Contents of CAJ 53/2 (2009)

Articles

Ilija Čašule, Burushaski Numerals of Indo-European Origin ............................. 163
Nathan W. Hill, The Hphags-pa letter <h> and laryngeal phenomena
in Mongolian and Chinese ................................................................. 183
Adnan R. Karabeyoğlu, The Verbs bol- and er- in Orkhon
(Bilge Kagan, Kūl Tigin, Tunyukuk) Runic Inscriptions ..................... 206
Michael Knüppel, Ein Beitrag zur Rekonstruktion
der jenissejschen Proto-Kultur .......................................................... 216
Yong-sōng Li, The Names of Parts of Human Body in Dolgan .............. 228
Galina T. Polenowa, Diachronie der Subjekt-Objekt-Beziehungen
im ketischen Verb ........................................................................... 262
Wolfgang-E. Scharlipp, Ahmet Hamdi Tapınars Istanbul
Oder: Ist Schönheit objektivierbar? ................................................... 280
Zohreh Zarshenas, Sogdian γnd‘k ......................................................... 296

Reviews

Thomas T. Allsen: The Royal Hunt in Eurasian History
(by Nicola Di Cosmo) ........................................................................ 305
Stéphane Grivelet, Ruth I. Meserve, Ágnes Birtalan,
Giovanni Stary (eds.): The Black Master. Essays on Central Eurasia
(by Nicola Di Cosmo) ....................................................................... 307
Keith W. Slater: A Grammar of Mangghuer (by Alexander Vovin) ........ 309
Heinrich Werner: Die Jenissej-Sprachen des 18. Jahrhunderts
(by Michael Knüppel) .................................................................... 311
Alttürkische Handschriften, Teil 8: Manichäisch-türkische Texte
der Berliner Turfansammlung. Beschrieben von Jens Wilkens
(by Michael Knüppel) .................................................................... 315
Alttürkische Handschriften, Teil 9: Buddhistische Beichttexte
Beschrieben von Jens Wilkens (by Michael Knüppel) ....................... 318
The Verbs bol- and er- in Orkhon
(Bilge Kagan, Kül Tigin, Tunyukuk) Runic Inscriptions

By
ADNAN R. KARABEYOĞLU
(Locaeli University, Turkey)

The verbs bol- and er- have different attributes within the context of beginning (dynamic) and stagnancy (stationary) aspects, and their meanings are close in terms of notifying the presence and occurrence of things within time and location. Due to this, the functions of the main verb and copula become closely related or mixed with each other, particularly in the Middle Turkish period. The functional differences that these two verbs have, and when and in which situations these verbs began to replace each other, is uncertain. Due to these reasons, and the close meanings they have, function identification can be ambiguous and can lead to the thought that bol- is used in place of er-. (Clauson 1972: 331).

In this paper, in order to ascertain some of these points, the examples of the verbs bol- and er- in the Orkhon Inscriptions (Kul Tegin, Bilge Khan, Tunyukuk) are reviewed. The meanings and functions of the Turkish language within these ancient texts, which belong to the 8th century, are shown, and an explanation sought as to whether these two verbs can and do replace each other or not.

I

When it is taken into account that names correspond to things, the elements (things) to which the verbs bol- and er- are related in the word alignment and meaning, and functional discrepancies resulting from the characteristics shown by these two verbs in the verbalization of these elements (things) point to object, quality (adjective) or situation (state), it is understood that the relations of these verbs to the things are grouped as follows:
The verb bol- and er-

1. Name + main verb: the existence or emerging existence of a thing to which the name in the subject state refers,

2. Name + copula: The state or quality of the subject to which the name next to it refers, or the acquisition of a characteristic by these; showing and pointing to the thing.

Taking this grouping into consideration, the verbs bol- and er- are now examined in the context of main verb and copula.

II

Verb bol- (to become)

1. bol- as a main verb: “to appear, to occur, to come into existence”.

In order to express the occurrence and coming into existence of a thing in time and location, which stands as a subject in the sentence and is used as a main verb, it appears within the inscriptions only in such examples as; yay bol- (BK W 3), yut bol- (BK E 31), sümüz bol- (T1 E 1), and Türük Bilge Kağan (Tegride) bol- (KT S 1; BK N 1) in which the adverb element is used for addressing the thing or the location of the thing where it appeared.


The above sentences describe a. The creation of Türük Bilge Kağan, b. The ending of Winter and coming of Spring, and c. The emergence of famine, are very clear examples of the dynamic aspect of the verb bol-. In these sentences the function of the verb bol- enables the emergence and existence of Türük Bilge Kağan, yay (spring) and yut (famine), which are subjects.


The Turkish translation of example d., which translates as “We were two thousand. We had two armies” (Ergin 1996: 55), appears in Orkun as “we were, became two thousand” (Orkun 1994: 106), and in Tekin with the form of “We had two armies” (Tekin 1995: 87). In this example the “possessive” meaning occurs with the 1.plural genitive suffix (-miz), and if the dynamic aspect of bol- is taken into account oldu should be used. In
order to transform this phrase into *vardı*, the verb *er-* which expresses stagnancy, should have been used in place of *bol-* in the example below, which shows *er-* being used as a main verb, supports this. (See: Verb *er-* in 1.1.: *Neğ neğ sabum erser beğü taşka urtum /.../* (KT S 11) (Tekin 1995: 36).

2. *bol-* as a copula

*Bol-* as a main verb verbalizes its meanings of “to appear, to occur, to come into existence” by attributing these meanings to the names in the pattern of *name + copula*, and thus with its copula state, the thing as the subject of the compound verb in accordance with the word alignment, is employed in expressing its presence with the coexistence of the name next to it.

In other words, it enables the act of attaining another thing (subject), the name element next to it (quality or situation), and the occurrence of the quality or situation in that thing (subject). It can be seen that the verb *bol-* is used in such meanings for transformation into a (situation, state), acquisition, and possession (quality, situation):


In sentence a. (translation: little brothers, sons becoming khans), b. (tr. Disintegration of the infantries), and c. (tr: Kirghiz Khan becoming an enemy), the verb *bol-* , with its dynamic aspect, assigns the qualities expressed with such name elements as *kağan*, *yahûz*, and *yağı* within the compound verbs *kağan bol-*, *yahûz bol-* and *yağı bol*, to the subjects *inisi, oğlütü, yadağ*, and *Kirkız kağan* through the function of copula.

*bolma-* , with its negative structure, expresses the failure of the subject to acquire the quality shown by the name element within the compound name.


b. /*.../ Eğûmiz apamuz tutmuş yir sub idisiz bolmazun tiyin /*.../* (KT E 19) (Tekin 1995: 42).

The example groups of *bol-* being used in many forms in the inscriptions as *copulas, subject acquisition of the quality which the name ad-*
The verb bol- and er-
dresses, transformation of this subject into a situation, and possessing this quality, are as follows:

Bodun bol- (KT E 11; BK E 10, 37; T2 E 6), buğusz bol- (BK N 14), (yetmiş, yetı yaz) er bol- (KT E 12, 13; BK E 11; T1 W 4), il bol- (T2 E 6), kağan bol- (KT E 4-5; BK E 5; T1 W 7), kergek bol- (KT E 4, 30, K 10; BK E 4).

Verb er- (to be)

1. er- as a main verb: “to be, to exist, to be (existent) in a location”.
The verb er- appears as a situation verb in accordance with its function and is seen in the inscriptions with four different functions such as the explanation of the existence, notification of existing somewhere, attaining and defining identity or characteristic (showing, addressing the thing; expressing its identity, what and who the thing is)

When the translation of er- in other languages is examined, for instance in English, the functions mentioned are provided with the verb to be and the last three is attributed to its copulative function. However, while being existent is used differently to the other three, existence (necessary for itself) is rarely used differently to the time and location phrases. In addition to this the function priority appears in the act of existing. (Lyons 1969: 322, 389). As for the act of existing somewhere, the necessity of being existent was taken into consideration and the verb er- was handled by expressing the task of existing somewhere (existent) as a main verb function.

1.1. With a meaning of “being available, existing”
In the inscriptions the verb er- as a main verb appears as sab er- (KT S 11; BK N 8) with the function of expressing the presence of existence of the thing for which the verb er- is the subject. By means of its static aspect, the verb er- expresses, in example a., the existence of the word which stands as a subject:


1.2. With a meaning of “Being (existent) somewhere”
The verb er- as a main verb expresses the location-centered existence of a thing which is its subject. In the inscriptions it has three functional examples; ebde er-, anta er-, and eriğ yerte er-:

b. /.../ Ol üç kağan öğleşi "Altun yı ş üzé kabişalımlı" temişi /.../ (T1 E 3) /.../ Türgiş kağan ança temiş: Beniğ bodunum anta erti temiş (T1 E 4) (Teken 1995: 86).


In example b. the present Turkish translation for anta erti is “He is there” in Ergin. (Ergin 1996: 55). In Orkun, it is translated as “He will be there” (Orkun 1994: 106–107) and in Teken as “He will be existent there” (Teken 1995: 87). In line with this, due to the functional difference of the verb bol-, it is believed that this expression should be understood as “He will be there”. In examples a. and c. locations are provided for the subjects such as army and the place where an everlasting stone is erected (eb, erti yer).

2. er- as a copula

In the Orkhon inscriptions, er- as a copula, through its meanings of “being in a situation” and “describing its identity”, has a function of combining a thing (subject) with the names (and conjugational verb forms) which appear as determiners (verbs) of that thing.

2.1. With a meaning of “Being in a situation (state)"

Er- places the being, existing meaning that it has in the main verb state on the names before it in the name + copula pattern and verbalizes them. In this way, it is used to express that the thing which is the subject of the compound verb, as the copula in the word alignment, is in the state to which the name next to it refers:


c. /.../ Türk bodun aç erti /.../ (BK E 38) (Teken 1995: 76).


e. /.../ Tabgaç kağan yağımız erti. On Ok kağanı yağımız erti (T1 E 2) (Teken 1995: 86).

In the above examples the verb er- combines the subjects (a.) özüm, (b.) Kül Tigin, (c.) Türk bodun, (d.) sü, yaşı and (e.) Tabgaç kağan with
The verb *bol-* and *er-*

the names (a.) Şad, (b.) yok, (c.) aç, (d.) böri teg, kony teg, and (e.) yağtı which are determiners (verbs) and gives them existence (object, quality, situation) and identity (characteristic) that is determined by these names. It expresses that the thing which is the subject in the word alignment is in the state to which the name next to it refers.

The examples of the group in which the subject is in the state to which the name refers (in which *er-* is used as a copula in the inscriptions) are as follows:

*Ayp er-* (KT E 3; BK E 4; T1 S 3, 6, 7, E 4), aç er-* (BK E 38), artuk er-* (T2 W 5), az er-* (BK E 32), bar er-* (T1 N 6, S 3, T2 E 7), beg er-* (KT E 20; BK E 17), (eki) biŋ er-* (T1 S 9, E 1), bilge er-* (KT E 3; BK E 4; T1 S 3, N 5).

2.2. With a function of “denoting, addressing, and expressing the thing”

Another usage of *er-* in the inscriptions as a *copula*, observed in the examples *il tutšik yir ötüken yış er-* (KT S 4; BK N 3), uduzuğma uluğı şad er-* ayığması ben er-* (T1 W 5), ayığısı ben er-* (T2 S 5), yağıcsı ben er-* (T2 S 6), is the identification and concretization of the thing in the word alignment with a function of denoting, addressing and expressing the thing to which the name next to it refers.

In the examples below, where the function of expressing the situation/quality of the subject also exists, there is a function of verb *er-* to crystallize and concretize by denoting, addressing and expressing the characteristic of the names (a.) il tutšik yir, (b.) uduzuğma uluğı, ayığması, (c.) yağıcsı, yağıcsı and what, who (a.) ötüken yış, (b.) şad, ben, (c.) ben are:


c. [...] Anta ayığći[si?] (T2 S 5) yeme ben ḍok ertiṃ, yağıcsı yeme ben ḍok ertiṃ [.../ (T2 S 6) (Tekin 1995: 92).

3. Usage of *er-* with finite verb structures

*Er-* is used in the Orkhon Inscriptions in -mlš erti, -Ur/-Ir ertiₘₐₚ, -mAz ertiₘₐₚ, -ṭi erse, -ir erser, -mez erser; -TAÇl ertiₘₐₚ forms. As a *copula*, it expresses that the subject has performed the things in the past that the verb before it describes/states, which has an affirmative meaning (examples a. and b.); and that the subject has not performed the things in the past that the verb before it describes/states, which has a negative meaning (example c.):


The situation mentioned above also applies to -ti erse, -ir erser, -mez erser structures and -ser. A situation-penalty relation is formed with the following sentence:

d. İteriş Kağan kazganmasar yok ertzı erser ben özüm Bilge Tunyukuk kazganmasar, yok ertim erser (T2 N 1) Kapgan Kağan Türk Sin bodun yerinte bod yeme, bodun yeme, kişi yeme idi yok ertzci ertzı (T2 N 2) (Tektin 1995: 94).

In the examples below (e., f., g., h.), Türk bodun, which is in the subject form in the TAÇI ertzı/ertzı structure, is in the addressed form in (e.) yablaq boltaçi, (f.) ölteçi, yok boltaçi, and (g.) küg boltaçi, yolta yatu kaltçaçı verbs. In example (h.) – artzı adaça – the uncertainty expressed is related to the subject that will perform the verb and its competency situation (in performing the relevant verb):


f. /.../Men iniliği bunça başlayu kazgın[asar], Türk bodun ölteçi ertzı, yok boltaçi ertzı /.../ (BK E 33) (Tektin 1995: 74).

g. (Türk bodun) /.../ Bunça yeme tiriği küg boltaçi ertzı, ölüği yurtda yolta yatu kaltçaçi ertzıç (KT N 9) (Tektin 1995: 52).


In the examples below (i. and j.), the ertzci phrase in the ertzci ertzı/ertzı structure should be understood not by its starting (variation, dynamic) quality represented by verb bol in terms of performing with a meaning “it will occur in a time period in the future”, (in other words with a meaning to become, to gain existence), but by its being meaning as the verb er- expresses situation, process (stagnancy, static) in the “it will exist in a time period in the future” form:

i. /.../ Neğ yerdeki kağanlıq bodunka (T2 E 6) bünteği bar erser, ne buqı bar ertzci ermis? (T2 E 7) (Tektin 1995: 92).

j. /.../ İteriş Kağan kazganmasar (T2 E 4) udu ben özüm kazganmasar, il yeme bodun yeme yok ertzci ertzı /.../ (T2 E 5) (Tektin 1995: 92).

In terms of er-’s stationary form, it is believed that the first example above (i.) in the “As long as such a statesman exists among an indepen-
dent nation, when will the situation in which the hardships would exist (in the past) occur (today)?” form, must be understood as follows: the subject “buğ” has an uncertainty related to its situation in the future which is indicated by a question mark. In the second example (j.) “If (in the past) Iltarish Khan and I had not succeeded (in the battles and struggles), the Turkish state and its nation would have come to an end (would not have existed in the past)” it must be understood in terms of a function which expresses that the subject “il, bodun” is in the state to which the name next to it (yok erteği) refers.

Other examples of this group in Orkhon Inscriptions are as follows: -ti er-: yok erti erser (T2 N 1), yok erti erer (T2 N 1); -mİş er-: taşlıktı erti (BK E 32), teşmiş erti (KT E 40), tezmiş erti (T2 W 8), bolmuş erti (KT E 21; BK E 18); -Ur/-Ir er-: barır ermiş (KT E 10), bayur ertimez (T1 N 3), boşgurur ermiş (KT S 7; BK N 5).

Conclusion

In the etymological dictionary of pre-13th century Turkish, Clauson, while giving the meaning of verb bol-, refers to the fact that it was used in place of the verb er- by saying “Verb bol- started to lose its distinct characteristic and its extent from the old times /.../ and its meaning transformed into 'to be.' Some of er-’s time conjugations began to lose their usage and bol-’s time conjugations saw increased usage” (Clauson 1972: 331). In another dictionary, which refers to the period named Drevenjurskij Slovar’, or in grammatical studies of that period (Arat 1987, Ergin 1996, Gabain 1988, Orkun 1994, Tekin 1995, 2000, Türk 2004), this issue is also mentioned.

When the examples of these verbs in Orkhon Inscriptions – which have similar functions (in expressing the existence of the things or their condition, their occurrences, or their becoming something but differ in terms of their forms) are examined, it is observed that bol- as a main verb, with its starting (variation, dynamic) meaning, serves the function of expressing the emergence and existence of the thing to which the name that is the subject of it refers; and er- as a main verb, with its situation (stagnancy, static) meaning, expresses the existence, or subsistence of the thing to which the name that is the subject of it refers.

Absolute and simple meanings of bol- and er- as main verbs affects the verbalization of the names in name + copula structures, and in this way the verbalization direction of the names via bol- and er- copulas emerges in the framework of the meanings that these copulas have as main verbs.

CAJ 53/2 (2009)
In this regard, it is understood that bol- as a copula is used in the name + copula structure to express the starting of existence, gaining existence, existing with that existence characteristic, and emergence of another thing as the subject of the compound verb addressed by the name next to it. On the other hand, er- as a substantive verb is used in the name + copula structure which it forms with the names to express the situation of existence, to show the thing, and to denote the thing as the subject of the compound verb addressed by the name component.

In Kutadgu Bilig, it is stated that the verb er- is used with the “to become” meaning (Türk 2004) and the verbs er- and bol- have expressing duties (Ercilasun 1984: 49–51); The verb ol- in Old Anatolian Turkish can have er-’s meaning and functions (Turan 1999) and among the meanings of verb ol-, the “being, being in a situation” meaning is also used in Turkish today (Turkish Dictionary 2005: 1498). It is usual for components in the vocabulary of a language to experience various meaning and function variations. This issue, however, is not observed with the verbs bol- and er- in the Orkhon Inscriptions. Examples were used in an attempt to explain this. These verbs preserve their dynamic feature and stagnancy.

As the reasons for the meaning and function variations observed in these verbs (bol-, er- and tur-), used as substantive verbs in Middle Turkish period, are topics for another discussion, only the meaning and function variations have been examined here.

Abbreviations and Works Cited

/.../ A word or expression that has not been excerpted.
«» If “” marks are used in the excerpted part, it is used as a quotation mark.
W West side
E East side
S South side
S-E Southeast side
N North side
BK Bilge Khan Scripture
KT Kül Tigin Scripture
T1 Tonyukuk Scripture 1. stone
T2 Tonyukuk Scripture 2. stone
The verb bol- and er-


Banguoğlu, Tahsin (1990), Türkçenin Grameri, TDK Yay., Ankara.


Clauson, Sir Gerard (1972), An Etymological dictionary of Pre-Thirteenth-Century Turkish, Oxford.


Deny, Jean (1941), Türk Dili Grameri (Ter. Ali Ulvi Elöve), Maarif Matbaaşi, İstanbul.


Ergin, Muhtarrem (1993), Türk Dil Bilgisi, Bayrak Yay., İstanbul.

Ergin, Muhtarrem (1996), Orhun Abideleri, Boğaziçi Yay., İstanbul.


