

## CASE SUFFIXES IN SALIR TURKISH

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### Abstract

There are limited studies on Salirs and Salir Turkish in Turkey. Salirs, who are one of nine Turkish people living in People's Republic of China with New Uighurs, Kazakhs, Kyrgyzs, Uzbeks, Tatars, Tuvians, Yellow Uighurs and Fu-yu Kyrgyzs, live especially in Qīnghāi province and various places of People's Republic of China. There are a lot of different views about Salir Turkish's position in Turkish language groups. Besides, there are a lot of views about the origin and homeland of Salirs. In this paper, these views are quoted in detail. Also, the information about Salirs are given in the introduction part of the article and the case suffixes in Salir Turkish, the usage and functions in the sentence of case suffixes in Salir Turkish are dwelt on in the development part of the article. This paper is prepared on the basis of "Turkish Languages in China's Project".<sup>1</sup>

**Keywords:** Salirs, Salir Turkish, comparison, case suffixes.

## SALIR TÜRKÇESİNDE HÂL EKLERİ

### Özet

Türkiyede Salırlar ve Salır Türkçesi üzerine sınırlı sayıda çalışma mevcuttur. Yeni Uygur, Kazak, Kırgız, Özbek, Tatar, Tuva ve Sarı Uygur ve Fu-yü Kırgızları ile birlikte Çin Halk Cumhuriyetinde yaşayan dokuz Türk halkından biri olan Salırlar; Qīnghāi (Çinghai) eyaleti başta olmak üzere Çin Halk Cumhuriyetinin değişik bölgelerinde yaşamaktadırlar. Bunların konuştuğu Salır Türkçesinin Türk lehçe grupları içerisindeki yeri konusunda değişik görüşler söz konusudur. Bunun yanında Salırların kökeni ve anayurtları konusunda da değişik görüşler bulunmaktadır. Bunlar makalede ayrıntılı bir şekilde verilmiştir. Ayrıca giriş bölümünde Salırlar ve Salır Türkçesi hakkında bilgi verilmiş, gelişme bölümünde Salır Türkçesinde hâl ekleri, bu hâl eklerinin kullanımı ve cümle içindeki işlevleri üzerinde durulmuştur. Bu makale, "Çindeki Türk Dilleri" adlı proje esas alınarak hazırlanmıştır.

**Anahtar Kelimeler:** Salırlar, Salır Türkçesi, karşılaştırma, hâl ekleri.

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## INTRODUCTION

Salir Turkish, the language of Salirs who are the eastern clan of Oghuz tribe, is one of the nine Turkish languages spoken in the People's Republic of China. As it is known, some other Turkish languages such as New Uighur, Uzbek, Kazakh, Kyrgyz, Tatar, Yellow Uighur, Fu-yu Kyrgyz, Tuvanian are also spoken in the People's Republic of China. Salirs live in various places of China such as Qīnghāi (Chinghai) Province Salir Autonomous Region, Qīnghāi (Chinghai) Province Xúnhuà Salir Autonomous Region and also in the western, northern and southern parts of the same province, Xīning City Gansu Province Huizu Autonomous Region Salir part, Shinjang Uygur Autonomous Region Yining (Gulca) part.

There is not much knowledge about their history and the most of it is about Salirs and Salir Turkish are from the studies of Western researchers. Besides, there are some different views on their name. Some researchers called them as Salar (Poppe, 1953: 438-477; Kakuk, 1961: 95-117; Tenishev, 1962: 253-272; Hahn, 1988: 235-275; Dwyer 1998: 49-83; Yakup 1998: 49-72), the other called as Salir (Ölmez, 2009: 436-438). I preferred Salir in this paper. Because, they called their own region as Salir. For instance, they say that *men salirga* (~ *sal:ga*) *vargur* (~ *va:gur*) "I will go to Xunhua (Xunhua is the Chinese name of their region) (Ölmez, 2009: 437).

The compilations that Potanin, a Russian scientist, made towards the end of the 19<sup>th</sup> century, texts published by Zsuzsa Kakuk and his studies on vocabulary and phonetics, E. R. Texts published by Tenishev on Salir Turkish and folklore, anthropological researches of Kevin Stuart, Ma Wei and Ma Jianzhong, R. Hahn's articles on the origin of Salirs, researches of Arienne M. Dwyer on the origins of Salirs and the grammar and phonetics of Salir Turkish and studies of Abdurrisid Yakub on Shinjang Salirs can be considered as the most significant researches in this field (Potanin, 1950: 426-434; Kakuk, 1961: 95-117, Kakuk, 1962: 173-196, Kakuk, 1962: 161-172; Tenishev, 1962: 253-272; Tenishev, 1963, Tenishev, 1964 Tenishev, 1976a, Tenishev, 1997: 335-345; Stuart-Wei-Jiangzhong, 1999: 31-76; Stuart-Wei-Jiangzhong, 2001; Hahn, 1988: 235-275; Dwyer, 1998: 49-83, Dwyer, 2007; Yakup, 1998: 49-72, Yakup, 2002).

There are various views about the origin of Salir one of which is that they come from the Uyghurs in Turfan. However, it is difficult to prove due to the lack of written documents. Another view is that they are a part of the Oghuz group. According to Claus Schönig, Salirs are a part of an old Oghuz group and may be genetically related to them (Schönig, 1999: 85). They probably left Oghuz during Cenghis Khan's Period and settled down within the territories of Shinjang and Qīnghāi (Chinghai). Arienne M. Dwyer claims that the view may be taken into consideration although there is no strong evidence about it unless they are also proved by linguistic and ethnographic data. When this evidence are considered it

can be said that Salirs are an Oghuz tribe whose ancestors were Turkmen Salirs currently living in Iran and Turkmenistan (Dwyer, 2007: 1).

The first data about Salirs are derived from Kashgarli Mahmud's *Diwan Lugat at-Turk* which also includes the first data about Turkish culture. In *Diwan Lugat at-Turk*, they are in the part where Oghuz clan is discussed narrated as the fifth Oghuz clan called Salgur. When the word 'clan' is explained in the work, 'Salgur clan' is also mentioned.

**boy:** *If two men who don't know each other greet when they come across, boy kim: 'What clan do you belong to?; Who are your ancestors?; Who are your people?, (raht, 'aşira kawim)?' he asks. The other one answers: **Salgur:** My relative (raht) is Salgur clan (kabila),' he says and adds one of the name of the clans that I mentioned in the beginning of the book. They are the proper names of the ancestors of tribes. Then, they whether start talking or leave after learning each other's tribe (Dankoff-Kelly, 1982: 219).*

Salir Turkish is placed into different groups in terms of traditional classification of Turkish languages. Korsh and Samoilovitch regard Salir Turkish as Northern / Southwestern Turkish Languages (Kipchak-Chagatai type of language) (Korsh, 1910; Samoilovitch, 1922). Malov states that Salir Turkish is an *ayak* language (Malov, 1927). Poppe, Menges, Pritsak, Gabain classify it within Eastern Turkish (Chagatai type); considering this Turkish language as related to New Uighur and even state that it is a dialect of New Uighur (Poppe, 1953: 438-477; Menges, 1979; Pritsak, 1953: 525-563; Gabain, 1963). Tenishev claims that it belongs to the Northern and Eastern groups (Tenishev, 1960). Drimba states that Salir is an Oghuz language which has adstratum of Chagatai (Drimba, 1968: 200-213).

Among the traditional classification of Turkic languages suggested by Talat Tekin, Salir Turkish forms a group itself in terms of *adak/taglıg* criteria which are used for classifying Turkic languages because the word *taglıg* which is used as a criterium is not in the form *taglık* or *tawlı/daglı* but in *taglı* (Tekin-Ölmez, 1995).

In many new classification of Turkic languages, Salir Turkish is regarded as the southeastern branch of Turkish language (Johanson-Csato, 1998; Schöning, 1999: 85). The view that Salir Turkish is a dialect of New Uighur, on the other hand, is criticized in many recent writings.

Salir Turkish has a lot in common with languages – especially with some New Uighur dialects - that are considered to be in the same group with it in terms of their main grammar qualities. It can be clearly seen when a comparison is made between phonetic qualities such as epenthesis, code alternation between *ç/ş* (fricative consonant lenition), primary long vowels seen in some examples and vocabulary. Many qualities of Salir Turkish are Chagatai origin except the preservation of discontinuous strong consonants in the beginning of the words (mainly *t, k*) which is a new quality (Yakup, 2002: 6).

Contrary to Uzbek and Uighur languages, Salir Turkish clearly shows the southwestern qualities of Turkish language and some important formal qualities (Hahn, 1988: 235-275; Schönig, 1999: 85; Johanson-Csato, 1998; Dwyer, 1998: 49-83). Especially, the Salir dialect spoken in Qīnghāi (Chinghai) shows the qualities of Yellow Uighur, the neighbour language. For example, the presence of personal suffixes at the end of the verbs is seen neither in Salir Turkish nor in Yellow Uighur which is probably due to Chinese influence.

As a short information is given about Salirs and Salir Turkish, this paper will dwell on the usage and functions of nominal cases in Salir Turkish.

Stem or root nouns take nominal cases to be able to connect with other nouns. They are nominal cases what enable to form complete sentences.

There are mainly six nominal cases in Salir Turkish: Nominative case for subjects, accusative case for qualified nouns, locative, ablative and dative cases, all serving different functions for indirect objects and finally, genitive case which shows possession.

Nominal cases are seen after plural and possessive forms in Salir Turkish as it is the case in other Turkish languages, too.

### **Nominative Case**

It is the non-causative case which marks nouns and the terms that the words serving the role of noun express. Nominative nouns function as adjectives and adverbs in Salir Turkish:

*Altul eđer* “Golden saddle”

*Aşah aşah emesdir* “(Not) lower” (Cinfer, 2008: 66)

*Bihi bihi emesdir* “Not lower” (Cinfer, 2008: 66)

### **Genitive Case**

Genitive case; also called possessive case, is the grammatical case which is generally used to express that there is a relationship between two nouns. It establishes a link between the two nouns in the noun phrase. Generally, *+nıgı* /*+nıgi*, is used for genitive case which serves the same function in Salir Turkish, too (Yakup 2002: 23).

*mi+nıgi gagam* “my elder brother”,

*piser+nıgi muellim* “our teacher”,

*bu+nıgi tişi* “her/his teeth”,

*aba+nıgi ayahları* “my father’s feet”,

*gol+nıgi içi* “inner part of the hand, palm”,

*id+nıgı gozları* “dog’s eyes”,

*muellim+nıgı eıjgehi* “teacher’s distress”,

*losa+nıgı balası* “child of the stubborn man”.

**Genitive case, used for nouns in the root or stem form:**

<i>aba+m+nıgı</i>	my father’s
<i>ama+nıgı</i>	my mother’s
<i>piser+nıgı</i>	our
<i>muellim+nıgı</i>	the teacher’s
<i>losa+nıgı</i>	the stubborn’s

**Genitive case, used for nouns in the plural form:**

<i>ama+lar+nıgı</i>	mothers’
<i>ogil+kine+ler+nıgı</i>	sons’
<i>goz+lar+ım+nıgı</i>	my eyes’
<i>boyag+lar+nıgı</i>	dyes’

**Genitive case, used for nouns with the possessive suffix**

<i>goz+um+nıgı</i>	my eye’s
<i>goz+un+nıgı</i>	your eye’s
<i>goz+i+nıgı</i>	his/her eye’s
<i>goz+umız+nıgı</i>	our eyes’
<i>goz+unuz+nıgı</i>	your eyes’
<i>goz+lar+i+nıgı</i>	their eyes’

**Genitive case, used for pronouns:**

<i>min+nigi, men+i</i> (Tenishev, 1963-1964)	mine
<i>sin+nigi, sin+i</i> (İli Salir)	yours
<i>a+nıgı</i>	his/her/its
<i>piser+nigi</i>	ours
<i>seler+nigi</i>	yours
<i>ular+nıgı</i>	theirs

In İli dialect of Salir Turkish, *you*, the second person singular pronoun, is seen as *sini* which is the genitive form of ‘you’. *Sini kırtıñ* “your key”, *sini zoragıñ* “your family” (Yakup, 2002: 23).

There is one more genitive form, *+nıñ* in Salir Turkish. Although it is commonly found in İli dialect, it is not seen Qinghāi (Chinghai) dialect of Salir Turkish.

*iştanıñ çadı* “crotch of trousers” (Yakup, 2002: 23).

We see the genitive form, *+nıñ* also in Potanin’s materials. This shows that the form, *+nıñ* was still in use at the end of the 19th century.

*köz+nıñ karası* “eye pupil” (Potanin, 1950: 427).

According to Abdurishid Yakup, it must be after the end of the nineteenth century that the form turns into *+nigi* (Yakup, 2002: 23, footnote: 12). Besides, in the texts published by Tenishev, we see one more genitive suffix which is in the form *+nı*.

*meni namazım* “my prayer” (Tenishev, 1976b: 237-248).

Yakup expresses that it should be taken into consideration that the suffix *+nı* may also be introduced into İli dialect of Salir Turkish by the first immigrants who came at the end of the 19th century and in the beginning of the 20th centuries. The migration of Uighur neighbours in the parts where İli dialect is spoken from Turfan and the presence of these genitive cases in Turfan dialect of New Uighur makes that possibility strong (Yakup, 2002: 23, footnote: 12).

The function of genitive case in Salir Turkish is to show that there is a relation between nouns in the noun phrase. As it is the case in other Turkish languages, it establishes a link between two nouns and marks connection and possession. For example, in the noun phrase, *iştanıñ çadı* “crotch of trousers” a

connection is made between the words *çad* “crotch” and *iştan* “trousers” in terms of possession.

### Accusative Case

Accusative case, also called objective case, *-i* case, is shown in the form *+ni* in Salir Turkish. It is seen in the same form both in Shinjang Uighur Autonomous Region Yining (Gulca) part and in Qīnghāi (Chinghai) Province Salir Autonomous Region (Yakup, 1997: 93-97). In contrast to genitive case, there are no variations of this case. However, in the Salir Turkish texts published by Tenishev, a genitive case, in the form *+ni* has been mentioned previously which takes attention in terms of its being the same with the accusative case (Tenishev, 1976b: 237-248).

This suffix when it is added to a noun forms a qualified nouns in Salir Turkish as in other Turkish languages. Its main function is to show nouns what and whom the predicate refers to.

*bu+ni* “this one”, *piser+ni* “us”; *aba+ni* “the father”; *gol+ni* “one’s hand”, *id+ni* “the dog”, *muellim+ni* “the teacher”, *losa+ni* “the stubborn” etc.

*İşni daşındın bilmes / Kişni yuzındın bilmes* “He doesn’t recognize the case from its appearance. / He doesn’t recognize the person from his face (Tenishev, 1964: 14).

*Oçuh kovurgan çazını amasinigi ujişına hotırmeş* “The son poured the sand he heated into his mother’s palm” (Tenishev, 1964: 14).

### Accusative case, used for nouns in the root form:

<i>ama+ni</i>	the mother
<i>piser+ni</i>	us
<i>el+i</i>	the arm
<i>bulıt+i</i>	the cloud
<i>muellim+ni</i>	the teacher
<i>losa+ni</i>	the stubborn
<i>iş+ni</i>	the work

**Accusative case, used for nouns in the plural form:**

<i>ama+lar+nı</i>	the mothers
<i>ogil+kine+ler+nı</i>	the sons
<i>goz-lar+nı</i>	the eyes
<i>boya-g+lar+nı</i>	the dyes
<i>bu+lar+nı</i>	these

**Accusative case, used for nouns with the possessive suffix:**

<i>goz+lar+ım+nı</i>	my eyes
<i>goz+lar+ıñ+nı</i>	your eyes
<i>goz+lar+ı+nı</i>	his/her eyes
<i>goz+lar+ımız+nı</i>	our eyes
<i>goz+lar+ıñız+nı</i>	your eyes
<i>goz+lar+ı+nı</i>	their eyes
<i>şueşo+m+nı</i>	my school
<i>şueşo+ñ+nı</i>	your school
<i>şueşo+sı+nı</i>	(his/her) school
<i>şueşo+mız+nı</i>	our school
<i>şueşo+ñız+nı</i>	your school
<i>şueşo+sı+nı</i>	(their) schools

**Accusative case, used for pronouns:**

<i>min+i</i>	me
<i>sin+i</i>	you
<i>a+ni</i>	him/her/it
<i>piser+ni</i>	us
<i>seler+ni</i>	you
<i>u+lar+ni</i>	them

Some phonetic changes occur in the accusative forms of singular pronouns in Salir Turkish. Although the first-person and the second-person singular pronouns should be in the form '*min+ni* and *sin+ni*', with the elision of consonant *-n* in suffix, the accusative form of pronouns turns into the form *mini* and *sini* (Yakup, 2002: 23). The third-person singular form *u* 'o', on the other hand, turns into an *a* when it is in the accusative form.

**Dative Case**

One of the cases to form completely correct sentences is the dative which gives the meaning towards to the words or concept that it is added to. The dative case in Salir Turkish is formed with suffixes such as *+gA* / *+gI* / *+nI* / *+A* / *+I* (Yakup, 1997: 93-97).

*ama-gı* 'to mother', *piser-ge* 'to us'; *el-e* 'to arm'; *bult-ı* 'to the cloud', *yaş-ı* 'to age', *muellim-e* 'to the teacher', *losa-ga* 'to the stubborn', *bı-nı* 'to this', *bala-sı-nı* 'to his child', etc.

Dative case in Salir Turkish serves various functions. These usages and functions are as follows:

**Dative case, used for nouns in the root or stem form:**

<i>ama+gı</i>	to the mother
<i>piser+ge</i>	to us
<i>el+e</i>	to the arm
<i>bult+ı</i>	to the cloud
<i>muellim+e</i>	to the teacher
<i>losa+ga</i>	to the stubborn

**Dative case, used for nouns in the plural form:**

<i>yer+ler+ge</i>	to places
<i>ogil+kine+ler+ge</i>	to sons
<i>goz+lar+ga</i>	to eyes
<i>eşek+ler+ge</i>	to donkeys
<i>adet+ler+ge</i>	to traditions
<i>ayah+lar+ga</i>	to feet
<i>bad+lar+ga</i>	to ducks
<i>duzah+lar+ga</i>	to snakes
<i>yij+ler+ge</i>	to truths

**Dative case, used for nouns with the possessive suffix:**

<i>gaga+m+a</i>	to my elder brother
<i>gaga+η+ga</i>	to your elder brother
<i>gaga+sı+nı</i>	to (his/her) elder brother
<i>gaga+mız+ga</i>	to our elder brother
<i>gaga+ηız+ga</i>	to your elder brother
<i>gaga+sı+nı</i>	to (their) elder brother
<i>şueşo+m+ga</i>	to my school
<i>şueşo+η+ga</i>	to your school
<i>şueşo+sı+nı</i>	to (his/her) school
<i>şueşo+mız+ga</i>	to our school
<i>şueşo+ηız+ga</i>	to your school
<i>şueşo+sı+nı</i>	to (their) schools

**Dative case, used with pronouns:**

<i>maη+a</i>	to me
<i>saη+a</i>	to you
<i>aη+a</i>	to him/her
<i>piser+i</i>	to us
<i>seler+i</i>	to you
<i>u+lar+ı</i>	to them

This suffix differ when used with pronouns. It is seen as an *-A* after singular personal pronouns and as an *-I* after plural personal pronouns.

<i>bu+nı</i>	to this
<i>u+nı</i>	to it/him/her
<i>diugu+nı</i>	to those
<i>bu+lar+nı</i>	to these
<i>Gular+nı</i>	to them

Dative suffix is seen with the suffix *-nı* after demonstrative pronouns.

**Functions of dative suffix:**

In Salir Turkish, dative suffix serves various functions in sentences. It is possible to categorize these functions into four groups as: Ablatival function, giving the sentence the meaning ‘for’, ‘on’ and ‘into’.

1. The first of these is the ablatival function which defines the direction of the verb in the sentence it is used.

*bir ayah işgi yolle koymes / bir konah işgi öyge kirmes* “A glass of alcahol does not put on the way a jop / Alcohol does not put in home” (Cinfer, 2008: 13).

*atanaga yişagal işki agız / nesihet gıl ogul giza uş-döt agız* “Let’s say something to your children / Please advice to your sons and daughters” (Yakup, 1998: 56).

2. The second function of dative case in Salir Turkish is to give the meaning 'for' to the sentence that it is used.

*Kişge bir kalış / İge bir kulaş.* "An inch is given person, he will have a fathom" (Cinfer, 2008: 11).

*Kişge bir kalış yohlan ülmes / Kişdın bir kulaş barlan çurmes* "A person does not get poor without an span / when you take a fathom from a person, he does not get rich" (Cinfer, 2008: 15).

*Kadınkişge çamıñ verse namıñ verme* "Even if you give your name to woman, you do not set your heart on" (Cinfer, 2008: 18).

3. Dative case is sometimes used to give the meaning 'on something' too.

*Uğrı kimuge çihaller / Uğrı kimudın enelmes* "The thief gets on the ship / (But) the thief doesn't get off it" (Cinfer, 2008: 13).

*Yahşikişge tüh çihhar / Yamekişge kat çihhar.* "Long feather come out on good person / Long pustule points on bad person" (Cinfer, 2008: 28).

*Dagke yahın yağmur köp / Suge yahın yel köp.* "It rains a lot near the mountain / There will be a lot of wind near the seaside" (Cinfer, 2008: 47).

4. The last function of dative case in Salir Turkish is to give the meaning 'into something'.

*Mörene giri yağmurdın horgeme / Uğrı iti yazuhdın horgeme.* "A person who goes swimming to Yellow River does not be afraid of rain / A person who steals won't be afraid of its sin" (Cinfer, 2008: 51).

*Dakke çihmi doşan yiyelmes / Suge göşmi baluh yiyelmes.* "The one who doesn't go up the mountain can't eat the rabbit / The one who doesn't go into the water can't eat the fish" (Cinfer, 2008: 53).

### **Locative Case**

Another nominal case in Salir Turkish is locative form which indicates the location and the possession of something. It is formed with the suffixes *-de / -dı / -(n)de / -(n)dı* (Yakup, 1997: 93-97).

It serves various functions as dative case does. These functions are:

**a. Locative case, used for nouns in the stem or root form:**

<i>bu+nda</i>	at this
<i>piser+de</i>	at us
<i>el+de</i>	on the arm
<i>bulut+da</i>	in the cloud
<i>muellim+de</i>	at teacher
<i>oy+da</i>	in the house
<i>şueşo+da</i>	in the school

**b. Locative case, used for nouns in the plural form:**

<i>yer+ler+de</i>	in the places
<i>goz+lar+da</i>	in eyes
<i>eşek+ler+de</i>	on donkeys
<i>adet+ler+de</i>	in the customs
<i>ini+ler+de</i>	in brothers
<i>bu+nlar+da</i>	at these
<i>piser+ler+de</i>	at us

**c. Locative case, used for nouns with the possessive suffix:**

<i>gaga+m+da</i>	in my big brother
<i>gaga+η+da</i>	in your big brother
<i>gaga+sı+nda</i>	in hers/his/its big brother
<i>gaga+mız+da</i>	in our big brother
<i>gaga+ηız+da</i>	in your big brother
<i>gaga+sı+nda</i>	in their big brother
<i>şueşo+m+da</i>	in my school
<i>şueşo+η+da</i>	in your school
<i>şueşo+sı+nda</i>	in hers/his/its school
<i>şueşo+mız+da</i>	in our big brother
<i>şueşo+ηız+da</i>	in your school
<i>şueşo+sı+nda</i>	in their school

#### d. Locative case, used for pronouns:

Locative case is seen in the form, *-dı* after the third person singular and plural pronouns.

<i>mej+de</i>	at me
<i>sej+da</i>	at you
<i>an+dı</i>	at it/him/her
<i>piser+de</i>	at us
<i>se+ler+de</i>	at you
<i>u+lar+dı</i>	at them

<i>bu+nda</i>	at this
<i>u+nda</i>	at it/ him/her
<i>diugu+nda</i>	at that
<i>bu+lar+da</i>	at these
<i>Gular+da</i>	at them

#### Functions of locative case:

Locative case, as the other cases in Salir Turkish, is used for various functions one of which is expressing location. Locative suffix is also added to time expressions in the sentence to state that verb is done or will be done at that time.

1. Locative form is most frequently used for expressing location.

*Ogil örgensi micitde / Kızılır örgensi otçihde.* “The son should have education in mosque / The girl should have education in chimney corner” (Cinfer, 2008: 5).

*Dünyadı kulişgini köp / Ahiretdı yıglaşkuçı köp* “There is a lot of smile in the world / There is a lot of cry afterdeath” (Cinfer, 2008: 77).

*Kiş dünyadı bır gecı / Kut dünyadı bır zamana* “A person is a night in the world / A rituel is a time in the world” (Cinfer, 2008: 106).

2. Another function of locative form is to express time.

*Dünyayı gem köp yireh dunuh dır / Ahiretdi gem köp yireh yaruh dır* “The world’s is far away and dim / Afterlife’s is far away and bright” (Cinfer, 2008: 76).

3. Locative suffix is also added to time expressions to indicate that verb is done or will be done at that time or at the time of speaking.

*Guzdı aban zorağı boşames / Kışdı aman kalası boşames* “Your father does not take off his hat in autumn / Your mother does not give off her basket in summer” (Cinfer, 2008: 49).

### **Ablative Case**

Another case in Salir Turkish is ablative form. The case serves the function of ‘leaving and separating with the suffixes, *-den / -dın / -(n)den / -(n)dın* (Yakup, 1997: 93-97). Ablative form has the functions below:

#### **a. Ablative case, used for nouns in the root or stem form:**

<i>bu+ndan</i>	from this
<i>piser+den</i>	from us
<i>bala+dın</i>	from child
<i>bult+dın</i>	from cloud
<i>muellim+dın</i>	from teacher
<i>oy+dın</i>	from house
<i>şu+dın</i>	from book

#### **b. Ablative case, used for nouns in the plural form:**

<i>yer+ler+den</i>	from places
<i>goz+lar+dan</i>	from eyes
<i>eşek+ler+den</i>	from donkeys
<i>adet+ler+den</i>	from customs
<i>ini+ler+den</i>	from brothers
<i>bu+nlar+dan</i>	from these
<i>piser+ler+den</i>	from us

**c. Ablative case, used for nouns with possessive suffix:**

<i>gaga+m+dan</i>	from my big brother
<i>gaga+η+dan</i>	from your big brother
<i>gaga+sı+ndan</i>	from hers/his/its big brother
<i>gaga+mız+dan</i>	from our big brother
<i>gaga+ηız+dan</i>	from your big brother
<i>gaga+sı+ndan</i>	from hers/his/its big brother
<i>şueşo+m+dan</i>	from my school
<i>şueşo+η+dan</i>	from your school
<i>şueşo+sı+ndan</i>	from her/his/its school
<i>şueşo+mız+dan</i>	from our school
<i>şueşo+ηız+dan</i>	from your school
<i>şueşo+sı+ndan</i>	from their school

**d. Ablative case, used for pronouns:**

This case is the form of *-dın* after the third person singular and plural personal pronouns.

<i>men+den</i>	from me
<i>sen+den</i>	from you
<i>an+dın</i>	from her/him/it
<i>piser+den</i>	from us
<i>se+ler+den</i>	from you
<i>u+lar+dın</i>	from them

<i>bu+ndan</i>	from this
<i>u+ndan</i>	from it/ her/him
<i>diugu+ndan</i>	from that
<i>bu+lar+dan</i>	from these
<i>Gular+dan</i>	from them

### Functions of ablative form:

1. Ablative form is most frequently used to indicate starting point or starting place of the verb.

*Tuh oñıdın kuş uşmes / Yoh öyçidın beg çihmes* “The bird does not fly from a place where people are full / A gentlemen does not come from poverty” (Cinfer, 2008: 17).

*Er oğlan gözındın ot çihhar / Kız oğlan gözındın su çihhar* “The boy’s eyes shoot out fire / The girl’s eyes shoot out water” (Cinfer, 2008: 23).

*Gözđın görğen / Eldın ötger* “The only visible thing is not come to hand” (Cinfer, 2008: 40).

2. Ablative form in Salir Turkish is also used in the function of indirect object of the sentence.

*Atanadın açışkuci yohdır / Yaradın iş köyguci yohdır* “There is more gentle from family / Their is not more grievous from the beloved” (Cinfer, 2008: 4).

*İşnı daşındın bilmes / Kışnı yuzındın bilmes* “You can not know the inside of a person by looking at his appearance / You can not know a person by looking at his face” (Cinfer, 2008: 17).

*İbilisdın garlanmegen piri üççiramiş / Uğrıdın garlanmegen piri çihcin üççiramiş* “A person who could not get of the rid satan met the demon / A person who could not get rid of the thief met the robber” (Cinfer, 2008: 101).

3. Another function of ablative case is to indicate what the objects are made of.

*Altuldın ejer* “Golden saddle”

*Odundın öy* “Wooden house”

*Ottın göjnek* “Bed of nails”

4. Ablative form in Salir Turkish is also used in the function of an adverbial clause in the sentence.

*Öy damcının horger / Kiş tamçının horger* “A house is afraid of the leak in its roof / A person is afraid of the shameless” (Cinfer, 2008: 63).

*İşt döygendın horger / Kiş söygendın horger* “The dog is afraid of the beater / The person is afraid of the curser” (Cinfer 2008: 64).

*Kışdın aşah aşah emesdir / Kışdın bihi bihi emesdir* “It is not lower than the person / it is not higher than the winter” (Cinfer, 2008: 66).

*Bır damcı sudın gunniği yaruhını görer / Bır ağız sözdün kişniği yirehını görer.* “He can see the sunlight in a drop of water / he can understand his wisdom from a few words” (Cinfer, 2008: 71).

5. The last function of ablative form is to make a comparison in the sentence.

*Goyını asmandın bihi / Rızkısı hagatdın yohbi* “His soul is higher than the sky / His faith is thinner than paper” (Cinfer, 2008: 82).

*Duzdın dadığı yohdır / Halilidın yahşısı yohdır* “There is no sweeter than the plate / There is no better than Halil” (Cinfer, 2008: 102).

*Kışkedın uzannı biler / Neşgidın yogannı biler* “He knows the tall by the short / he knows the big by the joy” (Cinfer, 2008: 107).

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