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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

WORD-FORMATION IN THE LANGUAGE OF ORKHON INSCRIPTIONS

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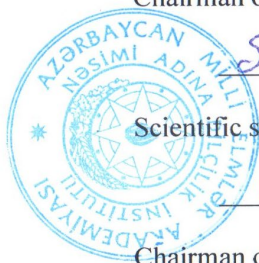
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INTRODUCTION

The actuality and the current state of research on the topic. Orkhon Inscriptions are among the oldest written sources of the Turkic languages and their study is important to learn the history of Turkic languages, as well as giving valuable material to learn the modern Turkic languages better. Thus the analysis of the linguistic features of the inscriptions and their comparison with the modern Turkic languages provide better understanding on the linguistic processes taking please in the modern period.

The investigation of the word-formation in Turkish languages had primarily been limited with the works devoted to general grammatical and lexical features of the languages; later the works devoted to researches on the word-formation processes taking place in each Turkic language and generally the Turkic language family appeared. It is also true for the researches on the word-formation in Orkhon Inscriptions.

In the books written on the lexicon and grammar on the investigated inscriptions, the attention was paid mainly to the morphological and syntactical ways of word-formation, whereas the role of semantic changes and conversion in word-formation were out of focus. In the works that mentioned the phonetic and lexical ways of word formation and conversion, these methods had been looked through in the diachronic aspect, and the examples has been determined by the comparison of the Old Turkic monuments with the later periods of Turkic languages.

Aside from investigating morphological method, the most common way of word formation in the inscriptions, exploring lexical semantic way and conversion as the methods of word formation, systematical analyses of derivational suffixes, and endeavors to determine their origin are among the factors that provide actuality of the topic. These issues are of great importance to learn the lexicon of the modern Turkic languages including Azerbaijani, the origin and the ways of formation of the words and the processes of word-formation in these languages.

The object and the subject of the research. The object of the dissertation is the language of Orkhon Inscriptions including Ongin Inscription, the inscription in honor of Kul Tigin, the inscription in honor of Bilge Kaghan, the inscription in honor of Tonyukuk, the inscription in honor of Kuli Chor, the inscriptions Ihe-Ashete, the inscriptions Hoytu-Temir. The research subject of the dissertation is the word-formation processes in the language of Orkhon Inscriptions.

The aim and the objectives of the research. Orkhon Inscriptions are the products of the period that Turks had independent state system and expressed it in their own written monuments. The language of these monuments that devoted to the prominent personalities of Kokturk State not only has an official character, and uses the stereotypical expressions, but also contains the features of spoken language, the expressions and idioms of folk language and figures of speech. They were not formed as the first written monuments of a newly created language, but as the written monuments belonging to a certain period of a fully formed and polished language. The purpose of the dissertation is to learn the word-formation processes that took place in the language of these inscriptions, and to find the common features of the word-formation by analyzing each product of word-formation in the inscriptions separately. The following objectives were determined to obtain this aim:

– To explore the researches and classification of the word-formation processes;

– To determine the approach to the ways of word-formation in the language of Orkhon Inscriptions;

– To classify the ways of word-formation in the inscriptions and to determine the names of these ways;

– To investigate each way of word-formation in Orkhon Inscriptions separately;

– To analyze every lexical-semantic homonym, word formed by conversion, derivative and compound word, to determine their roots and the way they were formed;

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– To compare the words and their roots that the suffix they contain can be defined, but their root had not been registered in the inscriptions, with the later periods of Turkic languages and the modern Turkic languages, according to the fact that not all the words that were used in Old Turkic language at that time had been registered in Orkhon Inscriptions (depending on the content and size of the inscriptions), to apply the obtained results to the study of the inscriptions.

The methods of the research. The research was done in both the synchronic and diachronic aspects. Comparative-historical, descriptive, and reconstructive methods have been used. The main sources of the dissertation are the texts of Orkhon Inscriptions including the inscriptions Ongin, Kul Tigin, Bilge Kaghan, Tonyukuk, Kuli Chor, Ihe-Ashete, and Hoytu-Temir. In order to better analyze the word-formation processes in the inscriptions, the comparisons have been made with the other Old Turkic written monuments such as Yenisei and Old Uighur monuments, *Divanu Lughat it-Turk, Kutadgu Bilig*, and *Book of Dede Korkut*, *Old Turkic Dictionary*, the etymological dictionaries of Turkic languages, and the bilingual dictionaries of the modern Turkic languages have also been used. The works on the morphology and lexicon of the old and modern Turkic languages have also been used in order to extend the theoretical information in the dissertation.

The main provisions demonstrated for the defence:

1. There are several ways of word-formation in Orkhon Inscriptions including lexical-semantic, morphological-syntactic, morphological, and syntactical.

2. Although it was mentioned by some researchers, there are not examples to confirm the existence of phonetic way in the inscriptions.

3. There are some words that formed by lexical semantic a way of word formation, i.e. semantic changes in Orkhon Inscriptions, they can be called lexical-semantic homonyms.

4. There are also words that formed by using morphological-syntactic way or the types of permanent conversion such as

verbalization, adverbialization, turning into functional parts of speech.

5. Syntactical way of word-formation is not productive in the language of Orkhon Inscriptions. There are very few real compound words. Composite names, reduplications, numeral phrases, and compound verbs that some authors mention are not completely formed as lexical units.

6. The most productive way of word formation in the language of Orkhon Inscriptions is morphological way. There are a massive number of nominal-making and verb-making suffixes, though only few of them are productive.

7. There are some suffixes that are situated between the derivational and inflectional suffixes; they have characteristics of both of them.

8. The suffixes of verbal voice that are considered as deverbal verb-making suffixes were closer to inflectional suffixes in the language of Orkhon Inscriptions.

9. It can be supposed that some derivational suffixes in the inscriptions have been formed by the combination of smaller morphemic elements.

The scientific novelty of the research. In the dissertation, the word-formation processes in Orkhon Inscriptions have been analyzed systematically and separately from Yenisei Inscriptions which were written with the same alphabet for the first time. Together with morphological and syntactical ways of word-formation in the inscriptions Ongin, Kul Tigin, Bilge Kaghan, Tonyukuk, Kuli Chor, Ihe-Ashete, and Hoytu-Temir that belongs to Old Turkic language (to the Kokturks), lexical-semantic and morphological-syntactic ways of word-formation which had not drew much attention in the other researches were also explored here. The mechanism of each way of word-formation have been determined; the lexical units made by these ways and the words that acted like their base has been analyzed; the attempts have been made to define the common features of the word-formation system in the inscriptions.

The theoretical and practical importance of the research. To learn the language of Orkhon Inscriptions belonging to the ancient period of Turkic languages is also of a great importance for researches about the other written monuments of this period and on the later periods of Turkic languages. To learn the ways of word formation in the inscriptions play an important role in determining their linguistic features, and it helps to understand the common word formation system of Turkic languages and the ways of development of the lexicon in the modern Turkic languages better.

The deeper analyses of the word-formation process and its products in Orkhon Inscriptions gives a material to learn the history and modern lexicon of the Turkish languages. Through this, the root words and their derivatives can be defined more precisely; the words with obscure meanings and origins in the modern Turkic languages can be clarified. The obtained material can be used in investigation of the historical lexicon of Turkic languages, as well as in compiling the etymological dictionaries.

The dissertation can be used in teaching process of Turkic languages, as well as the history of Azerbaijani and Old Turkic language, and in the researches done in this field.

The approbation and application of the research. Content of the research has been published in the scientific journals recommended by Supreme Attestation Commission Under the President of the Republic of Azerbaijan, as well as in the materials of international symposium and conferences. 37 scientific articles and theses that were published cover the content of the dissertation.

The name of the organization where the dissertation has been accomplished. The dissertation is written in Azerbaijan National Academy of Sciences Institute of Linguistics named after I. Nasimi, the department of Turkic languages.

The volume of each structural part of the dissertation and the general volume with characters. The dissertation consists of the introduction, three chapters, the conclusion, reference list. The introduction consists of 6 pages, the first chapter is 39 pages, the second chapter is 44 pages, the third chapter is 52 pages, the

conclusion is 3 pages, and the reference list is 23 pages, list of abbreviations is 2 pages. The dissertation consists of a total of 169 pages and 265,077 characters.

THE BASIC CONTENT OF THE WORK

In the **Introduction**, the actuality and the state of research on the topic is proved; the object and subject of the research, the aims and objections of the work, methods of the research are determined; , the provisions demonstrated to defence are presented; the information about the scientific novelty, theoretical and practical importance of the research, the approbation, application, the name of the organization where the dissertation has been accomplished, and The volume of each structural part of the dissertation and the general volume with characters is given.

Chapter 1 is entitled *The methods of word-formation in the language of Orkhon Inscriptions* and consists of 2 semi-chapters: *Researches and classification of Orkhon Inscriptions*; *Classification of the methods of word-formation in Turkic languages and Orkhon Inscriptions*.

In the first semi-chapter, the researches and classifications about Orkhon Inscriptions in the world and Azerbaijan turkology were investigated. In the first place, attention is paid to the matters of publication, translation and textology of Orkhon Inscriptions. The reading, publication, and translation of the inscriptions began in the end of the 19th century. The books *Incriptions de L'Orkhon déshiffréss* by V. Thomsen, *Атлас древностей Монголии* by V.V. Radloff, and dissertation *Памятник в честь Кюль-Тегина* by P.M. Melioransky can be mentioned as the first works published in this field. Later the books *Памятники древнетюркской письменности* by S.Y. Malov, and *Атлас Орхонских памятников* by M. Joldasbekov and K. Sartkojauli were published.

In Turkey, Orkhon Inscriptions were first published by N. Asim in 1924. The books *Eski türk yazıtları* by H.N. Orkun, *Orhun*

abideleri by M. Ergin, *Orhon yazıtları* by T. Tekin, *Orhon-Uygur Hanlığı dönemi Moğolistan'daki eski Türk yazıtları* by M. Ölmez, and *Türk Kağanlığı ve Türk Bengü Taşları* by A.B. Ercilasun can also be mentioned.

The following books are among the works dedicated to the publication of Orkhon Inscriptions in our country: *Qədim türk runik yazılı abidələr* by A. Maharramov, *Əski türk yazılı abidələri müntəxəbatı* by A.Guliyev, *Orxon-Yenisey abidələri* by A. Rajabli and Y. Mammadov, *Qədim türk yazısı abidələri* by A. Rajabli.

Orkhon Inscriptions were regarded as sources to learn Old Turkic history: *Древнетюркские рунические памятники как источник по истории Средней Азии* by S.G. Klyashtorny. There are also some researchers that regard Orkhon Inscriptions as the pieces of literature: *Поэзия тюрков VI-VIII веков* by I.V. Stebleva, *Orxon-Yenisey kitabələri: janr xüsusiyyətləri* by T. Hajiyev, *Edebiyat anıtları olarak eski türk yazıtları* T. Melikli, *Qədim türk ədəbiyyatı (VI-X əsrlər)* by V. Osmanli.

A lot of the research was done on the linguistic features of the monuments: *Alttürkische grammatik* by A. von Gabain, *Old Turkic Word Formation* and *A grammar of Old Turkic* by M. Erdal, *The grammar of Orkhon Turkic* and *Orhon Türkçesi grameri* T. Tekin, *Orhun yazıtlarının söz dizimi* J. Alyilmaz, *Köktürk ve Ötüken Uygur Kağanlığı yazıtları (Söz varlığı incelemesi)* by H. Shirin, *Грамматический строй языка памятников древнетюркской письменности VIII-XI вв* by V.G. Kondratiev, *Грамматика языка тюркских рунических памятников* by A.N. Kononov.

The linguistic features of the old Turkic written monuments was also explored in Azerbaijan: *Qədim türk yazılı abidələrinin dili* by A. Shukurlu, *Orxon-Yenisey abidələrində adlar* by Y. Mammadov, *Orxon-Yenisey abidələri və orta əsrlər türk ədəbi dili – türki* by Y. Aliyev, *Qədim türk yazısı abidələrinin dili, Афинитные формы глагола в языке орхоно-енисейских памятников* by A. Rajabli, *Qədim türk yazılı abidələrinin dili* by N. Khudiyev. The lexicon and the word-formation of the monuments were also been investigated: *Göytürk dilinin leksikası* and *Глаголообразование в языке Орхоно-*

Енисейских памятников by A. Rajabli, *Tarixi yaddaş milli dil güzgüsündə: qədim türk abidələrinin leksikası və Azərbaycan dili* by A. Mammadov, *Qədim türk onomastikasının leksik-semantik sistemi* by A. Guliyev, *Qədim türk yazılı abidələrinin dilində onomastik vahidlər* by E. Shukurlu, *Orxon-Yenisey abidələrində toponimlər* by S. Aliyeva.

The classification of the Old Turkic written monuments and the question about which monuments are included into Orkhon Inscriptions are controversial. A.N. Kononov included the inscription Suji into Orkhon Inscriptions [1]. H.N. Orkun demonstrated the inscriptions Kul Tigin and Bilge Kaghan under the name of Orkhon Inscriptions. M. Olmez included here the inscriptions Bilge Kaghan and Kul Tigin specially, and the inscriptions Bilge Kaghan, Kul Tigin, and Tonyukuk in general [2]. A. Rajabli included here also the texts of the inscriptions such as Moyun Chor, The Third Orkhon, Ulan-Bator, Choyra, Terkhin, Tes, and Bogu Kaghan.

In the dissertation only the monuments belonging to Kokturks are included in Orkhon Inscriptions: the inscriptions Ongin, Kul Tigin, Bilge Kaghan, Tonyukuk, Kuli Chor, Ihe-Ashete, and Hoytu-Temir.

The second part of the chapter 1 is the devoted to the classification and determination of the word-formation methods in Orkhon Inscriptions.

Various classifications have been given on the methods of the word-formation in the works written about the modern Turkic languages: a) G. Sadvakasov: morphological, syntactical, and lexical-semantic methods [3]; b) Sh.H. Akalin: affixation, compounding, mixing, abbreviation, stress shift, borrowing words from other

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[1] Кононов, А.Н. Грамматика языка тюркских рунических памятников (VII-IX вв.) / А.Н.Кононов. – Ленинград: Наука, – 1980. – c.14-19.

[2] Ölmez, M. Eski Türk yazıtlarındaki eşük, kedimlig ve teve üzerine // – Türk Dilleri Araştırmaları, – 2008. № 18, – s.333.

[3] Садвакасов, Г. Язык уйгуров Ферганской долины / Г.Садвакасов. – Алма-Ата: Издательство «Наука» Казахской ССР, – 1976. – c.91, 93.

languages, conversation, etc. [4]; c) Z.K. Ishkildina: lexical, lexical-semantic, phonological, morphological, lexical-grammatic, (morphological-syntactic), lexical-syntactic methods, and abbreviation[5].

The ways of word-formation in Orkhon-Yenisei Inscriptions have been classified as the following: A. Rajabli: lexical, morphological, syntactical, phonetical ways [6]; b) A. Mammadov: lexical semantic, morphological, syntactical ways[7]. There have been also some researchers who combined the analytic, synthetic and semantic methods into three groups[8]. The words that A.N. Kononov[9] and A. Rajabli[10] demonstrated as the examples of phonetical way of word-formation either belong to the later historical periods or can be considered as the products of morphological way instead of phonetical one. It is hard to found the products of phonetical way of word-formation that took place and left its results in the lexicon of Orkhon Inscriptions.

In the dissertation, four ways of word-formation in Orkhon Inscriptions have been determined, including 1) lexical-semantic; 2) morphological-syntactic; 3) morphological; 4) syntactic. Only creating new words as the results of internal and external changes in

[4] Akalın, Ş.H. Türkçede söz yapımı yolları ve sözlükselleşme // XI. Milli Türkoloji Kongresi bildirileri, – İstanbul: İstanbul Büyükşehir Belediyesi Kültür Yayınları, – 11-13 Kasım, – c. 1. – 2014. – s.833.

[5] Ишкилдина, З.К. Лексико-семантическое словообразование в русском и башкирском языках // – Мир науки, культуры, образования, – 2014. № 2 (45), – c. 238.

[6] Rəcəbli, Ə. Göytürk dilinin leksikası / Ə.Rəcəbli. – Bakı: Nurlan, – 2004. – s.149.

[7] Məmmədov, A. Tarixi yaddaş milli dil güzgüsündə (Qədim türk abidələrinin leksikası və Azərbaycan dili) / A.Məmmədov. – Bakı: ADMİU-nun nəşriyyatı, – 2015. – s.157-185.

[8] Kupayeva, A. Word-formation system of Orkhon Old Turkic manuscripts // – International Journal of Central Asian Studies, – 2013. vol. 17, – pp.6.

[9] Кононов, А.Н. Грамматика языка тюркских рунических памятников (VII-IX вв.) / А.Н.Кононов. – Ленинград: Наука, – 1980. – c.103-104.

[10] Rəcəbli, Ə. Göytürk dilinin leksikası / Ə.Rəcəbli. – Bakı: Nurlan, – 2004. – s.152, 155.

already existing words are regarded as word-formation here; such processes as borrowing words from other languages, reviving obsolete words, bringing dialectal words into written language are not included into word-formation.

The second chapter entitled *Lexical-semantic, morphological-syntactic, and syntactical ways of word-formation in Orkhon Inscriptions* contains three semi-chapters.

Few researches were done on the **lexical-semantic way** in Turkic languages. This method is based on creating homonyms by semantic changes. In this dissertation, the research on lexical semantic way was done in synchronic aspect, and only the results of semantic changes in Orkhon Inscriptions were investigated. There are several types of semantic changes which the lexical semantic way is based, including generalization and specialization of the meaning, metaphor and metonymy, amelioration and deterioration of meaning. The following words can be mentioned as the words formed by lexical semantic way in the inscriptions: *Teŋri* 'sky' – 'Tengri, God', *kara* 'black' – 'common people, ordinary people', *kör-* 'to see', 'to look' – 'to obey', *kün* 'Sun' – 'day', *kıs-* 'to press' - 'to win', 'to force to do smth.' – 'to shorten, to reduce' (*kısğa* 'short'), etc.

The formation of homonyms is a long and complicated process. The existence of such words in the Inscriptions confirms that Turkic language passed through a long development until the period they were written. Orkhon descriptions are not the examples of the language that is in the process of formation, but they are the first written sources of the language with some history that came to our time.

The second chapter is named the *Morphological syntactic way of word formation or conversion*. This method is the transition of words from one part of speech to another without any special derivational suffix. One of the controversial issues is that whether conversion is a process of word-formation or a syntactical phenomenon. Two types of conversion must be distinguished, permanent (complete) and coincidental (incomplete) conversion. While in the first one, the word changes the part of speech which it

belongs and acquires the right to be used in that position permanently, in the second one, the word is only used in some examples in the new position but it does not fully transfer to a new part of speech. The first process is a word-formation way and it can be called *morphological-syntactic way*. Second process does not belong to word-formation as no new you words are formed here.

There are several types of conversion including substantivation, adjectivation, adverbialization, pronominalization, verbalization, turning into functional of parts of speech.

Substantivation is a very common process in Turkic languages. The following examples can be given to this process in Orkhon Inscriptions: *kara* 'black' – 'ordinary, common people', *süŋüs* 'war, fight' – 'to fight', *üləsik* 'dividing' – 'part', etc. **Adverbalization** is also very common in the language of Orkhon Inscriptions: *ilgərü* 'ahead', *üzə* 'above', *kiçig* 'few, little', *buŋsız* 'carefree', *yana* 'again', *tükəti* 'completely', *başlayu* 'beginning from, at first' and so on. The following words can be given as examples of **verbalization** in Orkhon Inscription: *aç* 'hungry' – 'to feel hungry', *bədiz* 'decoration' – 'to decorate', *yağı* 'enemy' – 'to be an enemy, to be hostile', *karı* 'old, elderly' – 'to grow old, to become aged'.

Turning into functional parts of speech. The functional parts of speech have been formed in the later periods of the Turkic languages. The small number of the words from Turkic origin, and the fact that many functional parts of speech formed by transformation of notional parts of speech also confirms this idea: 1) Transformation into postpositions: *kudı* 'below', *sayu* 'through, in every direction', *təgi* 'till, until', *ötrü* 'after', *kisrə* 'after'. The postpositions continue being used with the cases which the notional parts of speech that they are based had been used with. 2) Transformation into conjunctions: *azu* 'or, otherwise', *udu* 'after, following', *ulayu* 'after, following'.

The lexical-semantic and morphological-syntactic ways of word-formation are less productive than morphological way in

Orkhon Inscriptions. The reason for this is the agglutinative structure of Turkic languages and the great potential of affixation.

The third semi-chapter chapter is devoted to the **syntactic way of word-formation**. The compound words in the language of Orkhon Inscriptions is fewer than the ones in the modern Turkic languages. It is observed that some phrases which were not fully developed are listed as compound words such as *Şantun yazı* 'the plain Shantun', *tokuz oğuz*[11], *örün kümüs* 'glossy silver', *ağ at* 'white horse', *Kara köl* 'Black lake'[12], etc. Compound words must be phonetically, grammatically, and lexically formed.

There are only a few examples which can be considered as real compound words in Orkhon Inscriptions: a) *Eltəbər* 'a title': *el* 'state, people' + *təbər* (*təb-/teb-* 'to push forward, to move, to attack, to act decidedly'): 'a person who moves the people or state forward'; b) *Eltäris/İltäris*: *el* 'state' + *təris-* (*tər-* 'to gather'): 'a person who gathers, connects people'; c) *İlbilgə*: *el/il* + *bilgə* 'wise'; d) *Eletmis*: *el/il* + *etmis* (*et-* 'to establish, to create'): 'a person who created a state'; e) *küntüz* 'daytime': *kün* 'sun, day' + *tüz* 'right, straight': 'a time in which the sunlight falls straight, or the sun is on top', 'the middle of the day'.

There are also some phrases that have some common features with compound words but cannot be accepted as fully developed lexical units:

1) Reduplication is formed by combination of the words that are same or similar in form, that have same similar or opposite meanings in order to strengthen or increase the meaning, for example, *ilin törüsin* 'his state and law', *ebin barkın* 'his house and home', *itdim yaratdım* 'I made and created'. In some instances, the constituents are made with the suffix *-li*: *...inili-eçili* kiŋsürtügin üçün... (KT E 6) '...because they caused mutual hostility between the

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[11] Şükürlü, Ə. Qədim türk yazılı abidələrinin dili / Ə.Şükürlü. – Bakı: Maarif, – 1993. – s.83-83.

[12] Məmmədov, A. Tarixi yaddaş milli dil güzgüsündə (Qədim türk abidələrinin leksikası və Azərbaycan dili) / A.Məmmədov. – Bakı: ADMİU-nun nəşriyyatı, – 2015. – s.182.

younger and elder brothers'. In Orkhon Inscriptions, each constituent of these phrases can be changed grammatically and the inflectional suffixes which the constituents take keep their functions, however the inflectional suffixes which each component of the compound words had taken in the formation of the lexical unit loses its function and becomes a sound within a compound word. In Orkhon Inscriptions, the same phrase is written with the word separation mark, but in the other instance it is written without this indicator.

2) Composite names: *Eletmis Yabğu*, *Şantuŋ yazı* 'the plain Shantun', *Yinçü ügüz* 'the river Yinchu (Pearl)'. Some of them can be accepted as compound words: a) *Besbalık*; b) *Təmirkapığ*; c) *Karakum*.

3) Numeral phrases: *tokuz yigirmi* 'nineteen', *otuz artukı bir* 'thirty one', *eki-üç biŋ* 'two or three thousand', *səkiz on* 'eighty'. Numeral phrases are not the units of language, they do not exist in the language as ready-made words, but are formed during speaking process.

4) Compound verbs. It is one of the most arguable matters in turkological linguistics. There are some linguists who assume that there are no compound verbs in the Turkic languages including T. Hajiyev and E. Azizov[13], Y. Seyidov[14], A. Rajabli[15]. One can see that there are no real compound verbs in the language of Orkhon Inscriptions. The constructions that were considered as compound verbs by some researchers can be classified as the following:

b) Phrasal verbs: *yok bol-* 'to cease to exist', *bay kıl-* 'to make rich', *üküş kıl-* 'to increase'. The fact that the second parts of these phrases do not have lexical meaning distinguishes them from compound words. The constituent that expresses the main meaning is

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[13] Hacıyev, T.İ. Azərbaycan dilində mürəkkəb fel məsələsinə dair / T.İ.Hacıyev, E.İ.Əzizov. // Azərbaycan dilinin tarixi leksikasına dair tədqiqatlar, – Bakı: – 1988, – s.8.
[14] Seyidov, Y. Azərbaycan dilinin tarixi qrammatikası. Morfologiya / Y.Seyidov. – Bakı: Bakı Universiteti nəşriyyatı, – 2006, – s.103.
[15] Раджабли, А. Глаголообразование в языке Орхоно-Енисейских памятников / А.Раджабли. – Баку: Нурлан, – 2009, – s.148.

the first part, while the second part merely helps to verbalize the nominal, and somehow acts as a suffix. Auxiliary verbs can be added in any nominal, there are no restrictions. The first constituent can possess its own attribute.

b) Analytical verb forms, e.g. *tuta bir-* 'to grasp', *iti bir-* 'to create', *ıçğınu ıd-* 'to let something to be completely disappeared'. While in the phrases of noun + verb type auxiliary verbs are close to the derivational suffixes, in the verb + verb type, the closeness is with grammatical suffixes. If we consider compound word as a product of word-formation then this change, i.e. the combination of two words has to create a new lexical unit. Transformation of a word from one category to the other inside the same part of speech does not make a new lexical unit.

c) Verbs with an internal object are the combination of a nominal and a verb of the same root, for example, *bitig biti-* 'write something', *sü sülə-* 'to campaign'. In Orkhon Inscriptions, the first constituent can possess its own attribute and it shows this constituent's independence.

d) Idioms: *ot sub kıl-* 'to separate', *teŋri, yir bulğakın üçün* 'because the sky and the earth were mixed', *tün katdımız* 'we went all day and night'. Idioms enter the speech ready, but the syntactical connections between the constituents are alive. One can add words between the constituents, and constituents can be replaced with other words.

Since there are few compound words in Orkhon Inscriptions, but there are many derivational words, it can be confirmed that morphological way of word-formation is earlier in Turkic languages. Contrary to what some researchers have written, not all the suffixes are made from independent words. The words that can be accepted as compound words in Orkhon Inscriptions are mainly proper nouns. It happened because the syntactical way of word-formation is not productive in the language of the inscriptions, and the formation of proper nouns is different than the formation of other words.

The third chapter of the dissertation is called *Morphological way of word-formation in Orkhon Inscriptions*. Being the most

productive way of word-formation in Turkic languages, morphological way is based on making new words with the derivational suffixes. The first semi-chapter is devoted to the suffixes that make nominals. These suffixes are divided into two groups; the suffixes making nominals from nominals, and the suffixes making nominals from verbs.

The suffix *-çı/-çi* of the nouns denoting profession are the most productive suffixes that make nominals from nominals: *yerçi* 'guide', *yağıçı* 'commander', *bədizçi* 'decorator', *tamğaçı* 'a person who keeps the seal', etc.

In Orkhon Inscriptions, the suffix *-lık/-lik/-luk/-lük* forms the meaning 'a thing that is meant for something, the thing that is suitable for something', for example, *bəglik* 'suitable for being a *beg*', *özlük* 'racer, breed (of horses)' – *öz* 'base, self' or *öziş* 'race, competition'[16].

It seems that there is some similarity between the suffixes *-lık* and *-lığ*. There is such an opinion that the oldest meaning of the suffixes *-lık* and *-lığ* was possession, and the meaning abstract commonness formed later. It can be supposed that one of these suffixes made from the denominal verb-making suffix *-ık* and the other from the suffix *-ığ*. For the suffixes *-ık* and *-ığ* were fully differentiated, the suffixes *-lık* and *-lığ* that are based on them have the similar character. The first element of the suffix *-lık* is the denominal verbal-making suffix *-la* which itself consists of two elements: *-l + -a*. The element *-l* is the part of the suffixes *-lığ~-lı*, *-lar*, *-la*, and the postposition *-la*, and means commonness, possession.

Some of the nominal-making suffixes are marginal suffixes between derivational and inflectional suffixes in Orkhon Inscriptions. Since they have the features of both the derivational and inflectional suffixes, they cannot be categorically included to either derivational or inflectional suffixes. The suffixes *-ki, -sız, -lığ, -ça* are among them.

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[16] Həsənli-Qəribova, Ş. XI-XII əsrlər türk dillərinin etnoqrafik leksikası / Ş.Həsənli-Qəribova. – Bakı: Avropa, – 2015. – s.102.

The suffix ***-kı/-ki-ku/-kü/-ğı/-gi/-ğu/-gü*** is called the suffix of possession. It is also common for Mongolic and Manchu-Tungusic languages. V. Kotvich named it 'common Altaic suffix of possession'[17]. In the Old Turkic period the functions of the suffix *-ki* were broader, it was used with a lot of case forms, being added even to phrases: 1. Nominative case: *tabğaçğı* 'belonging to China', *çölgi* 'belonging to the steppe', *ilki* 'the first' – *il* 'before', 'ahead', *edgü* 'good' – *ed~eẑ* 'thing', 'wealth'. Unlike the modern Turkic languages, the suffix *-ki* was also used with nominative forms of spatial words in Orkhon Inscriptions. 2. Dative case: *bəriyəki* 'belonging to the South', *kurıyakı* 'belonging to the West', *yırayaku* 'belonging to the North'. 3. Locative case: *balıkdakı* 'belonging to a city', *tağdakı* 'belonging to a mountain'. 4. Words with the suffixes *-ra/-rə* and *-ru/-rü* (dative-locative and directive case): *içrəki* 'being inside of something', *öŋrəki* 'being in front of something'. It was also used with the phrases, e.g. *tört buluŋdakı* 'being in four directions', *anta yerüki* 'belonging to that place', *nəŋ yerdəki* 'belonging to some place'. The suffix *-ki* only acts as a derivational suffix when it is used with words in nominative case, as it faces semantic restrictions in these instances and is only used with temporal words in the modern Turkic languages.

The productivity of the suffix ***-lığ/-lig*** and its use with almost all the nouns brings it closer to inflectional suffixes. It is also called suffix of possession: *ərklig* 'strong, free', *təblig* 'sly, cunning', *külig* 'famous', *küŋlig* 'a person who has female slaves', *ellig* 'people who have a state'. To our opinion, the suffix *-lığ* formed by the combination of the denominal verbal-making suffix *-la* and the deverbal adjective-making suffix *-ığ*. Adjectives with the suffix *-lığ>-lı* denotes the results of verbs with the suffix *-la*: *duzla-* 'to add salt' – *duzlu* 'salty'. The element *-l* denoting togetherness or more precisely, existence can be seen in the suffix *-lığ*; it could take part in this morpheme either directly or via the suffix *-la*.

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[17] Котвич, В. Исследование по алтайским языкам / В.Котвич. – Москва: Издательство иностранной литературы, – 1962. – с.117.

There is also the suffix *-lı/-li* which is used to link the words in the language of Orkhon Inscriptions: *...inili-eçili* kişşürtügin üçün *bəgli-bodunlığ* yoņşurtukın üçün... (KT E 6) '...because they caused mutual hostility between the younger and elder brothers, because they made the *begs* and people enemies'. It can be supposed that the suffixes *-lığ* and *-lı* in Old Turkic language comes from the same source, the oldest variant is *-lığ*, later it was differentiated, and is fixed as *-lığ* in one instance, turning into *-lı* in the other.

The suffix **-sız/-siz** is also called a privative suffix. The massive productivity of this suffix sometimes leads us to accept it as an inflectional suffix: *tüzsiz* 'not right, wrong', *keçigsiz* 'without a passage', *kərgəksiz* 'more than required', *aşsız* 'without food', *buņsız* 'carefree', etc. The functions of this suffix is larger than the suffix – *lığ*. The words with the suffix *-sız* can also be used as adverbial, e.g. *...buņsız* kälürti (T 48) '...brought countlessly'. According to N.A. Baskakov *-sız* is formed by the combination of the denominal verb-making suffix *-sı* and the morpheme *-z*[18]. It seems reasonable, as there is some semantic correspondence between the adjectives with the suffix *-sız* and verbs with the suffix *-sı*, besides the suffix *-z* makes nominals from verbs.

The suffixes **-kən** in the word *teņrikən* 'God-like', **-sığ** in the word *yılsığ* 'rich' – **yıl* (*yılkı* 'wealth'), **-ıl** in the words *kızıl* 'red' – *kız/kiz* 'hot', 'fire', *yaşıl* 'green' – *yaş* 'green', 'young' can also be added here.

There are few suffixes that make adverbs in Turkic languages. Most of the adverbs were formed by the transformation of other parts of speech into adverbs. The suffix **-tı/-ti/-dı/-di** can be mentioned as the main adverb-making suffix in Orkhon Inscriptions: *edgüti* 'well', *katığdı* 'firmly', *ekinti* 'second, for the second time', *amtı* 'now', *yegdi* 'better', *yaraklığdı* 'with arms'. The suffix **-ça/-çə** is also mentioned as an adverb-making suffix. The thoughts on this suffix are developed in three directions: 1. *-ça* is a postposition in suffixal

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[18] Хабичев, М. Карачаево-балкарское именное словообразование / М.Хабичев. – Черкесск: Ставропольское Книжное Издательство Карачаево-Черкесское Отделение, – 1971. – с.253.

form, or it is similar to postpositions. 2. *-ça* is a derivational suffix making adverbs and approximate numerals. 3. *-ça* is an inflectional suffix of nouns: equative case, comparisonal-limitative case. The fact that the suffix *-ça* is used after inflectional suffixes that casts doubt on the idea that it is a derivational suffix, for example, *köŋlüŋçə* 'to your heart's content' (T 34). Its broad usage is close to inflectional suffixes, e.g. *bunça* 'this much', *sıŋarça* 'twice as', *yüzçə* 'about hundred', *örtçə* 'like a flame', *otça borça* 'like fire'.

The suffixes ***-k/-ık/-ik/-uk/-ük*** and ***-ğ/-g/-ığ/-ig/-uğ/-üg*** are the only productive suffixes among deverbal nominal-making suffixes, e.g. *bitig* 'inscription', *keçig* 'passage', *süçig* 'sweet', *katığ* 'hard, solid', *kölik* 'baggage animal', *ırak* 'far', *yağuk* 'near, close', *ıduk* 'sacred; sent'.

The suffixes that act as indicators of infinitive and participle in the written monuments of the later periods and in the modern Turkic languages used to function as derivational suffixes in Orkhon Inscriptions. In fact, these suffixes has been derivational suffixes primarily, however as a result of increasing their productivity, they began to be able to attach to all the words of the same category, and as a result they became inflectional suffixes.

The use of the suffix ***-ğan*** as the marker of participle and past tense has begun from the texts of Chagatai language. It is used to make the following words in Orkhon Inscriptions: *kapağan* 'conqueror', *tabısğan* 'rabbit, hare' – *tauş-~tavuş-* 'to run, to jump', *yarğan* 'judge' – **yar-* 'to judge'. One of the reasons of it becoming a derivational suffix is the fact that it denoted the subject of action even as a derivational suffix.

While the suffix ***-ğu/-gü*** forms participles and verbal nouns in modern Uzbek and Uighur languages, it is used in word-formation in Turkic languages of Oghuz, Kipchak, and Siberian groups. In Orkhon Inscriptions, it makes the nouns with the meaning 'a person who does the action', for example, *kor(ı)ğu* 'guard', *kürəgü* 'rebel, refugee' – *kürə-* 'to run away', *karağu* 'guard, watch' – *kara-* 'to look'.

The suffix **-mak** took part in the suffix -makçı, e.g. *armakçı* 'lier' – *ar-* 'to lie, to deceive', *armak* 'lie'. -mak has derivational function in the old and modern Turkic languages. It acts as an infinitive mark, and the formation of this function belongs to the later periods.

The suffix **-ma/-mə** made only one word in the language of Orkhon Inscriptions, *yelmə* 'reconnoitering patrol' – *yel-* 'to ride a horse, to go fast'. It kept its derivational function in the modern Turkic languages. It has even come close to infinitive in Turkish and Azerbaijani.

The suffix **-ş/-ış/-iş/-uş/-üş** became an active element of word-formation in the modern period. In Orkhon Inscriptions, most of the words with the suffix -ış are identical with the verbs in reciprocal voice, and have the meaning of reciprocal action; it leads to suggest that -ış was primarily the marker of reciprocal voice, then the words with this suffix became nouns. It was registered only in few words in Orkhon Inscriptions, including *uruş* 'war, fight', *süŋüş* 'war', *təgiş* 'encounter with enemy', *üküş* 'many, much' – *ük- (ükül-* 'to gather').

There are also less productive deverbal nominal-making suffixes in Orkhon Inscriptions, including the suffixes **-ı** in the words *əgri* 'curved' – *əgir-* 'to bend', *karı* 'old, elderly' – *kar-* 'to grow old, to become aged', *biriki* 'united', *yazı* 'steppe' – *yaz-* 'to open', **-ım/-im** in the words *batım* 'depth', *kedim* 'clothes, garment', *barım* 'livestock, wealth', **-z/-ız** in the words *uz* 'piece of art' – *u-* 'to be able to', *boğaz/boğuz* 'throat', *səmiz* 'fat' – *sem-* 'to feed', *baz* 'dependent' – *ba-* 'to bind, to fasten', **-n/-ın** in the words *san* 'count', *kıyın* 'punishment', *kəlin* 'bride, daughter-in-law', *kalın* 'thick' – *kal-* 'to rise', **-ıl** in the words *kısıl* 'a narrow gorge' – *kıs-* 'to compress, to squeeze', **-ğa/-gə** in the words *tamğa* 'seal' – *tam-* 'to burn' (*tamtur-*, *tamıt-* 'to burn'), *bilgə* 'wise', *kısğa* 'short'.

Although the suffix **-ç** is often considered as the part of the suffix -nç, the examples show that they were made with the suffix -ç from the verbs in reciprocal voice: *bulğanç* 'disorder' – *bulğan-* 'to be stirred, mixed', *tarkanç* 'mess' – *tarkan-* 'to be separated', *ötünç*

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'request' – *ötün-* 'to ask' and so on. The suffix **-çığ** is registered only in one word: *adınçığ* 'special' – *adın-* 'to be changed, to be improved'[19].

The suffixes making nominals from verbs can be grouped according the one-sound elements they contain: 1. the element -*ğ/-g, -k* in the suffixes -*ğ, -ığ, -k, -ık, -ğan, -ğu, -ğa, -ğak*; 2. the element -*m* in the suffixes -*ım, -ma, -mak, -man*; 3. the element -*ç* in the suffixes -*ç, -çığ*.

The second semi-chapter is devoted to the suffixes making verbs. These suffixes are divided into two groups: 1. the suffixes making verbs from nominals; 2. the suffixes making verbs from verbs. The suffix -*la* is the only productive one among the denominal verb-making suffixes. The suffixes -*a, -sıra, -ık, -ad* are less productive, and the suffixes -*ıl~-al, -ar~-ır, -rı, -dı* are non-productive.

The suffix **-a/-ə** is one of the oldest derivational suffixes. It was more productive in Orkhon Inscriptions, but lost its productivity in the later periods: *sığıta-* 'to cry, to weep', *yasa-* 'to live', *yarlıka-* 'to bless', *tilə-* 'to wish', etc. It happened because the suffix -*la* became more common. In the early periods*, -a* did not differ in transitivity; while -*la* is differentiated, and makes only transitive verbs; besides together with the suffixes -*n* and -*ş* it is used to make intransitive verbs. It confirms that its potential is larger than the suffix -*a*. Another fact that confirms the suffix -*la* was primarily attached only to nouns, in the modern period, it is also attached to other parts of speech.

The most productive denominal verb-making suffix in Orkhon Inscriptions is the morpheme **-la/-lə**. According to A.N. Kononov it consists of two constituents, namely the suffix of comitative, -*l* + -*a*[20]. In Orkhon Inscriptions, it was only attached to nouns, such as *illə-* 'to create a state', *öglə-* 'to consult', *sülə-* 'to

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[19] Древнетюркский словарь / Ред. В.М.Наделяев, Д.М.Насилов, Э.Р.Тенишев и др. – Ленинград: Наука, – 1969. – с.10.
[20] Кононов А.Н. Грамматика языка тюркских рунических памятников (VII-IX вв.). / А.Н.Кононов. – Ленинград: Наука, – 1980, – с.116.

campaign', *kılıçla-* 'to cut with a sword', *akunla-* 'to campaign', *yığla-* 'to cry', *başla-* 'to lead', *kışla-* 'to spend the winter'. The suffix *-la* makes the meanings of 'to do the process denoted in the base', 'to act with something', 'to give something', 'to spend the time', 'to make, to create something'. It seems that the suffix *-la/-lə* was made by the combination of the element *-l* (*-lığ, -lık, -la, -lar*) and the denominal verb-making suffix *-a*.

The words with the suffix **-sıra/-sirə** has only been used in the Kul Tigin inscription, e.g. *elsirə-* 'to lose one's state', *kağansıra-* 'to lose one's kaghan', *uruğsırat-* 'to deprive someone of progeny'. This suffix has been made by the combination of the privative suffix and verb-making suffix *-a*. It is confirmed with the fact that the counterparts of these verbs in our language have the suffix *-sız*: *kağansıra- – xaqansızlaşmaq, elsirə- – dövlətsizləşmək*.

There are also less productive denominal verb-making suffixes in Orkhon Inscriptions including the suffixes **-ık/-ik** in the words *içik-* 'to obey', *tağık-* 'to climb a mountain', *birik-* 'to come together'), **-ad/-əd** (*yokad-* 'to be gone', *küŋəd-* 'to be a female slave', *başad-* 'to lead', *buŋad-* 'to grieve', **-l** (*tüzəl-* 'to make up') **-r/-ir/-ar** (*ulğar-* 'to become bigger': *uluğ* 'big', *ebir-* 'to go round' – *eb* 'home'), **-dı** (*udı-* 'to sleep' – *u* 'sleep'), **-rı** (*yabrı-* 'to become weak' – **yab* (*yabız* 'weak, bad', *yablak* 'bad'), **-ta** (*tokta-* 'to be calmed' – *tok* 'saturated'), **-şur/-şür** (*yoŋşur-* 'to cause mutual hostility' – *yoŋ* 'quarrel, fight' (*yoŋa-* 'to slander'), *kiŋşür-* 'to make enemies' – *kīne* 'resentment, being at odds'[21]).

In the turkological literature, the markers of verbal voice are mostly explored under the name deverbal verb-making suffixes: A. von Gabain[22], N.K. Dmitriyev[23], N.A. Baskakov[24], and M. Ergin[25].

[21] Türkmence-Türkçe sözlük / Hazırlayanlar: T.Tekin, M.Ölmez, E.Ceylan vb. – Ankara: Simurg, – 1995. – s.410.

[22] Gabain, A. von. Eski Türkçenin Grameri / Çeviren: Mehmet Akalın. – Ankara: Türk Tarih Kurumu Basım Evi, – 1988, s.59-61.

[23] Дмитриев, Н.К. Грамматика башкирского языка / Н.К.Дмитриев. – Москва-Ленинград: Издательство Академии Наук СССР, – 1948, s.179.

The category of voice has also been learned in the section of grammatical categories of verb by E.V. Sevortyan[26], Y. Seyidov[27], M. Huseynzadeh[28]. These suffixes has also been accepted as the morphemes that are between derivational and inflectional suffixes by A. Rajabli[29] and M. Erdal[30]. The functions and the characteristics of usage of verbal voice and its markers in Orkhon Inscriptions and in Old Turkic in general differs from the modern Turkic languages: 1. The suffixes of voice were more productive in the inscriptions rather than the modern period. 2. In Orkhon Inscriptions and generally Old Turkic, the category of voice was more systematical and formed a whole paradigm. 3. In the inscriptions, the same verbal voice could be formed with the same suffixes, e.g. *kəlür-, kəltür-*. 4. In Orkhon Inscriptions, as well as the other Old Turkic written monuments voice markers express the grammatical meaning of the voice they belong. Voice markers change the lexical meaning of words in few instances. Therefore, voice suffixes can be considered as marginal morphemes between derivational and inflectional suffixes.

The following voice suffixes was used in Orkhon Inscriptions: 1. **Passive voice** (-*l/-ıl* and -*n/-ın*): *arıl-* 'to get tired', *basın-* 'to be defeated', *kılın-* 'to be created, to be raised'. 2. **Reflexive voice** (-*n/-ın* and -*l/-ıl*): *təlin-* 'to be pierced', *alkın-* 'to be exhausted', *yaratın-* 'to be created', *tiril-* 'to be gathered'. 3.

[24] Баскаков, Н.А. Каракалпакский язык. II. Фонетика и морфология / Н.А.Баскаков. – Москва: Издательство Академии Наук СССР, – 1952, s.332-333.
[25] Ergin, M. Türk Dil Bilgisi / M.Ergin. – İstanbul: Bayrak, – 2013, s.200.
[26] Севортян, Э.В. Аффиксы глаголообразования в азербайджанском языке: опыт сравнительного исследования / Э.В.Севортян. – Москва: Издательство восточной литературы, – 1962, с.455.
[27] Seyidov, Y. Azərbaycan dilinin tarixi qrammatikası. Morfologiya / Y.Seyidov. – Bakı: Bakı Universiteti nəşriyyatı, – 2006, s.51, 312.
[28] Hüseynzadə, M. Müasir Azərbaycan dili. III hissə. Morfologiya / M. Hüseynzadə. – Bakı: Şərq-Qərb, – 2007, s.124.
[29] Раджабли, А. Глаголообразование в языке Орхоно-Енисейских памятников / А.Раджабли. – Баку: Нурлан, – 2009, с.150.
[30] Erdal, M. Old Turkic Word Formation. A Functional Approach to the Lexicon / M.Erdal. – Wiesbaden: Otto Harrassowitz, – 1991, pp.30.

Causative voice (*-t/-ıt, -z/-ız, -r, -tır, -tız*): *bitit-* 'to have something written', *tutız-* 'to have something caught', *yaratur-* 'to have something created', *altız-* 'to have something taken'. Sometimes intransitive verbs can turn into transitive ones: *əmgət-* 'to torment', *uruğsırat-* 'to deprive someone of progeny', *ertür-* 'to spend, to have something passed', *təgür-* 'to deliver, to convey', *sökür-* 'to make someone kneel'. 4. **Reciprocal voice** (*-ş/-ış*): *sözləş-* 'to talk, to converse', *kabıs-* 'to come together', *kaçış-* 'to run away together', *kamaş-* 'to be weakened' – *kama-* 'to be dazzled, to be weakened'[31].

Although there are opinions that the category of voice has been formed in the later periods of the Turkic languages, the fact that verbal voice was systematical in Orkhon Inscriptions and other written monuments of Old Turkic suggests that voice markers were inflectional suffixes in the beginning, then came closer to derivational suffixes.

In the Orkhon Inscriptions, the functions of the deverbal verb-making suffixes *-ık* and *-d* are to increase the meaning of the verb, and to express intensity, e.g. *basık-* 'to press', 'to be defeated, to be crushed', *alk-* 'to become weak' (*alkın-* 'to be destroyed, to be exhausted') – *al-* 'to become weak, to get worse' (*alığ* 'bad'[32]); *ıd-* 'to send' – *ı-* 'to send', *tokıd-* 'to beat, to defeat', *tod-* 'to become saturated' – *to-*, *tok* 'saturated', *kod-* 'to put' – *ko-* 'to put'.

The examples show that morphological way was very productive in Orkhon Inscriptions. Denominal suffixes making nominals are notable for their number, as well as their broad usage. Deverbal nominal-making suffixes are less productive in spite of their large number. Most of the denominal verb-making suffixes are non-productive morphemes. Deverbal verb-making suffixes have the properties of both derivational and inflectional suffixes.

The main conclusions according to the content of the dissertation are the following:

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[31] Этимологический словарь тюркских языков: [в 7-х томах] / Москва: Индрик, – т.6. – 2000. – с.242.

[32] Erdal, M. Old Turkic Word Formation. A Functional Approach to the Lexicon / M.Erdal. – Wiesbaden: Otto Harrassowitz, – 1991. – pp.645.

1. In the result of the dissertation, it was determined that four ways of word-formation had been used in the language of Orkhon Inscriptions: a) lexical-semantic way; b) morphological-syntactic way; c) morphological way; d) syntactical way. Phonetic way of word-formation was not registered in the language of Orkhon Inscriptions.

2. Words formed by lexical-semantic way of word-formation has been registered in the language of Orkhon Inscriptions, for example, *teŋri* 'sky' — 'Tengri, God', *kara* 'black' — 'ordinary people, common people', *kör-* 'to see', 'to look' — 'to obey', *ay* 'Moon (astronomical object)' — 'month (unit of time)'. As the formation of these types of homonyms demands a long historical process, it can be said that by the time Orkhon Inscriptions were written, Old Turkic language had already come through a long way of development, and it was reflected in Orkhon Inscriptions as a formed and developed language.

3. Morphological-syntactic way of word-formation, i.e. permanent type of conversion has also been used in Orkhon Inscriptions: *kara* 'common people, ordinary people', *süŋüs* 'fight war' (substantivation), *kiçig* 'little, few', *subsız* 'waterless', *yana* 'again', *kop* 'completely' (adverbialization), *aç-* 'to get hungry', *karı-* 'to get old', *bediz-* 'to decorate' (verbalization), *kudı* 'below', *ötrü* 'after' (turning into a postposition), *ulayu* 'additionally' (turning into a conjunction), etc.

4. There are not many real compound words in the language of Orkhon Inscriptions. The constructions that were given as compound words by some researchers are not fully developed as lexical units, it includes reduplications, composite names, numeral phrases, 'compound verbs' (phrasal verbs, analytical verb forms, verbs with internal objects, idioms).

5. The small number of compound words in the language of Orkhon Inscriptions and generally in Old Turkic language leads to a conclusion that syntactical way of word-formation has been developed in the later stages of the Turkic languages. It questions the idea that suffixal morphemes were formed by grammaticalization of

one of the constituents of compound words, because there were a lot of suffixal morphemes in the old written monuments, but only few examples can be given to compound words.

6. Some suffixes used in the language of Orkhon Inscriptions are marginal suffixes between derivational and inflectional suffixes, they combine the properties of both groups. Like inflectional suffixes, these suffixes are very productive, they form meanings of certain grammatical categories, besides they change the lexical meaning of words like derivational suffixes.

7. The function of the denominal nominal-making suffix *-ki* in the Orkhon Inscriptions differs from the modern Turkic languages. This suffix was only added to nominative, dative and locative cases, and also to words with the suffix *-ra*. It was not added only to the nominative case of temporal words, but also spatial words.

8. Among the deverbal nominal-making suffixes only the suffix *-ğ/-ığ, -k/-ık* is productive. Although they are sometimes given as different suffixes, their similarity in form and function allows us to consider them as variants of the same suffix.

9. In Orkhon Inscriptions, few words with the deverbal nominal-making suffix *-ış* have been registered; most of them are homonyms of verbs in reciprocal voice, and they denote the name of reciprocal actions. So it can be said that the deverbal nominal-making suffix *-ış* was formed as verbs in reciprocal voice turned into nouns, and their suffixes got opportunity to be added to other verbs.

10. Some of the deverbal nominal-making suffixes in Orkhon Inscriptions are used as the markers of the non-finite forms of verbs in the modern Turkic languages, for example, *-ğan, -ğu, -mak, -ma*.

11. A lot of examples can be given to the denominal verb-making suffix *-a/-ə* in Orkhon Inscriptions, however, it is considered as an obsolete suffix in the modern Turkic languages. It happened because the suffix *-la/-lə* which is similar to *-a/-ə* for its function increased its potential.

12. The analysis of the words with voice markers allows us to suggest that their inflectional properties had been stronger in Old

Turkic language. The suffixes of voice were more systematical here and almost all the voice forms of the same word could be made.

13. Some deverbal verb-making suffixes go beyond the category of voice, such as the suffixes *-k, -ık* and *-d, -ıd*. These suffixes have similar form with the suffixes *-ık, -ad*.

14. The formal and functional similarity of some suffixes suggests that they could have been made in the base of the same derivational element. The suffixes consisting of several sounds could have been made in the result of the combination of one-sound formants: the suffixes *-lığ, -lı, -lık, -la* with the element *-l*; the suffixes *-ığ, -ğu, -ğa* with the element *-ğ*; the suffixes *-ım, -ma, -mak* with the element *-m*; the suffixes *-la, -sıra, -al/-ıl, -ad, -ık* with the element *-a/-ı*.

15. As we look through the word-formation processes in Orkhon Inscriptions, we see that many derivational suffixes used in the post-Kokturk stage of Turkic languages and in the modern Turkic languages had not been registered in the language of the inscriptions: diminution, caritation (*-cıq, -cığaz, -ak*), diminution of actions, weakness (*-msın, -sıra*), sameness, being together or equal (*-daş, -dıç*), etc. On the one hand, it can be explained with the fact that some words that existed in that period had not been registered in the inscriptions because of the limited content and number of the inscriptions. On the other hand, it seems that the suffixes not registered in the inscriptions belong to certain meaning groups, and it suggests that there was no need to express these meanings at the time or the usage of these meanings increased in the later stages.

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1. Orxon abidələrinin dilində feil düzəldən -sıra/-sirə şəkilçisi və onun müasir türk dillərindəki omomorfemləri // – Bakı: Dilçilik İnstitutunun əsərləri, – 2015. № 2, – s. 35-40.

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