

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

**When I came late yesterday, everyone was already asleep. - “Tǔn kēč ḳeldükümte, bārča ḳili ūdïma(k)da erti.”**

Let's examine the first part of the sentence.

**At my coming late yesterday - Tǔn kēč ḳeldükümte**

Next up is the second part you know.

**Everybody was asleep - bārča ḳili ūdïma(k)da erti**

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal adjective (as verbal noun)</th>
<th>possessive</th>
<th>locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḳel</td>
<td>dük</td>
<td>üm</td>
<td>te</td>
</tr>
</tbody>
</table>

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

"Tǔn kēč ḳeldükümte, bārča ḳili ūdïma(k)da erti."

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

**Since I came late yesterday, everyone was already asleep. - “Tǔn kēč ḳeldüküm üčün, bārča ḳili ūdïma(k)da erti.”**

Let's examine the first part of the sentence.

**For my coming late yesterday - Tǔn kēč ḳeldüküm üčün**

Next up is the second part you know.

**Everybody was asleep - bārča ḳili ūdïma(k)da erti**

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal adjective (as verbal noun)</th>
<th>possessive</th>
<th>for</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḳel</td>
<td>dük</td>
<td>üm</td>
<td>üčün</td>
</tr>
</tbody>
</table>

"Since (for) I (my) came (coming) late yesterday, everyone was (already) asleep (sleeping)."
“Türk kőč kėldüküm üčün, bärča kili üdimə(k)da ert.”

*I saw as I came.* - "Kėldükümče, körtüm."

Let’s examine the first part of the sentence.

*As I came (this much) - Kėldükümče*

Next up is the second part you know.

*I saw - körtüm*

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal adjective</th>
<th>possessive</th>
<th>equative</th>
</tr>
</thead>
<tbody>
<tr>
<td>kėl</td>
<td>düküm</td>
<td>üm</td>
<td>če</td>
</tr>
</tbody>
</table>

**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**

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.

- *kêlme* (“coming”) → *kêlme 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”)
- *yârma* (“writing”) → *yârma bilmeř* (“s/he doesn't know to writing; s/he can't write”)

<table>
<thead>
<tr>
<th>Modern usage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Turkish - Anadolu Türkçeleri</td>
</tr>
<tr>
<td><strong>Original</strong></td>
</tr>
<tr>
<td><strong>Transcription</strong></td>
</tr>
<tr>
<td><strong>English translation</strong></td>
</tr>
</tbody>
</table>

Ability by *bōl-

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

- *kêlme* (“coming”) → *kêlme bōlur* (“s/he becomes to come; s/he can come”)
- *yu(b)ma* (“washing”) → *yu(b)ma bōlur* (“s/he becomes to wash; s/he can wash”)
- *sebme* (“loving”) → *sebme bōlur* (“s/he becomes to loving; s/he can love”)
- *yârma* (“writing”) → *yârma bōlmař* (“s/he doesn't become to writing; s/he can't write”)

<table>
<thead>
<tr>
<th>Modern usage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuvan - Ӵывэ дыл</td>
</tr>
<tr>
<td><strong>Original</strong></td>
</tr>
<tr>
<td><strong>Transcription</strong></td>
</tr>
<tr>
<td><strong>English translation</strong></td>
</tr>
</tbody>
</table>

Ability by *ał- (Shaz)

Today it is used in Central Asia.

- *kêlme* (“coming”) → *kêl(me) álär* (“s/he takes to come; s/he can come”)
- *yu(b)ma* (“washing”) → *yu(b)(m)a álär* (“s/he takes to wash; s/he can wash”)
- *sebme* (“loving”) → *seb(me) álär* (“s/he takes to loving; s/he can love”)
- *yârma* (“writing”) → *yâr(m)a álmař* (“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)- (ümar, umadî, ...).

- *kelme (‘coming’) → *kêle u(y)(u)r, *kêlü u(y)(u)r (‘s/he can come’)
- *yub(y)ma (‘washing’) → *yu(b)(y)a u(y)marî, *yub(y)u u(y)marî (‘s/he cannot wash’)
- *sebme (‘loving’) → *sebe u(y)marî, *sebü u(y)marî (‘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.

- *kelur (‘s/he comes’) → *yarîn kêlur (‘s/he comes tomorrow’)
- *barur (‘s/he goes’) → *bu āń(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.

- *kelmek (‘coming’) → *kelmekčî (‘cominger’) → *Ol kêlmekčî (‘s/he is cominger; s/he is going to come.’)
- *barma(k) (‘going’) → *barmakčî (‘goinger’) → *Biř barmakčî (‘We are goingers; we are going to go.’)
- *sebme(k) (‘loving’) → *sebme(k)čî (‘lovinger’) → *Bê sebme(k)čî (‘I am lovinger; I will love.’)
- *olturma(k) (‘sitting’) → *olturmakčî (‘sittinger’) → *Sê olturmakčî (‘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.

- *kelmek (‘coming’) → *kelmekde (‘on coming’) → *Ol kêlmekde (‘s/he is on coming; s/he is coming.’)
- *barma(k) (‘going’) → *barmakda (‘on going’) → *Biř barmakda (‘We are on going; we are going.’)
- *sebme(k) (‘loving’) → *sebmede (‘on loving’) → *Bê sebmede (‘I am on loving; I am loving.’)
- *olturma(k) (‘sitting’) → *olturmakda (‘on sitting’) → *Sê olturmakda (‘You are on sitting; you are sitting.’)

Helper verbs (Shaz)

It is provided with verbs that called helper in some Shaz languages.
- *kəlıp* ("while coming", (Shaz)) → *kəlıp yorilyurı* (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**
