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Titel: A note on the Old Turkic denominal verb formatives +IA-, +A-, +tA-, and +lAn-

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Ort: Wiesbaden

Jahr: 2017

PURL: https://resolver.sub.uni-goettingen.de/purl?666048797_0021 | LOG_0027

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A note on the Old Turkic denominal verb formatives *+lA-*, *+A-*, *+tA-*, and *+lAn-*

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Lim, An-King 2017. A note on the Old Turkic denominal verb formatives *+lA-*, *+A-*, *+tA-*, and *+lAn-*. *Turkic Languages* 21, 259–265.

Conceptual representations of the denominal verb formative *+lA-*, *+A-*, *+tA-* and *+lAn-* that were previously characterized with the schema DO-base in Lim (2011a 2011b) are now refined with the ENGAGE-base schema and the responsive DO-schema with the INDUCE-base schema. Thus, we have

- (1) *+lA-* is the ENGAGE-base schema ‘to gainfully ENGAGE the literal capacity of the base without an object or to gainfully ENGAGE an association of the base with an object’;
- (2) *+A-* is the ENGAGE-base schema ‘to gainfully ENGAGE the metaphorical capacity of the base without object or to gainfully ENGAGE an association of the base with an object’;
- (3) *+tA-* is the ENGAGE-base schema ‘to gainfully ENGAGE the metonymical capacity of the base without an object or to gainfully ENGAGE an association of the base with an object’;
- (4) *+lAn-* is the INDUCE-base schema ‘to gainfully INDUCE the literal or referential attributes or capacity of the base without an object or to gainfully INDUCE an association of the base with an object.’

Keywords: East Old Turkic, word formation, Turkic historical linguistics

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Introduction

In Lim (2011a and 2011b), some of the denominal verb formatives, notably *+lA*, *+A*, *+tA-* and *+lAn-*, were characterized as various forms of conceptual representations, all involving the schema DO-base. Specifically, these are *+lA-* ‘literal DO-base schema with and without an object’, *+A-* ‘the referential DO-base schema’, *+tA-* ‘the synecdoche DO-base schema’, and *-lAn-* ‘the responsive DO-base schema’. Here we will refine these conceptual characterizations with a more specific yet still cogent formulation by replacing the DO-base schemas with the ENGAGE-base schema and the responsive DO-schema with the INDUCE-base schema. Thus,

- (1) *+lA-* is the ENGAGE-base schema ‘to gainfully ENGAGE mostly the literal capacity of the base with or without an object’ (Lim 2011a: 5–43);

(2) *+A-* is the ENGAGE-base schema ‘to gainfully ENGAGE mostly the metaphorical capacity of the base’ (Lim 2011a: 43–50);

(3) *+tA-* is the ENGAGE-base schema ‘to gainfully ENGAGE mostly the metonymical capacity of the base’ (Lim 2011b: 203–205);

and in response to the expectations of *+LA-*

(4) *+lAn-* is the INDUCE-base schema ‘to gainfully INDUCE the literal or referential attributes of the base’. (Lim 2011b: 205–231).

Examples of the use of the templates

First we rephrase some of the selected citations in items (2) and (3) using the templates of the revised schemas. Note that the designations *a* and *b* in parentheses () refer to references Lim (2011a) and Lim (2011b) respectively and the accompanying numbers are page numbers in the reference.

(a43)

a:š ‘food’

a:š+a- ‘to eat’, or ‘to gainfully engage the literal capacity of food to be edible’

a:š+a- ‘to enjoy s.t.’, or ‘to gainfully engage the metaphorical capacity of food (equating food to s.t. enjoyable)’

(a43)

mang ‘gait, a fast gait’

mang+a- ‘to tread’, or ‘to gainfully engage (the metaphorical capacity of gait)

(equating gait to trampling)’

(a44)

beđiz ‘ornamentation, picture, painting’

beđiz+e- ‘to adorn s.t.’, or ‘to gainfully engage the metaphorical capacity of a picture (equating picture to decoration) on s.t.’

(a44)

esin ‘breezes, gentle wind’

esn+e- ‘(of breeze) to blow, to yawn’, or ‘to gainfully engage the literal capacity of breezes’

(a44)

esin ‘breezes, gentle wind’

esn+e- ‘to yawn’, or ‘to gainfully engage the metaphorical capacity of breezes (equating a breeze to the ‘wind’ of yawning)’

(a45)

köngül ‘the mind’

köngl+le- ‘to think seriously about s.t.’, or ‘to gainfully engage the literal capacity of the mind’

(a46)

ört ‘flame’

ört+e- ‘to light or burn s.t.’, or ‘to gainfully engage the literal capacity of a flame’

(a47)

su:v ‘water’

suv+a- ‘to irrigate land, to water animals’, or ‘to gainfully engage the literal capacity of water’

(a48)

tepiž ‘an envious person’

tepz+e- ‘to be envious’, or ‘to gainfully engage the literal capacity of an envious person’

(a49)

ya:ğ ‘grease, fat’

yağ+a- ‘to present a sacrifice’, or ‘to gainfully engage the metaphorical capacity of fat (equating fat to an item of sacrifice in the old Turkic culture)’

(b204)

al ‘dirty trick, device’

al+ta- ‘to trick s.o.’, or ‘to gainfully engage the literal capacity of dirty trick’

al+ta- ‘to soothe, to console’, or ‘to gainfully engage the metonymical capacity of a device, associating the meaning of devices or tricks with the meaning of comforting placebos’

(b204)

ba:ğ ‘bond, tie’

bağ+da- ‘to trip s.o.; to cross one’s legs’, or ‘to gainfully engage the metonymical capacity of a tie, associating the meaning of bond, tie with the meaning of feet or legs in contact’

(b204)

i:z ‘footprint’

is+te- ‘to seek s.t. or to ask for it’, or ‘to gainfully engage the metonymical capacity of a footprint, associating the meaning of footprint with the meaning of information’

(b205)

til 'the tongue'

til+da- 'to use the tongue; to make excuses; to incite', or 'to gainfully engage the literal or metonymical capacity of the tongue, associating the meaning of using the tongue with the meaning of making arguments'

(b205)

iin 'the sound of a human voice'

iin+de- 'to call', or 'to gainfully engage the literal capacity of the sound of a human voice'

iin+de- 'to summon; to invite', or 'to gainfully engage the metonymical capacity of the sound of a human voice, to call up s.t., associating the meaning of using the sound of a human voice with the meaning of calling up s.t. in mind or calling up s.o. for a social function'

In light of the reflexive nature of the Turkic deverbal formative *-Xn-*, as discussed in Lim (2008a: 22–56), we now have the INDUCE-base schema *+lan-* as a response to the expectations of the ENGAGE-base schema *+la-*. The INDUCE-base schema is akin to the ablative formation in the denominal noun domain, inducing attributes from the base, while the ENGAGE-base schema is akin to the dative formation in the nominal case vocabulary. We can now rephrase the following citations excerpted from Lim (2011b) and observe the use of the templates for the two schemas (1) and (4).

(b206)

ađak 'leg, foot'

ađak+la- 'to fit legs on furniture', or 'to gainfully engage the capacity of legs to be put on furniture'

ađak+la- 'to trample on', or 'to gainfully engage the capacity of legs to trample on s.t.'

ađak+la- 'to give s.o. a leg up onto a horse', or 'to gainfully engage the capacity of legs to help in mounting'

ađak+la- 'to measure in paces', or 'to gainfully engage the capacity of legs to measure distance'

ađak+lan- 'to have legs', or 'to gainfully induce the presence of legs'

ađak+lan- 'to stand or move on legs', or 'to gainfully bring forth the function of legs'

(b208)

beđük 'big, great, high, tall'

beđük+le- 'to be or become big, to consider to be big', or 'to gainfully engage the literal capacity of bigness'

bedük+len- ‘to grow’, or ‘to gainfully induce the referential capacity of the genesis of greatness’

(b209)

borta ‘thin sheet of gold’

borta+la- ‘to fasten plates of gold on s.t.’, or ‘to gainfully engage the literal capacity of plates of gold’

borta+lan- ‘to be gilded with plates of gold’, or ‘to gainfully induce the value of gold plates’

(b210)

butik ‘branch of a tree’

butik+la- ‘to prune’, or ‘to gainfully engage the literal capacity of branches of a tree, to be pruned’

butik+lan- ‘form branches’, or ‘to gainfully induce the presence of branches, bring forth branches’

(b213)

et ‘flesh’

et+le- ‘to fatten’, or ‘to gainfully engage the literal capacity of the flesh’

et+len- ‘to put on flesh’, or ‘to gainfully bring forth the presence of flesh’

(b216)

ka:r ‘snow’

kar+la- ‘to snow’, or ‘to gainfully engage the literal capacity of snow to fall’

kar+lan- ‘to be full of snow’, or ‘to gainfully induce the presence of snow’

(b217)

kır ‘top of mountain’

kır+la- ‘to travel through a mountain’, or ‘to gainfully engage a mountain top’

kır+lan- ‘(of mountain) to come to a peak’, or ‘to gainfully induce the nature of a mountain top’

(b222)

sak ‘awake, alert’

sak+la- ‘watch over’, or ‘to gainfully engage the literal capacity of alertness’

sak+la- ‘to comply with’, or ‘to gainfully engage the literal capacity of alertness’

sak+lan- ‘to protect oneself, to be protected’, or ‘to gainfully induce the nature of being alert’

sak+lan- ‘to keep watch over’, or ‘to gainfully induce the quality of being alert’

(b223)

sinir ‘muscle, sinew, tendons, bow string, nerve’

sinir+le- ‘to cut the leg tendon’, or ‘to gainfully engage the literal capacity of the tendon subject to cut’

sinir+le- ‘to put a bow string on a bow’, or ‘to gainfully engage the literal capacity of the bow string’

sinir+len- ‘(beef meat) to be stringy’, or ‘(beef meat) to gainfully induce the nature of sinew’

(b224)

sirke ‘a nit’

sirke+le- ‘to pull nits’, or ‘to gainfully engage nits’

sirkelen- ‘(bof s.o.’s head) to have nits’, or ‘to gainfully induce the presence of nits’

(b224)

su:v ‘water’

suv+la- ‘to irrigate’, or ‘to gainfully engage water’

suv+lan- ‘to be moist and full of water’, or ‘to gainfully induce the nature of water’

(b225)

tilkü ‘fox’

tilkü+len- ‘to behave like a fox’, or ‘to gainfully bring forth the nature of a fox’

(b227)

tu:z ‘salt’

tuz+la- ‘to salt s.t.’, or ‘to gainfully engage salt’

tuz+lan- ‘to be salted, to be made salty’, or ‘to gainfully induce the nature of salt’

(b228)

uruğ ‘seeds’

uruğ+la- ‘to sow seeds’, or ‘to gainfully engage the literal capacity of seeds’

uruğ+la- ‘to swarm’, or ‘to gainfully engage the referential capacity of seeds in large numbers’

uruğ+la- ‘(of crops) to form ears’, or ‘to gainfully engage the literal capacity of seeds’

uruğ+lan- ‘to form seeds’, or ‘to gainfully bring forth the presence of seeds’

(b229)

ya:ğ ‘grease’

yağ+la- ‘to grease s.t.’, or ‘to gainfully engage grease’

yağ+la- ‘to be oiled’, or ‘to gainfully induce the benefit of grease’

(b229)

yat ‘rain magic, rain storm’

yat+la- ‘to perform magic ceremonies with stones to bring rain’, or ‘to gainfully engage the literal capacity of rain magic’

yat+lan- ‘to perform magic ceremonies’, or ‘to gainfully induce the referential capacity (the ceremony) of rain magic’

(b231)

yumur ‘s.t. round’

yumur+la- ‘to knead s.t. into a ball’, or ‘to gainfully engage in the literal capacity of s.t. round’

yumur+lan- ‘to round up a flock of animals’, or ‘to gainfully induce the referential quality of s.t. round’

References

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