An Investigation Of Teaching The Suffix "-Cil" And Its Derivatives Based On Turkic Languages

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ABSTRACT
The aim of this study is to structure and update the information in hand in accordance with the conditions of the age. Turkic education and training, which aims to raise individuals who can make sense of them and convey them effectively. The aim of this study is to try to describe the problems encountered in the teaching process with the observations of Turkic teacher candidates. One of the most serious problems in the education process is the use of suffixes.

This study focuses on the problems caused by the suffix -çıl, which is one of the most used suffixes in Turkic languages, in the education process.The observations on the phonetic base and morphological structure of the Turkic languages allow us to come to the conclusion that, the hypothesis of derivation of the suffixes that from the independent words in these languages isn't unreasonable. The similarity of the indicators of a number of morphological categories to the derived words is obvious according to whether phonetically or semantically or functionally at the modern stage of the language. The obtained result is that, the words cür and tür which previously expressing the meaning of type, gender has become an auxiliary form in the formation of the words with the content of sign and quality, profession, order and etc. in the later writings. The comparative derivational analysis of both phonetic and semantic features of the suffix **-çıl⁴** in the Turkic languages has researched in the article.

Keywords: Turkic language teaching, Azerbaijani language, education process, suffix,

1 INTRODUCTION

People enter into a one-way interaction process with the environment from the mother's womb. This process continues increasingly with birth. Along with being affected by the environment, people begin to affect the environment over time, and this process takes on the identity of communication interaction.

The suffix -çıl[4] (Deny, 1955) characterized as an independent word expressing the quality which was formerly being interpreted as "boz" (grey), "xallı" (spotty) by J.Deny in Turkology is being processed with different phono-semantic variations by becoming a suffix in the Turkic languages at the modern stage: -cıl[4]; -çıl[4]; -şıl[4], -sıl[4]; -tür, -tıl; -sal; -hıl; -şın[4], - çın[4], -çan[2]; -çən[2] and etc. Let's say from the beginning that, the considerations about the content of morpheme by J.Deny don't seem true to us, at least because of that, this morpheme creates many other meanings related to the quality and sign, not the meaning of "boz" (grey), "xallı" (spotty) in the connected words. It seems, a word "çil, çilçil = xallı" (spotty) showing the color that being the same with the morpheme -çıl has caused to the appearing of this version. Actually, the suffix -cıl and its phonovariants are derived from the lexeme with the qualitative content that also existed as an independent word today in the form of -sıl in some Turkic languages, in the form of -cür in the others. For example, let's pay attention to the interrogative pronouns "nə cür? nasıl?" (how?) in the Azerbaijani and Ottoman Turkish. Here the suffixes -cür and -sıl are performed as independent words with the content of "necə" (how?), nə təhər (how?), nə şəkildə (in what way?), nə növdə (in what type?), nə xasiyyətdə (in what character?)". The word is colorful with the type, affiliation, metaphor and etc. in the words with the component of -cür as cürbəcür (various), dörd cür (four kinds), hər cür (all sorts), o cür (like that), bu cür (like this), neçə cür (hər tür) (all kinds) in our language. B.Serebrennikov explains the component "cür" in the pronoun "nə cür?" (how?) as the type by considering of being noun of the second part of the words with the component of "nə" (what?) used as the interrogative pronoun in the Turkic languages (Serebrennikov, 1978).

We should also mention that, there is no any unanimous idea about the origin of the morphemes as "cür" and "sıl" in Turkology. For example, when the turkological scientist F.Iskhakov talks about the form "cür" as the component of interrogative pronoun "nə cür?" (how?) in the Azerbaijani language, he considers this form as the Persian origin by based on this form is not found in other Turkic languages (Issledovanija po sravnitel'noj grammatike, II, 1956), but he forgets that, the forms of "ver" in Chuvash language and "tür" in the modern Turkish language are completely adequate to the form "cür" according to both the function and the form. The interrogative pronoun "həncəri" (qancarı) using in the Western dialects of the Azerbaijani language expresses

the meaning "necə, nə cür" (how?), too (Tanriverdi, 2010). If we add the variants "-gür, -gük, -ğük, -cük, -çük" here which are encountered in the other Turkic languages, in our opinion, the view can be completed: özgür - /sərbəst (free) (Turkish), nəgük =nə cür? (how?) (Uyghur), nəçuk=nə cür? (how?) (Turkmen, Karaim), nə cük=nə cür? (how?) (Azerbaijani dialects) və s. (Radlov, 1905, Radlov, 1899, Äskär, 2003, Äsiräddin, 1992, Shiräliyev, 1968). Thus, if the words with the component "cür" are only characteristics for the Azerbaijani language and if this form isn't encountered in the other Turkic languages, it doesn't mean that this morpheme is borrowing one.

This word is mainly starting with -k or -g in other Turkic languages: sezgir (sezən) (sensitive) - Uzbek, dilgir (dilli) (talkative), sütkür (südlü) (milky) - Tuvan; körgür (yaxşı görən) (good seer), seskir (yaxşı eşidən) (good listener), tapkir (tapan) (finder) - Altai, ütkir (itilənmiş) (sharpened) Kazakh; ölgür (öləsi) (dead) Kumyk and etc. From the morphonological point of view, the possibility of parallelism of k//g//ç//c is based on perceiving the noted morphemes as the invariants from the same nest (Jälilof, 1988).

By being adequate to "cür" in some Turkic languages, we can show the samples with the same function as day, dəy, tağ (tay, tək - K.B.), cük, çik, neij (Yakut); niçik, nineıj (Turkmen); sırğançik (sürüşkən) (slippery) – (Uzbek); kunançik (qəmli) (sad) – şor; nişek, nisək (Tatar, Bashkir) and etc. Today, some thoughts related to the origin of morpheme "-sıl" being from less functional and archaic forms relatively make doubt for us, too. M.Ergin who notes that this form isn't functional in the Turkish language considers the interrogative pronoun "nasıl?" (how?) as the combination of nə (ne) (what?) and the word "asıl" which passed from the Arabic language (Erġin, 1967). It is interesting that, V.Radlov also explains the word "nasıl" (how?) as "hansı nəsildən, hansı kökdən" (which generation?), but the samples given from the Turkish don't justify themselves. For example, let's pay attention to one of the samples: nasıl-ki yaşarsak, öylə ölürüz — nə cür (necə?) yaşayarıqsa, elə ölərik (how we live, so we die) (Radlov, 1905). If you pay attention, it is possible to see that, there is no real nobility here, it is about the manner of life, it means, about how to live, the word "nasıl" (how?) is completely equal to the interrogative pronouns "necə" (how?) and "nə cür" (how?) for meaning in the sentence.

2 MATERIALS AND METHODS

In this process, people acquire many knowledge, skills, attitudes and value judgments from the environment according to the nature of the environment. People's personalities, worldviews and future goals and plans are shaped through these learnings. This configuration changes as learning takes place and develops. Because as a result of learning, the individual gives a new meaning to the universe he is in and re-determines his position in the universe. The individual, who re-determines his position in the universe with each learning, changes the structure of the universe he is in according to his influence. Therefore, the learning of the individual also affects the environment in which he lives. Today, this environment consists of people in a very wide geography with mass media (phone, facebook, twitter, weblog, television, newspapers) rather than the classical environment understanding consisting of co-friends, close relatives and people who are addressed in the neighborhood. The width of the environment, the large number of people who make it up, and the parts that make up this environment and the whole when it is considered together that they affect and affect each other, it is seen that change with learning and learning with change take place in a multi-faceted, complex and fast process. For this reason, the importance of institutionalization has increased in the realization of learning, interpreting and evaluating the learned information, new and answers to questions such as where and how to learn the right information gained value.

Today, societies have evaluated the answers to the above questions and more, within the framework of education and training programs, with a corporate identity. In the light of these evaluations, it has updated and updated its education systems. Through these institutions, it has been tried to raise individuals who are suitable for the expectations of the age and society.

This thought is also found in F.Iskhakov. He writes when talking about the interrogative pronouns in Turkish: "It seems the word "nasıl" (how?) in Turkish has been created: "ne+asıl" (Issledovanija po sravnitel'noj grammatike, II, 1956). A self-refuting author forgets that, he has divided the adjectives like "aksıl, küksel" into the parts of root and suffix as following, when he talking about those words a little before: aksıl = ak+sı+l, küksel = kük+se+l (Issledovanija po sravnitel'noj grammatike, II, 1956). In our opinion, there is no need for further comment.

As we mentioned before, the morpheme "-çıl" has wide phonetic variations and semantics in the Turkic languages. Mirza Kazim bey groups its created meanings in the joined words as following, when talking about this suffix: inclination to something, peculiarity, ability, addiction of the person to something and etc (Mirza Kazym-bek, 1846).

Let's pay attention to the samples: zarafatcıl (humorous), söhbətcil (talkative), ölümcül (fatal), yuxucul (sleepy), doğruçul (truthful), qumsal (sandy), yoxsul (poor) (Azerbaijani); akçıl (white), gökçil (blue), kumsal (sandy), kürəsel (round), kayğıcıl (sad), uykuçul (sleepy) (Turk, Turkmen); qapçıl (Uzbek, Turkmen); akşıl, kımızşıl (Kazakh); xuyanatsıl (xəyanətcil) (treacherous), xuyalıksıl (təsərrüfatcıl) (agricultural) (Bashkir); yaançıl (yağışlı) (rainy), sağımçıl (Kyrgyz); üpkəçel (tezinciyən) (touchy) (Tatar); artıkşıl (çox) (much,many), inakşıl

(əziz) (dear) (Tuvan); akhıl (ağaçalan) (whitish) (Bashkir, Chuvash) and etc.

The morpheme -çıl and its phonovariants having the function of forming adjective from noun in the early periods, also performed the function of forming adjective from the other parts of speech in the later development: öncül (forerunner), qabaqcıl (advanced), ortancıl (average), doğruçul (truthful), ardıcıl (sequential), bahacıl (expensive), qəfilcil (sudden) (Azerbaijani); akçıl, kökçil, akşil, kökşil (Turkish, Uzbek, Tatar and etc.). Many of the words with the suffix -cıl have also been the noun in the result of the expension of meaning: it is possible to see it from the words as dovşancıl, balıqcıl .

The morpheme -çıl is used in parallel with the suffixes as "çan, -çen, şan, -şen" which joined with it in the same phonosemantic line in most Turkic languages: oğuşçan – (dalaşqan) (brawler), erikçen – (darıxdırıcı) (boring), kerişçen – (davakar) (quarrelsome) (Altai); buycan – (boylu) (tall), küldəksan – (köynəkcədə) (in a shirt), öyalsan – (utancaq) (shy) (Bashkir); aşuşan – (tez qızışan) (hot-tempered, nervous), sözşen – (sözcül) (speaker), terşen – (tərli) (sweaty) (Kazakh); atçan – (atlı) (rider), işşen – (işcil) (efficient) (Kyrgyz), yaşavçan – (yaşayan) (occupant), xalıxçan – (xalqcanlı) (philanthropic) (Tatar); uyçan – (fikirləşən) (thoughtful), suzcan – (dilavər) (talkative), ğayratçan – (qeyrətli) (honorable), unutuvçan – (unutqan) (oblivious) (Uzbek) and etc. This form has also found enough wide range in the Ottoman Turkish: gökçen – (göyçək) (beauty), dilçen – (dilli-dilavər) (talkative), korkçan – (qorxaq) (craven) , işçen – (işcil) (efficient) and etc. The morpheme -can is mainy in the form of -jan in the Turkmen language: qaxarjan (qəhərli) (sad), utanjan (utancaq) (shy), qısqanjan (qısqanc) (jealous).

The morpheme -can be found independentl in only some words in the Azerbaijani language: soxulcan (worm), badı(a)mcan (eggplant) and etc. This suffix is mostly used in composite form together with the suffix -lı: ailəcanlı, qohumcanlı, övladcanlı, uşaqcanlı and etc. As can be seen from the samples, the suffix -canlı mainly expresses "the inclination to something, the content of desire".

The suffix -şın indicating the degree of reduction of the adjective can also be considered one of the phonovariants of -çıl and -çan. This suffix joins to the adjectives expressing the color by being more characteristic for the Turkic languages of the Oghuz group: qaraşın (brunette), sarışın (blonde) (Azerbaijani); karaşın (brunette), mavişin (bluish), akşın (whitish), gökşin (Turkish). The forms of both -şın and -çın have been recorded in M.Kashgari's "Divan": kökşin (Mahmud Kashghari (Äsgär, 2006) balıkçın (Mahmud Kashghari (Äsgär, 2006). By trying to clarify the genetic affinity of the suffix -çin with the suffix -çi, A.Sherbak notes that, it is possible to encounter rarely to the nouns used with this suffix in the Turkic languages. He cites the words balıkçın from the ancient Turkish, and kükrəkçin (kürk) (fur), barmakçın (barmaqlıq) (railing) from the Bashgird dialects (Sherbak, 1977).

We would like to say from this result that, the morpheme -çın generally given by some etymologists as the word with the content of bird and encountered in the name of some birds seems more correct to accept as the allomorph of the suffix -şıl or -çıl, too. Let's say for comparison that, if the suffixes -cıl and -çın are in which function in the words as balıkçın, balıqçıl, dovşancıl, they are also the same function in the words as göyərçin (pigeon), sığırçın (starling), bildirçin (quail). In our opinion, the general meaning of the appellative of the personal names as Akşın, Elçin, Gülçin, Temirçin, Yalçın, Laçın is also needed to search in this morpheme. R.Asgar who mentioned from the suffix -çin in "Gutadgu-bilig", considers it equal to the suffix -şın: "This suffix -çin is the same with the suffix -şın in the words of sarışın (blonde), qaraşın (brunette) existing in our language, rather, it is the etymological beginning of it." (Äskär, 2003). The word sığırçın (starling) can be encountered as the word sığırçıq (starling) in M.Kashgari (Mahmud Kashghari (Äsgär, 2006).

-cıl usually joins to the nouns more as the suffix, the morpheme -ım[4] adds between the suffix and the root word when added to the words belonging to other parts of speech, as well as to the verbs in the Azerbaijani language. In other words, firstly the verb becomes substantivized, later becomes adjectivized: dözümcül (bearable), yanımcıl (flammable), baxımcıl, verimcil (productive) and etc. This feature gives the opportunity to join it in the same line with the suffix -ımtıl[4] which making the degree of reduction of the adjective. This feature which is striking as an external similarity at first sight really comes from the genetic affinity of the forms of the suffix -cıl[4] and the suffixes -cı[4] and -cür as we will see following, it means -cül=tül=tür=cü.

According to meaning, there is no difference among the adjectives with the forms as bozumcul-bozumtur-bozumtul (greyish), ağımcıl-ağımtır-ağımtıl (whitish), göyümcül-göyümtür-göyümtül (bluish). According to image, -cıl is the ancient form, -tır is dialect, and -tıl is current form of literary language. If the suffix -cıl[4] gives certain sign and the color of quality to them when adding to the names, but instead, it serves to the function of the reducing of the sign and quality when added to the adjectives in the form of -tıl, it makes the new form, the new content. In other word, if the suffix -cıl and its phonovariants only served to one central meaning before, this central meaning was differentiated to some various meanings in the later development. The considerations about the phonosemantic development of the suffix -cı[4] (-çı[4]) that given by E.Sevortyan are also needed to apply to the suffix -cıl. According to author, the suffix -cı (-çı) which accompanied as the suffix expressing the name and sign from the nouns at first times has also started to make the noun and adjective from the verbs in the form of -ıcı[4] by carrying general feature in the later development. Thus, in the indication of -ıcı[4], both the meaning of "təmiz" (clean) of the person doing the work, and the permanent meaning of the action that performed by him

were expressed in the combined form, it means, the meaning of the suffixes as -qan, -ağan; -qa; -qaç; -qın; -aq; -caq and etc. were also expressed by this suffix (Sevortjan, 1966).

It can be concluded from here that, before the suffix -cıl[4] has usually related to the real-object content, sign and quality of the belonged word, too, later the objective meaning and sign of the word have started to differ from each other over time. It is needed to approach from only this prism to the most of the suffix morphemes existed in the modern stage of the language; it means, in the Turkic languages, there is no such a role of the affiliation of root of the word to which part of speech concretely in word formation.

We would like to note the issue that, the suffix -ımtıl[4] has appeared very later as an indicator of the comparative degree. This morpheme of pure Oghuz origin is mainly related to the Azerbaijani Turkish. This suffix is not encountered in M. Kashgari's "Divan". The variant of -sıl and -tır of the suffix is also existed in the other Turkic languages, as well as in the dialects of the Azerbaijani language: sarımsıl (yellowish), göyümsül (bluish), ağımtır (whitish), göyümtür (bluish), bozumtur (greyish) (Shiräliyev, 1968), karamtır, sarğımtır, ekşimtir (Uzbek). The second form is more useful as the component of the norpheme -ımtırak: sarımtırak (yellowish), ağımtırak (whitish), acımtırak (bitterly), göyümtürək (bluish) (Azerbaijani), ekşimtirek (sourly), mavimtırak (bluish), morumtırak (purplish) (Turkish).

By emphasizing to express the content of similarity, identity of the suffix -mtırak in the Turkish language, M.Ergin considers that, it is equal to the form of -msı which being the same with that according to the function: "According to the function, there is no any difference among with the suffixes as -msı, -msi, -msu, -msü. Only the sphere of usage of this suffix is narrower. It is used for making the nouns of taste and color (noun=adjective – K.B.) from the nouns of taste and color more: acımtırak (bitterly), ekşimtırak (turştəhər) (sourly), beyazımtırak (whitish), yeşilimtırak (greenish)"..." (Erġin, 1967).

Thus, the suffix -msı, -msi that currently using as the indicator of the degree of reduction in the Ottoman Turkish is actually the later form of the suffix -msıl or -mtıl. This change can be expressed as: karamtıl-karamsıl-karamsı (blackish), acımtıl-acımsıl-acımsı (bitterly), morumtul-morumsul-morumsu (purplish) and etc. There are also the phonovariants as -tır-ın -çil, -çir in the Uzbek and Uyghur languages: akçilrak, akuçirak, köküçirak and etc. (Sherbak, 1977).

Observations suggest that one of the derivatives of the suffix -çıl is the morpheme -çı. The meaning equality of the suffix -çı with the suffix -çıl can be confirmed with the samples doğruçu-doğruçul (truthful), küyçü-küyçül (panic-monger), qənaətçi-qənaətcil (economical), inadçı-inadçıl (obstinate), uykuçu-uykuçul (sleepy). There are the variants of the suffix -çı as -cı; -ça; -sı; -so; -zə; -şı; -jı; -kı; -hı; -qı in the Turkic languages: ovçu (hunter), işçi (worker) (Azerbaijani), koyçi (şor), koşso (Bashkir), jılkışı, xabarşı (Kazakh), odunji, xoyji (Tatar, Tuvan), puləzə, ataça (Chuvash) vatansi, staxanovsi (Bashkir), suvaçı, deveçi (Turkish) and etc.

A.Sherbak talking about the shades of the content of -çı created in the words prefers several main meanings. According to his thought, this suffix expresses the occupation, activity and habit, social affiliation: vətənçi (patriot), millətçi (nationalist), respublikaçı (republican), affiliation to the place: nalçikçi, nartançı, xabazçı and etc. of the person (Sherbak, 1977). M.Huseynzadeh and S.Jafarov distinguish approximately 6-9 meanings of the suffix: "The suffix -çı[4] makes derivative nouns with the meanings as occupation, custom, character, belief, tendency, situation, quality, spatial affiliation and etc. from the nouns in the Azerbaijani language"(Hüseynzadä, 1983; Jäfärov, 1982).

Not all of the listed meanings belonging to the morpheme -çı can be attributed to the morpheme -çıl. Let's say that, though the meanings of character, tendency and custom can be belonged to both suffixes, the meanings of occupation, profession, belief and spatial affiliation are limited only with the suffix -çı. For example, though the suffixes -çı and -çıl can be used as the synonyms of each other by being the same meaning in the samples like küyçü-küyçül (panic-monger), doğruçu-doğruçul (truthful), gopçu-gopcul (liar), əməkçi-əməkcil (worker), qənaətçi-qənaətcil (economical), it is not possible in the words as arabaçı (charioteer), dənizçi (sailor), kömürçü (coal miner), ədəbiyyatçı (writer), kəndçi (peasant), tərbiyəçi (tutor), musiqiçi (musician) and etc. Or instead, the words as qabaqcıl (leading), ardıcıl (consistent), ölümcül (fatal), yuxucul (sleepy) cannot be used in the form of qabaqçı (advancer), ölümçü (dead), yuxuçu (sleeper). It seems that when the form of the suffix changed, this change also caused a renewal in its functional-semantic designation, the suffix -çıl which previously expressing only sign and quality has turned to the expression of wider meaningful shades as: likeness, inclination, possession, affiliation, etc. in the later development. As we mentioned before, if the same suffix serving to make the noun or the adjective at the beginning reflects the content of both the objective and sign and quality of the word itself, the tendency of differentiation happening in the suffix morpheme over time has revealed important differrences among the objective meaning and the meaning of the sign and quality of the word, each part of speech began to own specific suffix morpheme. Thus, though the adjectives, being in the form as gopçul (liar), əməkcil (worker), küyçül (panik-monger) in the early times, have accomplished the function of adjective, quality for a while by forming as gopçu (liar), əməkçi (worker), küyçü (panic-monger) for the dropping of the last consonant later, then it tended to the substantivization owing to the superior position of the objective content. Finally, the suffix -çı has acquired the function of a suffix denoting the art and profession of the person as the suffix in the Turkic languages, as well as in the Azerbaijani language. In the next phase, the suffix -çı

took the form of -çılıq by combining with the other suffix when there was a need to express the difference between a person's art and the name of person's art, as a result, it has caused to the creation of one new and more common typical suffix by the combining of the color of abstractness in the suffix -lıq with the color of concrete art and profession in the suffix -çı: papaqçılıq (hat making), yazıçılıq (writing), dənizçilik (seafaring), dəmirçilik (blacksmithing), dulusçuluq (pottery), kömürçülük (coal mining) and etc.

By contrasting from these samples, to separate the morpheme -cılıq[4] into the components in the words as mehribançılıq (kindness), düşmənçilik (hostility), qəribçilik (strangeness), avaraçılıq (loitering), müsəlmançılıq (muslimism) which have undergone more abstraction seems impossible externally, because there are no words that can be used independently as mehribançı (friendly), düşmənçi (enemy), qəribçi (stranger), avaraçı (vagrant) in our language. By differing from the Azerbaijani language, such kind of problem is hardly encountered in the other Turkic languages, because such words can be considered both the noun and the adjective by depending on the moment of usage of these types of words. For example, the words as sözçü, alçı (flagman) (Karachay-Balkar Turkish), esepçi (hesabçı) (economist) (Kyrgyz), uykuçi, balaçi (Altai) are both the noun and the adjective (Sherbak, 1977). These types of words are also accepted as both the noun and the adjective in the Turkish language: kalaycı (tinsmith), yabancı (stranger), deveci (cameleer), evci (housekeeper), sözcü (speaker) and aşçı (cook), balıkçı (fisherman), ekmekçi (baker), sütçü (milkman) and etc. (Erğin, 1967). M.Ergin claims non-existing of the sound -c in the Old Turkish language and deriving of this sound from the sound -ç later, he writes: "The word had only the suffixes -çı, -çi in the Old Turkish, we have said being of new sound of -c which appeared from the sound -ç in Turkish, and being of the addings with the sound -c today that had been used with the sound -ç before…The confusion in the forms of writing of -ç with -c many times in the old writing doesn't allow us to understand when the forms with -c definitely appeared" (Erğin, 1967).

A.Gulamov points who talking about the role of the suffix -çı in the word formation in the Uzbek language that, this suffix also makes the adjective and participle besides with the noun (Sherbak, 1977; Guljamov, 1955).

If you pay attention, it is possible to see that, the suffix -çı is in the asemantic position in the words as düşmənçilik (hostility), mehribançılıq (kindness), müsəlmançılıq (muslimism), it means, there is no any meaning within the word. The common meaning of the word isn't affected when the suffix is removed from the component : düşmənlik (enmity), mehribanlıq (kindness), müsəlmanlıq (muslimness). When the suffix is restored to its historical form, the meaning is reformed: düşməncillik (enmity), mehribancıllıq (kindness), müsəlmancıllıq (muslimness). This form exists in most of the other Turkic languages: xalikşildik-(xalqçıllıq) (populism) (Kazakh), özümçüldük- (özümcüllük) (selfishness) (Kyrgyz) and etc. (Sherbak, 1977). H.Mirzazadeh claims the appearing of the form -çılıq[4] much later – from the XVIII century in the written literature, he says the words as mehribançılıq (kindness), peşimançılıq (remorse), ədavətçilik (hostility) which are used with the component -lıq which today have been written as mehribanlıq (kindness), peşimanlıq (remorse), ədavətlik (enmity) (Mirzəzadä, 1990).

The morpheme -çil is used as the component of the forms as -şilt, -şiltim, -kılt, -qıltım, -çılt in some Turkic languages: akşilt-akşiltim, qökşilt-qökşiltim-qökçil (Kazakh, Kumyk), kızğılt, sarğılt (Kyrgyz, Nogai, and Turkmen), əşkiltem (sourly) (Tatar), sürgültüm (greyish) (Kyrgyz) and etc.

One of the suffixes is derived from the same phonosemantic base with the morpheme -çıl is -ıcı[4]. There are different ideas about the creation of the suffix. H.Mirzazade writes about it: "According to close the meaning of the suffix -ıcı, -ici with the suffix -çı, -çi, it can be assumed that, these suffixes have developed in different directions by originating from the origin… It can be thought that, a suffix coming from the same origin changed over time according to the character of parts of speech by maintaining its own content" (Mirzəzadä, 1990).

The thoughts about the formation of suffix by M.Ergin are also interesting: "This adding (suffix) were in the form as -ı-ğçı, -i-gçi and -güci in the Old Turkish language. Appearing of these suffixes from the addings as -ğ, -g and -ğü, -gü for making the noun from the verb and the addings as -çi, -çi making the noun from the noun are known. The sounds as ğ and g have dropped at the end and in the beginning of the addings in the Western Turkish, and thus, the adding has passed as the form of -uçu, -üçü to the Old Anatolian Turkish, later, it took the form -ıcı, -ici with the voicing of -ç and flattening of the round vowel (Erğin, 1967). E.Sevortyan also considers the suffixes -çı və -ıcı[4] as the same origin and the same meaningful, but he takes a partial different position in the formation of -ıcı[4] historically. According to the author, first of all, the ancient indicator -ı which making the noun from the verb has been added to the root of the verbs (here the words as öl+ü, dir+i, yaz+ı are considered), the suffix -çı has been added on it in the second phase, later each of two suffixes have created the form -ıçı by combining with each other. By emphasizing the suffix -ğiçı especially as one of the most ancient forms of the suffix -ıcı, he points out the preserving of this suffix with the sample as üzgüçü (swimmer) in the Azerbaijani language, as well as in the Turkic languages including to Oghuz group. Later, the author cites the words as barğuçı, turqüçı by referring to M.Kashgari for justifying his opinion (Sevortjan, 1966). M.Kashgari writes about the areal of usage of the suffixes as -ğüçı, -ğüçi, -kuçı: "This suffix creates the adjective from the verb in the dialects of Chikil, Kashgar, Balasagun, Argu, Barskhan, in the language of Uyghurs extending to Upper China. For example: barğuçı, turğuçı, kurğuçı, kapğuçı, suvğarğuçı, ağkuçı, sağkuçı və s. (Äsgär, 2006).

If we pay attention, it becomes clear that the opinions of V.Sevortyan are not so different from M.Ergin. The

main difference is that, V. Sevortyan prefers the version ğu+çı while M.Ergin prefers the version -ığ+çı, the first author's is partial regional, the second author's is all-Turkish. The issue is that, if the model as öl+ü, dol+u, yaz+ı, sor+u and üz+gü, çal+ğı, sor+ğu, bil+gi is mainly characteristics for the Turkic languages of the Oghuz group in the word formation, the model as öl+üg, dol+uğ, yaz+ığ, bil+ig, sor+uq, üz+üg and yarığçı, soruğçu, üzügçü, barığçi, biligçi is acceptable for most Turkic languages. Today, many of the words that we used in the form as alıcı (buyer), satıcı (seller), oxucu (reader) are in the form of alıvçı, okuvçu, gelivçi, barıvşi and etc. in the languages of Kipchak-Karluk group.

The both of the forms as -ığ, -üğ and -ğu, -gü are encountered in parallel in M.Kashgari's "Divan" and in the language of our ancient written monuments. Sometimes, -ığçı, -ıgçi is used as -ığsı, -oğsi: tavratığsı (tələsdirici), təprətigsi (tərpədici) and etc. (Äsgär, 2006).

Different approaches by the turkologists for the suffix -ıncı[4] :

There is no unanimous opinion on the issue of determining the archetype of the suffix -ıncı[4] among turkologists. We would like to mention some of them:

S.V.Yastremski supposes that, the form -ıs, -is, -us, -üs used in the Yakut language is more ancient: ikkis, ühüs, tördüs, behis and etc. (Jastremskij, 1938). T. M. Matveyev notes the existing of this similar form in the dialects of Chuvash language, too: ikiniş-ikinşi, altınış- altınşı (Matveev, 1960).

O.Betling is also in this opinion that, the form in the Yakut language is older and later it has caused to appearing of the forms -nç and -ınç (Sherbak, 1977).

According to V.V.Radlov, the most ancient forms of the ordinal numerals have been the suffix -nı, -ni. He came to this idea based on the names of the months in the Yakut language: altınnı – (altıncı) (october), settinni – (yeddinci) (november), axsınnı – (səkkizinci) (december), toxsunnu – (doqquzuncu) (january) and etc. (Issledovanija po sravnitel'noj grammatike, 1956).

D.Sinor has stopped on the suffix -nti of the ordinal numerals ikinti existing in the ancient Turkish language while searching the primary form of -ıncı. According to Y.Nemet and G.Ramsted, the indicators of the ordinal numerals are the same with the suffix -çi, -ji with the meaning of profession and art, etymologically (Sherbak, 1977). A.M.Sherbak says by opposed to A.N.Kononov's thought of the forms -di//-ji//-çi as the ancient affiliation of the III person that, neither in the ancient, nor in the modern Turkic languages, there were the indicator of affiliation of III person in this form (Sherbak, 1977).

N.L.Ashmarin considers the morpheme -meş of the ordinal numerals like ikkemeş – (ikinci) (the second), vissemeş – (üçüncü) (the third), tavattameş – (dördüncü) (the fourth) existing in the Chuvash language as the phonovariant of -əm, -em being more ancient form of the indicator of affiliation of the III person: viçem – (üçüncü) (the third), toutom – (dördüncü) (the fourth), altom – (altıncı) (the sixth) and etc. (Ashmarin, 1898, p.181-182). L.Sh.Levitskaya calls the element -m of the indicator -meş as "distinctive – suffix of plurality" by supporting this idea, and keeps the suffix -eş equal to the suffix -si being III person (Levitskaja, 1976).

3 RESULTS

Thus, it can be concluded from the thoughts that, the suffix -ıcı[4] was formed from the combination of the suffix -ı making the noun and the suffix -cı making the adjective by being the composite suffix.

The suffix -ıcı[4] which previously having the function of derivation for both the noun and the adjective was stabilized mainly for the function of adjective formation in the later development. Today, the words as dinləyici (listener), oxucu (reader), alıcı (buyer), satıcı (seller) which can be called as the noun should be approached as the result of substantivization.

The suffix -cı appearing as one of the allophones of the morpheme -cıl hasn't only been to sign the noun and the verbs, it has also taken an active part in the sign of the numerals as the form -ıncı[4] in the phase of the later development. This appointment has happened in the form coincided to the model of joining of the morphemes as -ımtıl (-ımtır) being the indicator of the degree of reduction of adjective and the suffix -çıl adding to the verbs: bir+in (im)+ci(l) (the first); son+un+cu(l) (the last); orta+n+cıl (the average), bax+ım+cıl=baxımcıl (caring), boz+um+tul=bozumtul (greyish), öl+üm+cül=ölümcül (dead) ağ+ım+tıl=ağımtıl (whitish), döz+üm+cül=dözümcül (tolerable), göy+üm+tül =göyümtül (bluish).

Assuming the content of quality of the numeral related to the place in the order of the item wasn't missed by K.Dmitriyev and he noted that, this feature brings closer the ordinal numerals to the category of adjective (Dmitriev, 1948). The ability to give the question of both the numeral (how many?) and the adjective (which?) to the ordinal numerals and the feature of ordinal numerals to act as the adjective in the role of attribute in the sentence comes from here.

Many of the turkologists claim the creation of the form -ıncı[4] later, and being of this suffix as -nç in the ancient time. It is also the same in the Orkhon-Yenisei monuments, in the ancient Uyghur language and in M.Kashgari's "Divan".

"n and ç [nç] are added to the root for indicating that it follows the number before it in the numerals below 10, as törtünç (the fourth), beşinç (the fifth)" (Äsgär, 2006). M.Ergin says existing of the first form as -nc by noted

happening of important changes in the suffix -ıncı during the long history: "The other ordinal numerals except the numeral "second" were added with this suffix by being only in the form -nç: birinç (the first), ikinti (the second), üçünç (the third), törtünç (the fourth), beşinç (the fifth), altınç (the sixth)" (Erġin, 1967). If we pay attention, we can see that, there is little contradiction between the samples which given and shown by both M.Kashgari and M.Erkin. If the proform must be in the form -nç, why is it as the form -inç, -ünç in the numerals beşinç (the fifth), üçünç (the third), törtünç (the fourth). We see the exact opposite form of it in "Kutadgu-bilig" which was written approximately in the period with M.Kashgari's "Divan": "The suffixes -nçı, -ınçı, -inçi, -unçu, - ünçü haven't been noted in "Divan". However, both of them and their variants as -nç, -ınç, -inç, -unç, -ünç have been used in "Kutadgu-bilig" (Äsġär, 2008).

R.Askar writes by referring to V.M.Nasilov that, the variant -nçı has been more usable in the process of creation of the ordinal numerals on the Uyghur monuments written in Herat during the XI-XIV centuries (Äsġär, 2008).

4 CONCLUSION

Different considerations about how the modern form existing in the form -ınçı[4] and -ımcı[4] in most Turkic languages was created and which of them was the first have found their place in Turkology. According to V. Bang, -imçi has been existed earlier, -inçi is the later variant. M. Rasanen considers the variant -imçi more ancient by based on the Chuvash and ancient Uzbek languages. A.Sherbak considers the changing of m　n as the later process by believing more to V. Bang's consideration (Sherbak, 1977). By joining to V. Bang's and A. Sherbak's considerations, B. Serebrennikov notes that, the suffix -ımcı created with the adding of the alternative suffix -çı, -çi onto the suffix -ım(-im) showing the plurality. He considers the order of formation of the ordinal numerals in the Turkic languages according to that scheme, he compares the part -çı of the ordinal numerals with the particle -çı which forms the imperative form of the verb in some Turkic languages as barçı – (gəl də) (come on) for confirming his thought and considers them in the same origin (Serebrennikov, 1978).

Let's say from the beginning that these considerations by B. Serebrennikov aren't coincided to the morphonological dimension completely. His indicator of the ordinal numeral in the Chuvash language, calling the element -m inside -meş as the suffix of round plurality by making the same with the parts -ım, -ın in the morphemes -ımçı, -ınçı and introducing the element -m as the indicator of separation from the plurality by referring to the samples as birim (bir-bir) from the Turkish language, üçəm (üç-üç) (triplets) from the Azerbaijani language, bişəm –(beşdən biri) (quintuplets) from the Tatar language for confirming this thought doesn't seem believable. At least, because this suffix that joining to the numerals in many of the Turkic languages, as well as in the Azerbaijani language does not only make the meaning of plurality or separation from the plurality, but also creates the sign and the content of the name related to manner, action more. For example, "Qoyun üçəm balaladı." (The sheep gave birth triplets). O boyda meşədə təkəm-seyrək bir-iki ağac qalmışdı. (Only one-two trees were left in that forest). Atını dördəm (dördnala) çapıb uzaqlaşdı. (He quadrupled away with his horse)."

The mentioned suffixes as -ım[4], -m, -ın[4], -n serve two main meanings in the Turkic languages; either creates the content of possessive-affiliation in the joined words, or makes the nouns from different parts of speech. For example:

a) gözüm (my eye), əlim (my hand), ayağım (my foot), üçüm (my three), beşim (my five), atam (my father), anam (my mother), ağrım (my ache), acım (my sad) and etc.;

b) dözüm (patience), ölüm (death), itim, görüm, bakım (care), yaşam (life), önəm (importance), uçurum (cliff) and etc.;

c) əkin (sow), biçin (harvest), səpin (sprinkle), axın (flow), talan (plunder) and etc.

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