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Declension System of the Turkic Languages: Historical Development of Case Endings

Gulgaysha S. Sagidolda¹

¹ Ph. D. of Philology, Professor of the Kazakh Linguistics Department at L. N. Gumilyev Eurasian National University (Astana, the Republic of Kazakhstan). E-mail: asem963@mail.ru

Abstract

Declension system of the Turkic languages is characterized by a large number of cases and a variety of forms of cases. The research works indicate the number of cases in the Turkic languages in different ways, in some languages they are considered to be 6, and in the others 7 or 8.

There are different opinions about the number of cases in the language of the ancient Turkic written monuments, known as the source of the Turkic languages. Some scholars define 11 cases and some say that the number of main cases is 7. In the language of the Orkhon, Yenisei and Talas monuments there are hidden or null form of cases, as well as the meaning of cases can be given by individual words. Also, some endings correspond with the formants of other cases according to the form or comply with other formants of cases according to the meaning.

If we look at the course of historical formation and development of case endings (formants) in the language of the ancient Turkic written monuments, the written heritage of medieval Turkic language and modern Turkic languages, we notice that in general, the reconstructed original Ancient Altaic and Turkic proto-language form is preserved in the declension system. The peculiarities of the declension system of the modern Turkic languages are connected with a variety of case endings that is a phonetic variation by adding endings to the last sound of the root-word.

Keywords: declension system of the Turkic languages, the language of ancient Turkic monuments, medieval Turkic written heritage, reconstruction, Ancient Altaic proto-language, common Turkic proto-language, phonetic variation of endings, grammatical meaning, null form.

Introduction

Category of case — one of the grammatical categories peculiar to the system of nominal parts of speech (names) modifications. Declination is a connection of words in a sentence with the help of case endings [Қазак грамматикасы 2002]. Case endings are various morphological forms that link the words with different meanings and functions together. Case endings are added only to the noun or the word replacing nouns. Case endings in other parts of speech are related to their substantivation.

Declension system of the Turkic languages is characterized by a large number of cases, and a variety of case forms. According to Turkology research, the number of cases in the Turkic languages is specified in different ways, in some languages they are considered to be 6, and in the others 7 or 8 [Томаһов 1988: 138]. There are different opinions about the number of cases in the language of the ancient Turkic written monuments, known as the source of the Turkic languages: A. N. Kononov points 11 cases — main, accusative, dative-locative, ablative-locative, ablative, instrumental, genitive, oriented, oriented-locative, dative-oriented, dative-limited [Коһонов 1980: 149], G. Aidarov defines 7 cases — nominative, genitive, dative, accusative, locative, ablative, instrumental [Айдаров 2000: 59]. In the language of the Orkhon, Yenisei and Talas monuments there are hidden or the null form of cases, as well as the meaning of cases can be given by individual words. Also, some endings correspond with the formants of other cases in the form and comply with other formants of cases according to the meaning. For example, although the ending — *da* is similar to the locative case, it is used for of dative case according to its meaning: *ıyačda* → *ıyač* + *da* ‘to the tree’.

If we look at the reconstructed case endings of the Ancient Altaic and Turkic proto-language forms in the ancient Turkic written monuments and the written heritage of the medieval Turkic languages used by the modern Turkic languages, we notice that in general, Turkic proto-language form from the original Ancient Altaic forms is preserved in declension system.

Mainpart

Nominative case (main or unknown) corresponds to the stem of the word, and the word in the nominative case has no ending. A special form of the nominative case does

not exist not only in the ancient Turkic written monuments and the written heritage of medieval Turkic language, but in all Turkic languages. However, the grammatical meaning of the nominative case, which gives substantive meaning, peculiar only to it and determined by the null form, is a syntactic function that characterizes the grammatical subject [Қазак грамматикасы 2002]

Modernization of the nominative case in null form is characteristic to the Ancient Altaic and Turkic proto-languages. Some features of nominative case formation in the Altaic languages are connected with the phonetic laws of individual languages development. For example, sound shift of *-n* to the endings, which was first included in the stem of the Turkic and Mongolian languages: **bi* ‘I’: nom. c. Mong. *bi* ‘I’, gen. c. Anc. Mong. *min-u*, Mod. Mong. *minij* ‘my’; nom. c. Turk. *bu* ‘this’, gen. c. *munuŋ* ‘his’; nom. c. Mong. *bajan*, Turk. *baj* ‘bai’, gen. c. Anc. Mong. *bajan-u*, Mod. Mong. *bajni* ‘bai’s’, Turk. *baj-nyŋ* ‘bai’s’ subject [Рамстедт 1957: 60]

Genitive case

G. I. Ramstedt and N. Roppe point the form **-n* as the initial Ancient Altaic formant of genitive case [Рамстедт 1957: 32; Poppe 1977: 57]. N. A. Baskakov says that the formants of the genitive case in all the Altaic languages are relevant to the suffix denoting belonging (in the Turkic languages *-niki*: *aya-niki* ‘belonging to the brother’; in the Mongolian language *-jinki*: *aqajinki*; in the Tungus language *-ŋi*, *-ŋji*: *akani* ~ *aka-ŋji*: in the Manchu language *-iŋge*, *-niŋge*), genitive case in many Altaic languages is the primary form of all cases (in the Turkic language dative *biz-in-ge* ‘us’, in the Mongolian language locative-dative *xān-ā-dā* ‘near Khan’; in the Korean language locative case *saram-ii-ge* ‘man’s’), as well as the phrases related to the genitive case have the typical construction (in the Turkic languages: *qayanyŋ oŋly* ‘Kagan’s son’, in the Mongolian language: *xān-i xöwün* ‘Khan’s son’) [Баскаков 1981: 64].

A. M. Scherbak shows the form **-in* as the reconstructed common Turkic formant of the genitive case [Щербак 1977]. The formants **-in/-iŋ*, **-nin/-niŋ* of the genitive case are modernized ancient forms in the Turkic languages [Сравнительно-историческая... 1988: 89].

The formants *-iŋ/-iŋ* *-niŋ*, *-niŋ*, *-uŋ*, *-üŋ*, *-nuŋ*, *-nüŋ* (*adiyŋ* → *adiy* + *iŋ* ‘bear’s’, *tonuzin* → *tonuz* + *in* ‘boar’s’) and *-γ*, *-ig* (*öllig* →

čöl(l) + ig ‘of the desert’) of the genitive case are used in the language of ancient Turkic monuments. The hidden, null form of the genitive case is common in the languages of the Orkhon, Yenisei, Talas monuments: *Kögmen joli* ‘Kogmen’s path’, *tabyač qayanı* ‘tabgash’s Kagan’ etc.

Proto-Turkic *-in, related to the Ancient Altaic *-n, occurs in the form of -in/-iñ, -nün/-nün, -nuñ, -tün/-tün, -dün/-dün, -in/-in, -än in the modern Turkic languages: Anc. Turk. *sün* ‘of the army’, *ebiñ* ‘of the house’, *qayanıñ* ‘Kagan’s’; Chuv. *tənwən* ‘mountain’ < *tu* ‘of the mountain’, *çərən* ‘girl’s’ < *çər* ‘girl’ *šəziñ* ‘mouse’s’ < *šəzi* ‘mouse’ (here the sound -j — the ancient consonant connecting the stem and ending), Uig.-Kipch. *Attıñ* ‘horse’s’, Alt. *köldiñ* ‘of the lake’, Tuv. *Inektıñ* ‘cow’s’, K.-Balk. *qozularynıñ* ‘lambs’ etc.

The endings of the genitive case in the modern Kazakh language are found in the form of -nıñ/-nıñ, -dın/-dın, -tın/-tın, in the Turkish language -ın/-in, -un/-ün; -nün/-nün, -nun/-nün, in the SaryUigur language -nıñ, -nıñ, -neñ, -tın, -dın and are selectively added to the final sound of the root. For example: Kaz. *erdin*, *uldin* *kızdın*, *balanıñ*, *attıñ* (*mal*) etc.; Turkis.: *erkeğın* ‘man’s’, *oğulun* ‘son’s’, *qızın* ‘girl’s’, *kişinin* ‘person’s’, *çocukun* ‘child’s’, *atın* ‘horse’s’, *qulunun* ‘foal’s’ etc.; Sary Uig. *Erniñ* ‘man’s’, *oğulniñ* ‘boy’s’, *oğlanıñ* ‘young man’s’, *qızdın* ‘girl’s’, *kiseniñ* ‘person’s’, *mlanıñ* ‘child’s’, *attıñ* ‘horse’s’, *qulumniñ* ‘foal’s’ etc.

Dative case

G. I. Ramstedt shows the formative *-a as the Ancient Altaic original form of the dative case and says that it is used in all Altaic languages in the form of -a or -ai, -ga or -gai, except the Tungus language [Рамстедт 1957: 39].

In the language of the Turkic written heritage of the VI–IX centuries dative case is formed by the endings -a, -e, -qa, -ke, -ru, -rü, -ra, -re, -ja, -je and -γaru, -gerü, -erü: *jaz* → *jazi* ‘steppe, plain’ → *jaziqa tegi* → *jaziqa tegi* ‘to the plain’, *bič* → *bičük* ‘besik (posterity)’ → *besükiñe tegi* ‘to besik’, *qajaqa* → *qaja* + *qa* ‘to the slope (to the cliff)’, *jontıñaru* → *jont(i) + γaru* ‘to the horse’, *ebiñerü* → *ebi* + *nerü* *ebiñerü* → *ebi* + *nerü* ‘to (his) house’, *tüşnekiñe* → *tüşneki* + *ne* ‘to (its) nest’, *subqa* → *sub* + *qa* ‘to the water’ etc.

In the Turkic languages the dative case is mostly given with endings (variants) -a, -γa/-qa, -ja: Anc. Turk. *taγqa* ‘to the mountain’, Chuv. *təva*, Tat., Kyrg., Tel. *tauγa*, Turkis. *daya*;

Anc. Turk. *Qayanqa* ‘to Kagan’, East Turk., West Turk. *qayanqa*, Chuv. *χuna*, *χona*; Anc. Turk. *Qayanıma* ‘to (my) Kagan’, *qayanıña* ‘to (your) Kagan’, *qayanınyña* ‘to (his) Kagan’, West Turk. *Qayanınyña* ‘to (his) Kagan’ etc.

In the Kazakh language the dative case has the endings -γa/-ge, -qa/-ke; -a/-e, -na/-ne: *kisige*, *balaya*, *qızya*, *iške*, *ayaşqa* etc. The endings -a/-e, -na/-ne: of the dative case are added to the possessive noun: *ayama*, *balana*, *babasına*, *eline* etc. And in the Sary Uighur language the endings in the dative case are found only in the forms -γa/-ge, -qa/-ke: *kisege* ‘to a person’, *mlaya* ‘to a baby’, *qızya* ‘to a girl’, *juge* ‘to the house’, *iške* ‘inside’, *atqa* ‘to a horse’, *jıyaşqa* ‘to a tree’, *sikke* ‘to the door’, *aqsaqalya* ‘to aksalal (old man)’. In the Turkish language the dative case is formed by the endings -a/-e. This ending is added to the words ending in vowels through -y: *kişiyeye* ‘to a person’, *çocuka* ‘to a child’, *qıza* ‘to a girl’, *eve* ‘to the house’, *içe* ‘inside’, *ata* ‘to a horse’, *ağuşa* ‘to the tree’, *kapıya* ‘to the door’, *aksakala* ‘to aksalal (old man)’. The Turkish ending of the dative case -a/-eis added to the possessive noun after the consonant “pronominal -n-”: *çocuğ-u-n-a*, *köy-i-n-e*, *sa-n-a*, *o-n-a*, etc.

Accusative case

Formative *-i/-i is upgraded as the Ancient Altaic form of the accusative case, and in the Turkic languages it is reflected in the form of the endings -i/(i)γ/-ni: *sāni*, *munı* (*bunı*), *bizni* (personal pronouns), Anc. Turk.: *süy* ‘army’, South Turk. (Turkis.) *ebi* ‘house’, *dayı* ‘mountain’; West Turk. (Tat.) *ıñni* ‘house’, *taunı* ‘mountain’; Kaz. after the possessive 3rd person -n: *malın*, *ayasın*, *atın* etc. In the Chuvash language the formants -a/-ja/-na that were formed in the course of phonetic development correspond with the dative case. Here the consonants -j- and -n- are linking sounds: accus.c. *təva* ‘the mountain’ and dat. c. *təva* ‘to the mountain’ < nom. c. *tu* ‘mountain’, accus.c. *çərva* ‘the girl’ and dat.c. *çərva* ‘to a girl’ < nom. c. *çər* ‘girl’ [Сравнительно-историческая... 1980: 90].

G. I. Ramstedt explains the change of the Ancient forms of the accusative case endings *-i, -ji to -iy/-ig/-g in connection with the long double endings -i, -ji in the form -iji/-iji in the Ancient periods of language development, and believes that the vowel -γ- is connecting the vowels [Рамстедт 1957: 37].

In the language of Ancient Turkic monuments the accusative case is mostly

formed by the endings *-in*, *-in*, *-n*, *-i*, *-i* and *-i*, *-ig*, *-uy*, *-üg*: *oɣulim̄in* → *oɣulim* + *in* ‘my son’, *qizim̄in* → *qizim* + *in* ‘my daughter’, *qum* ‘sand’ → *Qara qum̄i*, *kidizig* → *kidiz* + *ig* ‘felt’ etc.

In modern Turkic languages, in particular the Kazakh language, the accusative case is formed by the endings *-ni/-ni*, *-di/-di*, *-ti/-ti* and *-n*: *kisini*, *balanı*, *qızdı*, *attı*, *ayaštı* etc. The ending *-n* of the accusative case is added to the noun in the 3rd person: *aɣasın*, *balasın*, *babasın*, *elin*, etc. In the Sary Uigur language the accusative case is formed by the endings *-ni*, *-di*, *-ti* and *-n*. Here *-n* is added to the word with possessive endings *-si/-si*, *-i/-i* in the 3rd person as in the Kazakh language. For example: *kise* ‘the person’, *mlanı* ‘the child’, *qızdı* ‘the girl’, *juni* ‘the house’, *attı* ‘the horse’, *jiyaštı* ‘the tree’, *sikti* ‘the door’, *aqsaqaln i* ‘the old man’, *mlasın* ‘the child’, *jiqin* ‘shoulder (his)’. In the Turkish language the accusative case is formed by endings *-i/-i*, *-u/-ü*. These endings are added to stems, ending with consonants directly, and to the words ending with vowels through a linking vowel *-y-*: *kişiyi* ‘the person’, *çocuku* ‘the child’, *qızı* ‘the girl’, *evi* ‘the house’, *atı* ‘the horse’, *ağaşı* ‘the tree’, *kapıyı* ‘the door’, *aksakalı* ‘the old man’. In the Turkish language the possessive ending of the 3rd person and the ending with its own meaning (*aitlikeki*) *-ki* are added to the words through “pronominal *-n-*” of the accusative case: *baba-sı-n-ı*, *uyku-su-n-u*, *gözlüğü-n-ü*, *evdeki-n-i*.

The locative case

The Ancient Altaic form **-ta/-tu* of the locative case occurs in the Turkic languages in the form of *-da/-de*, *-ta/-te*. For a long time the locative case in the Turkic languages meant not only a place, but also a starting point of action or movement in space and in a certain period of time: Anc. Turk. *oɣuz-da* ‘in Oguz’ and ‘from Oguz’, Chag. *fathudason* ‘after winning’, Khal. *hã vidã* ‘from home’. The locative case basically means the place: Anc. Turk. *Tayda* ‘to the mountain’, Chuv. *tura*, Tat., Kaz. *tauda*, Turkis. *dayda*; Anc. Turk. *taşda* ‘on the rock, among the rocks’, WestTurk. *Taşta* [Сравнительно-историческая... 1988: 91].

The locative case with the suffix *-ki* is participated in the formation of words with adjectival meaning: *taydaki* ‘which is in the mountains’, *taştaşı* ‘which is on the rock’, *ebdäki* ‘which is in the house’. The complex suffix > *-daki/-deki* > *-daki/-deki*, which consists of the ending *-da*, *-de* of the locative case and the affix *-ki*, is common to the Turkic

and Mongolian languages. Compare: Turk. *ij-degi* ‘which is in the house’, ~ Mong. *ger-te-ki* ‘which is in the house’, Turk. *ertedeği* ‘which in ancient times’, ~ Mong. *erteki* ‘which in ancient times’, Mong. *ende* ‘here (over here)’ > *endeki* ‘which is here’ [Рамстедт 1957: 43].

The endings *-da/-de*, *-ta/-te* in the language of ancient Turkic monuments (*ayiniñta* → *ayiniñ* + *ta* ‘in (your) barn’, *talujda* → *taluj* + *da* ‘in the sea’, *teñride* → *teñri* + *de* ‘in Tengri’, *jatda* → *jat* + *da* ‘in the foreign place’) remained in almost all modern Turkic languages. More precisely, in the Kazakh language, *-da/-de*, *-ta/-te*: *kiside*, *balada*, *esikte*, *aqsaqalda* etc.; in the Turkish language *-da/-de*, *-ta/-te*: *kişide* ‘the person (has)’, *çocukta* ‘the child (has)’, *qızda* ‘the girl (has)’, *evde* ‘in the house’, *içte* ‘inside’, *atta* ‘in the horse’, *ağaçta* ‘in the tree’, *kapıda* ‘in the door’, *aksakalda* ‘old man (has)’ etc.; in the Sary Uigur language *-da*, *-ta/-te*: *ksete* ‘the person’, *mlata* ‘the child’, *qızda* ‘the girl’, *jute* ‘at home’, *jiyašta* ‘in the tree’, *sikte* ‘on the door’, *aqsaqalta* ‘old man (has)’ etc.

In the Kazakh, Turkish and Sary Uighur languages the locative case after the possessive ending of the 3rd person is added through the sound *-n-*. For example: Kaz. *balasında*, *ijinde*, *ijiyinde*, etc.; Turkis. *çocuğunda* ‘his child (has)’, *qızında* ‘his girls (has)’, *babasında* ‘his father (has)’, *evinde* ‘in his house’, etc.; Sar. Uig. *mlasında* ‘his child (has)’, *jusinde* ‘in his house’, *jiqında* ‘on the shoulder (his)’, etc.

The ablative case

In the Turkic languages the origin of the endings *-dan/-den*, *-tan/-ten*, *-din/-dan* of the ablative case is composite, associated with the ancient ending **-da/-ta* of the locative case. There are different opinions about the final *-n*. For example, G. I. Ramstedt connects the origin of the form *-n* by the word *jan-d’an~nan* ‘near something, left, right, front, lower side of something’ (*-da-jan* > *-dan* *dan* > *-dan*: **oɣuzdajan*, *oɣuzdanan*, *oɣuzdandan* ‘from Oguz’) [Рамстедт 1957: 43]. M. Ryasyanen believes that the form *-n* is an ending of the instrumental case connected to the local cases [Räsänen 1957: 62] and A. N. Kononov considers it an ending of the case indicating the direction, preserved in the pronouns *maɣan*, *saɣan*, *oɣan* [Кононов 1980: 158].

In the language of monuments the ablative case is mainly formed by the formants *-dan*, *-den*, *-tan*, *-ten*, *-tän*, *-tin*. In some cases, the double phonetic variants of one ending with the same meaning can be found: *oɣuzdantan* → *oɣuz* + *dan* + *tan* ‘from Oguz’, *önjenjen* → *öñ*

+ *den(jen)* ‘from the east’, *taşdintan* → *taş* + *din* + *tan* ‘from the outside’, etc.

The ablative case in the modern Turkic languages, in particular in the Kazakh language is formed by the endings *-dan/-den*, *-tan/-ten* (*kisiden*, *baladan*, *qızdan*, *ayaştan*) after the possessive ending the 3rd person using the endings *-nan/-nen* (*üjinen*, *ijyinan*, etc). In the Turkish language the endings *-dan*, *-den*, *-tan*, *-ten*: *kışiden* ‘from a person’, *çocuktan* ‘from a child’, *qızdan* ‘from a girl’, *evden* ‘from a house’, *içten* ‘from inside’, *attan* ‘from a horse’, *ağaçtan* ‘from a tree’, *kapıdan* ‘from the door’, *aksakaldan* ‘from an old man’, etc. When connecting the ablative case after the possessive ending, 3rd person, the linking *-n-* is used: *çocuğundan* ‘from the child’, *qızından* ‘from the daughter’, *babasından* ‘from the father’, *evinden* ‘from the house (his)’, etc. In the Sary Uigur language the ablative case is formed by the endings *-dan*, *-tan/-ten* and sometimes *-den*. The Sary Uigur language has ‘dead’ endings *-din/-din*, *-tin/-tin*, preserved in the stable combinations and shamanic texts [Малов 1957: 171]: *açatan* ‘from the ancestors’, *mıntan* ‘from here’, *jaytan* ‘from fat’, *sikten* ‘from the door’, *taydan* ‘from the mountains’, *undunden* ‘from the east (right)’, *meniktin* ‘from money, from kopecks’, *şulengadin* ‘from an official’, *jitiq onaqtin* ‘of seven guests, of seven days’, *uşuştin* ‘in threes’, etc.

Instrumental case

The initial Ancient Altaic form *-in/-in* of the instrumental case **-in/-in* is preserved in the Turkic languages (comp.: in the Ancient Mongolian written language *-run/-urun*: occurs in the form of adverbial participle of general subordinate and mostly has “demonstrative” meaning. For example, *bolurun* ‘being, being formed’, *ügülerün* ‘telling’). The Ancient Altaic form **-in/-in* is found in the Manchu language in the form *-i*: *gala i žafağa* ‘took with the hands’, *gala de žafağa* ‘picked up in the arms’ and in the Korean language as *-i* [Тенишев 1996: 12; Сравнительно-историческая... 1988: 105]. In the Korean language adverbial meaning (to become adverb) of the instrumental case in the form of *i* found out clearly: *tis* ‘way, method’, *nādjsi* ‘to my mind, as for me, as I’; *pandqsi* ‘need should’, *pandqş* ‘necessity, requirement’, *erjēmpḥisj* ‘obscure, vague’, *erjēmpḥis ha* ‘to be unclear’ [Рамстедт 1957: 50].

In the ancient language the instrumental case is formed by the formants *-in, -in, -n, -γ* and the lexemes *birle* ‘together’: *kölük* → *kölük* + *ün* ‘on a transport’, *qiličün* → *qiliči* + *n*

‘with a sword’, *subuy* → *subu* + *γ* ‘with water’, *qayanin birle* ‘with Kagan’, *qırqız birle* ‘with a Kyrgyz’, etc.

In many Turkic languages the forms that indicate the instrumental case are not the endings of the case but conjunctions, written separately from the main word. For example, in the Sary Uigur language the instrumental case is formed by the connecting words *večin/velin*, *vožin/požin*, *bučin/vužin/pužin* with the meaning ‘through; together’ (*kisevečin* ‘with a person’, *mlavelin* ‘with a child’, *qızvužin* ‘with a girl’, *jusibučin* ‘with the house’). In the modern Turkish language actively used ending *-la/-le* of the instrumental case is considered to be formed from the connecting conjunction *ile*, which means the implementation of the action with the help of certain instruments or the action made by several subjects together. The ending *-la/-le* is joined to the final consonant directly, and to the final vowel through *-y-*. For example: *neyle* ‘with what’, *kalemle* ‘with a pen’, *arabayla* ‘on a transport’, *arkadaşıyla* ‘with a friend’, *qızla* ‘with a girl’, *babasıyla* ‘with the father’, etc.

In the Turkish language when connecting the endings *-la/-le* of the instrumental case to the personal pronouns, the personal pronouns, first, become in the genitive case, and only then takes an ending of the instrumental case: *ben-im-le* ‘with me’, *sen-in-le* ‘with you’ and *o-nun-la* ‘with him’. In the Turkish oral spoken language after the ending *-la/-le* there was originally an ending of the instrumental case, but it has completely lost its function and the ancient form of the instrumental case *-n* is preserved only as a part of some words as *yazın* ‘with the summer’, *ansızın* ‘suddenly’, *ilkın* ‘beginning’ varies as a *-lan/-len*: *onunlan konuştum* (talked to him) [Korkmaz 2003: 318; Ergin 1999: 237]. In the modern Kazakh language the instrumental case is formed by the endings *-men/-ben/-pen*; *-menen/-benen/-penen*: *kisimen*, *balamen*, *qızben*, *balasimen*, *üjšimenen*, *ijyimenen*, etc. So, we can say that *-in* in the word *večin/velin*, *vožin/požin*, *bučin/vužin/pužin* ‘through; together’ in the Sary Uigur language, *-en* in the endings *-menen/-benen/-penen* of the instrumental case in the Kazakh language and *n*, *-ın/-in*; *-an/-en* as the ending of the instrumental case in the old Turkish language [Gabain 2000: 64] have the relationship that will lead to the Ancient Turkic endings *-in, -in, -n* of the instrumental case.

In the modern Turkic languages ancient formative **-in/-in* occurs mainly in the adverbs:

Gag. *qyşyn* 'the middle of winter', Turkis. *jazyñ* 'all summer', Uig. *ärkänin* 'early in the morning', Bash. *kisen* 'in the evening', Uzb. *Jazyñ-qyşyn* 'in winter and summer', Yak. *soyotoyun* 'alone' [Тенишев 1996: 12; Сравнительно-историческая... 1988: 105].

Joint case

The Ancient Altaic form **-ly/-li* of the joint case in the Turkic languages is survived as *-la/-li*, *-lan*. This ancient formative is used in the Turkic languages to double and connect parallel two things: Anc. Turk: *inili äçili* 'elder and younger brothers', *bägli budunly* 'lords and people'; old. Uig.: *tünli künli* 'day and night', *täñrili jirli* 'heaven and earth'; Kaz.: *agaly inili* 'elder and younger brothers', *erteli keş* 'morning and evening', *ülkendi kişili* 'older and younger people' etc. Also the ending *-la/-li*, *-lan* occurs in the particles of the modern Turkic languages *bir-lä* (> *bir-lä*) 'together, and', *bi-län* (> *bir-län*) 'together, and' [Тенишев 1996: 12; Сравнительно-историческая... 1988: 105].

Directive case

This case, which points to a certain direction, is sometimes called the oriented case and has 2 types in the Altaic languages including the Turkic languages [Баскаков 1981: 65].

1) the Ancient Altaic form **-ra/-re/-ru/-rū/-rī/-ri* occurs in the Turkic languages in the form of *-ra/-re/-ru/-rū/-ry/-ri* (*ebimrū* 'aside home', *bärü* 'over here'; together with the dative case: *taşqaru* 'out') (comp.: in the Mongolian languages *-ru: golrū, golurū* 'in the side of the river, to the center', *qagaru-qaru* > Kalm. *χārān* 'where, in what direction'; in the Korean language *-ru/-rū, -ro:* North Kor. *-ru/-ri: sāni-ru* 'in the mountains, through the mountains', South Kor. — *rō čibu-ro* 'home'...);

2) The Ancient Altaic form **-ča/-če* is found in the Turkic languages as *-ča/-če*: Anc. Turk. *taŷča*, Turkis. *dayča* 'as a mountain' (comp.: in the Mongolian languages *-čai*: Mong. *amačai* 'up to mouth', *ebüdügčege* 'up to the knees'; in the Korean language *-čhai: čipčhai (-katta)* 'big as a house'). This kind of directive case mostly points to the direction of scale and volume (increase, decrease).

In the modern Turkic languages *-ča/-če* means comparison and is mainly used as an adverb: forming affix. Compare: the Anc. Turk. *marymynča bol* 'be as my teacher', Med. Turk. *bu anyñča* 'is exactly the same', Karag. *menša* 'as I am', Koib. *atče* 'big as a horse, high as a horse', Kaz. *türkče* 'as Turkic', Azer. *möhkämčä* 'strong, hard', Uzb. *hozırča* 'up to the present time', etc.

Conclusion

If we look at the reconstructed case endings of the Ancient Altaic and Turkic proto-language forms in the ancient Turkic written monuments and the written heritage of the medieval Turkic languages, used by the modern Turkic languages, we notice that the Turkic proto-language forms from the original Ancient Altaic forms is preserved in the declension system. And the peculiarities of the declension system of the modern Turkic languages are connected with with a variety of case endings that is a phonetic variation by adding endings to the last sound of the word root.

Abbreviations

accus. c. — accusative case
 Alt. — Altaic language
 Anc. Turk. — Ancient Turkic language
 Anc. Mong. — Ancient Mongolian language
 Azer. — Azerbaijani language
 Bash. — Bashkir language
 Chag. — Chagatai language
 Chuv. — Chuvash language
 dat. c. — dative case
 East Turk. — East Turkic languages
 Gag. — Gagauz language
 gen. c. — ілік септік
 K-Balk. — Karachay-Balkar language
 Karag. — Karagas language
 Kaz. — Kazakh language
 Khal. — Khalaj language
 Koib. — Koibal language
 Kyrg. — Kyrgyz language
 Med. Turk. — Medieval Turkic language
 Mong. — Mongolian language
 Mod. Mong. — Modern Mongolian language
 nom. c. — nominative case
 North Kor. — North Korean language
 Sary Uig. — Sary Uigur language
 South Kor. — South Korean language
 South Turk. — South Turkic languages
 Tar. — Tatar language
 Tel. — Teleut language
 Turk. — Turkic languages
 Turkis. — Turkish language
 Tuv. — Tuvan language
 Uig. — Uigur language
 Uig.-Kipch. — Uigur-Kipchal language group
 Uzb. — Uzbek language
 West Turk. — West Turkic languages
 Yak. — Yakut language

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СИСТЕМА СКЛОНЕНИЯ ТЮРКСКИХ ЯЗЫКОВ: ИСТОРИЧЕСКОЕ РАЗВИТИЕ ПАДЕЖНЫХ ОКОНЧАНИЙ

Гульгайша Сагидолда Сагидолда¹

¹ доктор филологических наук, профессор кафедры казахского языкознания Евразийского национального университета им. Л. Н. Гумилева (Астана, Республика Казахстан). E-mail: asem963@mail.ru

Аннотация. Система склонения в тюркских языках характеризуется большим количеством и разнообразием падежных форм. Исследования показывают разное количество падежей в тюркских языках, предполагается, что в некоторых языках их шесть, в других — семь или восемь.

Существуют разные мнения о количестве падежей в языке древних тюркских письменных памятников, известных как источник тюркских языков. Некоторые ученые определяют 11 падежей, другие утверждают, что основных падежей семь. В языке письменных памятников Орхона, Енисея и Таласа есть скрытые, или нулевые, падежи, также значение падежей может быть обозначено специальными словами. Кроме того, некоторые окончания соответствуют другим падежам по форме или по смыслу.

Если мы посмотрим на историю формирования и развития падежных окончаний в языке древних тюркских письменных памятников, письменное наследие средневекового тюркского языка и современных тюркских языков, то мы заметим, что в общем форма реконструированного исходного древнего алтайского и тюркского праязыка сохраняется в системе склонения. Особенности системы склонения в современных тюркских языках связаны с многообразием падежных окончаний, которое достигается путем добавления окончаний к последнему звуку корня слова.

Ключевые слова: система склонения тюркских языков, язык древних тюркских письменных памятников, средневековое тюркское письменное наследие, реконструкция, древний алтайский протоязык, общетюркский протоязык, фонетическое изменение окончаний, грамматическое значение, нулевая форма.