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A Note on the Old Turkic Denominal Verb Formative {+GAR-}

Eski Türkçe İsimden Fiil Yapan {+GAR-} Eki Hakkında Bir Not

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Conceptual representation of the Old Turkic denominal verb formative {+GAR-} can be characterized with a schema: “ACT + base noun”. It incorporates the base noun into a verb such that (1) it brings about an action complimentary to the quality, attribute or capacity of the base noun when used without an object; or (2) when used with an object, it brings about an action associating the object with the quality, attribute or capacity of the base noun. The reference to the base noun could be either literal or metonymical. To support the proposition, twenty-two examples were taken from Clauson (1972) and Erdal (1991). Ten among the twenty-two are without an object and twelve with.

Key Words: dNV formative, {+GAR-}, conceptual schema ACT + noun, literal reference, metonymical reference.

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Introduction

The old Turkic denominal verb formative {+GAR-} is found to have the conceptual schema “ACT-base”, defined as (1) without an object, ‘to BRING ABOUT AN ACTION enhancing and emphasizing the quality, attribute, or capacity of the base noun’ or (2) with an object, ‘to BRING ABOUT AN ACTION associating the object with the quality, attribute, or capacity of the noun base’. We may add that the reference to the noun base could either be literal or metonymical.

Relevant textural materials taken from Clauson 1972 (referenced as EtymDic) and Erdal 1991 (referenced as OTWF) are included and rephrased with the schema as defined above to support the proposition as shown below, the first ten items being without an object and the rest with object(s):

ACT01. *edgüger-* ‘to change to the better’ (OTWF: 743) < *edgü* ‘good’ (EtymDic: 51). *edgüger-* is ‘to bring about an action enhancing and emphasizing the quality of being good’ and the action is ‘to change to the better’.

ACT02. *saryar-* ‘to be or become yellow’ (EtymDic: 849) < *sarıy* ‘yellow’ (EtymDic: 848). *saryar-* is ‘to bring about an action enhancing and emphasizing the quality of being yellow’ that is, ‘to be or become yellow’.

ACT03. *közger-* ‘to bring about an interview’ (EtymDic: 759) < *köz* ‘eye’ (EtymDic: 756). *közger-* is ‘to bring about an action enhancing and emphasizing metonymical reference to the social function of eyes’ and the action is ‘to bring about an interview so people would see each other eye to eye in an interview’.

ACT04. *sanyar-* ‘to reckon’ (EtymDic: 838) < *sa:n* ‘calculation, counting, numbering, reckoning’ (EtymDic: 830). *sanyar-* is ‘to bring about an action enhancing an emphasizing the quality of calculation, counting, numbering, reckoning’ and the action is ‘to reckon’.

ACT05. *taryar-* ‘to restrain, control, restrict’ (EtymDic: 540) < *ta:r* ‘narrow, constricted, confined’ (EtymDic: 528). *taryar-* ‘to bring about an action enhancing and emphasizing the essence of being narrow, constricted, confined’ and the action is ‘to restrain, control, restrict’.

ACT06. *küzger-* ‘(the season) to turn in the direction of autumn’ (EtymDic: 759) < *küz* ‘autumn’ (EtymDic: 757). *küzger-* ‘(the season) to bring about an action

enhancing and emphasizing the essence of autumn’ and the action is ‘(the season) to turn in the direction of autumn’.

ACT07. *başyar-* ‘to guide to a successful conclusion’ (EtymDic: 380); ‘to show the way; to complete a task; to settle a matter’ (OTWF: 724) < *baş* ‘head (anatomical); leader, chief’ (EtymDic: 375). *başyar-* is ‘to bring about an action enhancing and emphasizing the metonymical reference to the quality of a leader, capable to getting things done or providing visions’ and the action is ‘to guide to a successful conclusion, to show the way, to complete a task, or to settle a matter’.

ACT08. *sü:tger-* ‘(of yogurt) to become milk-like in liquidity’ (EtymDic: 801) < *sü:t* ‘milk’ (EtymDic: 798). *sü:tger-* is (of yogurt) ‘to bring about an action enhancing and emphasizing the liquidity quality of milk’ the action of yogurt is ‘to become milk-like in liquidity’.

ACT09. *taşyar-* ‘to bring or send out’ (EtymDic: 562) < *taş* ‘outside, the exterior’ (EtymDic: 556). *taşyar-* ‘to bring about an action enhancing and emphasizing the metonymical reference to the exterior’ and the action is ‘to bring or send out’.

ACT10. *teşger-* ‘to equate’ (EtymDic: 520); ‘to balance one thing with another’ (OTWF: 745) < *teş* ‘equal (to sth.)’ (EtymDic: 511). *teşger-* ‘to bring about an action enhancing and emphasizing the quality of being equal’ and the action is ‘to equate or to balance one thing with another’.

ACT11. *andıyar-* ‘to make s.o. swear’ (EtymDic: 180; OTWF: 742) < *and* ‘an oath’ (EtymDic: 176). *andıyar-* is ‘to bring about an action associating the object with an oath’ and the action is in effect ‘to make s.o. swear an oath’.

ACT12. *atıyar-* ‘to help s.o. to mount a horse; to see off (an honoured guest)’ (EtymDic:48) < *at* ‘horse, riding horse’ (EtymDic: 33). *atıyar-* is ‘to bring about an action associating the object with horse riding’ and the action is to help s.o. mounting a horse’. *atıyar-* is ‘to bring about an action associating the object with the metonymical reference to the social standing of horse riding’ and the action is ‘to see the object off when parting on horseback commensurate with his honoured social standing, instead of seeing him off walking on foot’.

ACT13. *čnyar-* ‘to investigate, or check the truth of sth.; to study a question deeply; to try to understand’ (EtymDic: 425); to search out the root of a matter and determine the truth about it’ (OTWF: 743) < *č:n* ‘true, genuine; truth’ (EtymDic: 424). *čnyar-* is ‘to bring about an action associating sth. with the truth’ and the action is ‘to investigate, or check the truth of sth.’.

ACT14. *eδger-* ‘pay attention to sth., exaggerate the importance and act on it’ (EtymDic: 52); ‘to attach importance to something and pay attention to it’ (OTWF: 743) < *eδ* ‘a manufactured article; personal property’ (EtymDic:33). *eδger-* is ‘to bring about an action associating the object to the quality of things of value’ and the action is ‘pay attention to or exaggerate the importance of sth.’.

ACT15. *ičger-* ‘to bring sth. into something; to subdue (an enemy)’ (EtymDic:25) < *ič* ‘the interior, or inside (of sth.)’ (EtymDic: 17). *ičger-* is ‘to bring about an action associating the object with the metonymical reference to the interior’, i.e., its space attribute in contrast to outside’ and the action is ‘to bring sth. into something’. *ičger-* is ‘to bring about an action associating the object (an enemy) with the metonymical reference to the interior, i.e., inside of a nation’ and the action is ‘to subdue an enemy’.

ACT16. *köjülger-* ‘to reflect on s.t.’ (OTWF: 744) < *köjül* ‘the mind, thought, the heart’ (EtymDic: 731). *köjülger-* ‘to bring about an action associating the object with the mind, thought or the heart’ and the action is ‘to reflect on sth.’.

ACT17. *kezger-* ‘to cut a notch in an arrow’ (EtymDic:759) < *kez* ‘the notch of an arrow’ (EtymDic: 756). *kezger-* is ‘to bring about an action associating the arrow with of a notch’ the action then is ‘to cut a notch in an arrow’.

ACT18. *otyar-* ‘to pasture (an animal); to drive it out to pasture’ (EtymDic: 48) < *ot* ‘grass, vegetation, growing naturally’ (EtymDic: 34). *otyar-* is ‘to bring about an action associating the animals with the metonymical reference to pastures, i.e., food for animals to graze’ and the action is ‘to pasture an animal or to drive it out to pasture’.

ACT19. *suvyar-* ‘to water (livestock); to irrigate; to moisten’ (EtymDic: 786) < *su:v* ‘water’ (EtymDic: 783). *suvyar-* ‘to bring about an action associating the objects with the metonymical reference to water, i.e., its life-giving nature or

moistening capacity' and the action is 'to water (livestock); to irrigate (plants); to moisten (some objects)'.

ACT20. *tübg̃er-* 'to form basis for; to investigate the root of some affair' (EtymDic:439); 'to fathom a matter, get to its roots, understand it fully' (OTWF: 745) < *tüb* 'the root of a tree or plant (EtymDic: 434). *tübg̃er-* 'to bring about an action associating some affair with the metonymical reference to the root, i.e., the foundation' and the action is 'to form basis for or to investigate the root of some affair'.

ACT21. *tüzger-* 'to guide (EtymDic: 574) < *tüz* 'level, flat, even; upright, impartial (mind), level (ground), smooth (ground), straight (road), upright (figure) (EtymDic:571). *tüzger-* 'to bring about an action complementary to the metonymical reference of being level, upright, straight, or smooth, i.e., being normative' and the action is 'to guide (into being normative)'.

ACT22. *uvutyar-* 'to put s.o. to shame (EtymDic: 8) < *uvut* 'modesty, shyness; shame' (EtymDic: 6). *uvutyar-* 'to bring about an action associating s.o. with shame' and the action is 'to put s.o. to shame'.

Conclusion

The subject denominal verb formative {+GAR-} by itself without a base noun functions like a verb with a general semantics "to bring about an action complimentary to the quality, attribute or capacity of base noun". In another word, it needs the presence of the base noun in order to complete a predication. In this sense, its role is like a light verb in English. However, because the verb formative and it is the base noun are complimentary, the possible actions to be brought about are licensed by the base noun. That is, they are limited to their appropriateness for complimenting the quality, attribute or capacity of the base noun. We may add that this observation on action licensing by the base noun should be applicable to other Old Turkic denominal verb formatives.

References

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