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THE PROBLEM OF CASE IN THE SCIENTIFIC WORKS OF ALOVSAT ABDULLAYEV

The article deals with the problem of case in the scientific works of Alovsat Abdullayev (1920–1993), the outstanding Azerbaijani scientist, professor who made a significant contribution to Azerbaijani linguistics. A. Abdullayev conducted research in various areas of Azerbaijani linguistics, and the problem of case occupies a special place in his scientific works. Two serious articles by the scientist devoted to this problem were published. One of them deals with the origin of the dative case, and the other one deals with the instrumental case with the affix -in and its further fate. The scientist put forward two assumptions regarding the origin of the dative case: 1)the morpheme qaru, -ğaru of this case consisted of two components: -ğa (dative case) and -ru (directive case), but there is no consensus as to which of these components is older; 2) a whole form, that is, the form -ğaru, existed since ancient times, and later it broke up into its component parts. There are very different opinions regarding the semantics of this morpheme. According to the first opinion, this morpheme comes from the word qara meaning "look". The scientist suggests that the postposition qarşu used to be in the form "qara+ şu" and meant "look at the snow". Here ş (Engl. sh) is a reciprocal voice affix, and -u is an affix of the adverbial participle. The second meaning of this word is supposed to be "strength, force", and this is related to the word qol "arm", associates this word with the qaru word "hand, arm". A. Abdullayev associates this word with the word qaru "hand, arm". According to the scientist, this development can be represented as follows: 1) -qarı -qar; -qa -a. 2) -qarı -arı -rı//-ra -a,-ə. However, other variants of this line of development are also shown. Elision of the initial consonant is observed at the second stage of development of this morpheme. In some Turkic languages, including the Azerbaijani language, historically elision of consonants q or ğ in nouns, as well as in affixes, was noted as a general pattern. The affix -ın is a morphological indicator of the ancient instrumental case. The scientist substantiates with concrete examples the gradual disappearance of this form from the Azerbaijani language, which is observed in ancient Turkic and Azerbaijani written monuments, its preservation as part of lexical units as a result of lexicalization.

Key words: *dative case, instrumental case, etymology, affix -qaru, -ğərü, etymology, arm, strength, Ural-Altaic language family.*

Introduction. A. Abdullayev is the author of serious studies on various problems of the Azerbaijani language, and problems of grammar, including morphology, occupy an important place in his scientific work. In this regard, the scientist's works on cases in the Azerbaijani language are of particular interest. The scientist expresses his thoughts about this not only in works devoted to cases but also when considering other problems. Some articles by A. Abdullaev are devoted specifically to this problem [2; 3; 4; 5]. The last two articles of the scientist are included in his book "Problems of the Azerbaijani Language" [6: 199–208; 215–227].

The degree of development of the problem. The category of case has been studied in Turkology, including Azerbaijani linguistics in various aspects. A. Abdullayev conducted research specifically related to the dative and genitive cases; in some cases, he turned to history and materials from other Turkic languages.In Azerbaijani linguistics, such scientists as A. Aslanov (8), İ. Jabbarzadeh (9: 10), A. Alizadeh (11), S. Alizadeh (12), N. Abbasova (1) and others expressed an opinion on this problem. A. Abdullayev studied these problems more widely and from a completely different standpoint.

Goal and tasks. The purpose of this article is to analyze A. Abdullayev's research on the above-mentioned problems; a review of scientific concepts and views of scientists on the problems of the category of case in the historical development of the Azerbaijani language, determining the significance of these studies for Azerbaijani linguistics. To achieve this goal the following tasks have been put forward: full acquaintance with the scientific ideas of A. Abdullayev, consideration of Turkological literature related to these problems, identification of innovations in the research of Professor A. Abdullaev.

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Methods. The study used descriptive, comparative-historical, and analytical research methods. A certain place is also given to the methods of system approach, analysis and synthesis.

Main part

Dative

A. Abdullaev's first research related to the problem of case is his article devoted to the dative case [2]. Although this article follows a comparative historical method, the author mainly proceeds from materials of the Azerbaijani language, and here the goal is to study the historical path of the dative case in the Azerbaijani language. At the very beginning of the article it is noted that the morpheme *-ğaru, -qarı* which was widely used in Turkic languages, including the Azerbaijani language, in ancient and medieval times meant direction, and a general overview of thoughts and views on this morpheme in Turkological literature is also given.

From the very beginning, A. Abdullayev categorically states that "in Turkic languages, including the Azerbaijani language, the formation of the dative case is organically connected with the morpheme *-ğaru/-qarı* and its further development [6: 199]. A. Abdullayev unites all the thoughts in Turkology expressed on this matter into two groups. Turkologists of the first group believe that the mentioned morpheme consists of two components: *-ğa* (dative case) and *-ru* (directive case). However, there is no consensus as to which of these components is older. Proponents of this opinion are such scientists as S.Y. Malov, G.J. Ramstedt, A.M. Räsänen, V. Kotvich, F.G. İskhakov, V.M. Nasilov and others. Supporters of the second opinion believe that the full form, that is, *-ğaru*, is more ancient, and later it broke up into its component parts. K. Kerimov connects the origin of this morpheme with the word "*qara*" in the meaning "*look*".

Objecting to K. Kerimov A. Abdullayev puts forward his version and gives arguments. The first argument is that the "*qara*" form of this affix is not found in ancient written monuments; variants *ğaru // qaru// qərı// qəri// kəri* and others are used in them. Although the scientist accepts the idea that postpositions were formed from the word "*qara*" meaning "*look*", he notes that this has no connection with the dative case. So, the places where these words are used in speech are different. The scientist suggests that the postposition *qarşu* used to be in the form "*qara+ şu*" and meant "*look at the snow*". Here *ş* (Engl. *sh*) is a reciprocal voice affix, and *-u* is an affix of the adverbial participle.

It should be noted that the word "*qaru*" is also used in some Turkic languages at the present time and has the meaning "hand, arm, arm bone, unit of length, strength, direction, side", etc. This word, as an independent ancient Turkic word, is found in the "Divan" of M. Kashgari, in the epic "The Book of Dede Korkut" and in other written monuments. In order to reveal the etymology of this word,

A. Abdullayev turns to various sources, authors, considers opinions regarding the semantics and features of the use of words "*qarı, qar*" and notes that most often it has the meaning "arm". He compares this with materials from the Azerbaijani language and gives examples of the words "*qarılamaq*" – "to measure something with an arm" and "*qarışlamaq*" – "to measure something with a hand". The scientist substantiates the connection of the word "*qarı*" with "arm" as a result of etymological analysis. He analyzes the word "*qarı*" in connection with its semantic variants that existed in Turkic languages, including the Azerbaijani language historically and currently. Firstly, with regard to measuring something with a hand, as is known, until recently, and even now, in some cases, hand measurement is used to determine the length.

The second meaning of this word "*strength*" is also associated with the word "arm". A. Abdullayev gives numerous examples from Azerbaijani folklore confirming the connection between strengthened "arm". For example, the Azerbaijani expression "*qollarına qüvvətgəlsin*" – "let your hands be filled with strength", as well as examples from Turkmen, Nogai, Bashkir and other Turkic languages clearly show that this word means "strength." However, an example from Omar Faig Nemanzadeh related to the Azerbaijani language is thought-provoking: "*Lakin bugünkü bu karlı iş bir az sonra köhnələşər, xeyirsiz olar*".

The last expression (*xeyirsiz olar* – "it will be *useless*") shows that the word "*karlı*" is the opposite in meaning to the word "*useless*" and has the meaning not "*strong*" but "*useful*". As can be seen, there is a contrast between the concepts "*useful*" and "*useless*" here. In the modern Azerbaijani spoken language, the word "*karlı*" is used to mean "rich, wealthy." A. Abdullayev notes the connection of this meaning with "arm". From this standpoint , in the examples given from ancient Turkic monuments, including the Gultekin Monument, the words with affixes *-ğaru, – qaru* have the meaning "arm", which confirms this idea. The meaning of "arm" in these words is reflected in the following way: a hand sign is made to indicate the direction. The logic of connection of words formed by this affix with words with a spatial meaning is that with the help of a hand one can designate a certain space. A. Abdullayev defends the idea that the morpheme used after words with spatial meaning later began to be used as a postposition, and then

turned into an affix. Thus, the development of this word is presented in two directions based on materials of modern Turkic languages. The first one is the following: belədir: *-qarı> -qar> -qa> -a.*

A. Abdullayev talks about the presence of facts related to each of these forms in modern Turkic languages and substantiates his idea with concrete examples. The evolution of the word can be traced from this standpoint. The scientist traces the process of Change of this morpheme using the examples of various Turkic languages: Azerbaijani *"dışqarı"*, Uzbek *"taşkarı"*, *"tışkarı"*, qaraqalpakca *"tıskarı"*, yaxudaltayca *"içerki"*, özbəkcə *"içkari"*, Tatar *"eçkəre"*, «*elqəre*», Karakalpak *"işgeri"*, Kyrgyz *"ilqeri"*. At the next stage, the final vowel of these words drops out. For example, the variant *"dışkar"* is formed in the Kumyk language, the variant *"ilğor"* is formed in the Uzbek language, etc. The formation of the word *"outskirts"* in the modern Azerbaijani language is noted as a product of precisely this period. At the final stage, the final consonant *r* drops out and at the end a dative case affix is formed, which exists in a number of Turkic languages. This indicator exists in some modern Turkic languages, including Uzbek, Uyghur, Kazakh, Kyrgyz, Tatar, Bashkir, Karachay-Balkar and other languages [11, 114; 15, 103]. This form was also active in the medieval Azerbaijani literary language. However, after a certain time, the affix – α^2 was formed in the Azerbaijani language. In some modern Turkic languages, for example, in Kumyk, Nogai, Bashkir and other languages, both the variant *-a, -ə* and the variant *-qa, -ke* are used. A. Abdullayev notes that the morpheme *-qa* in the word *"başqa"* – *"other, different"* in the modern Azerbaijani language has been preserved as a rudiment.

In the article by A. Abdullaev, the second direction of development of this morpheme is presented as follows: *-qarı< -arı< -rı//-ra<-a, -ə.* At the second stage, the initial consonant of this morpheme is dropped. In the article, as a result of a technical error, *"e"* is written instead of *"q"*. Thus, in the above examples, the sound *"q"* is actually dropped out. It is also noteworthy that in some Turkic languages, including the Azerbaijani language, historically elision of consonants *q* or *ğ* in nouns, as well as in affixes, was noted as a general pattern [11, 114].

For example: Azerbaijani *içəri* *"internal"*, *dışarı* *"external"*, *iləri (irəli)* *"forward"*; Turkish *içeri, ileri*; Turkmenian *işeri, dişarı, ileri*. At the next stage, the initial vowel in the morpheme *-arı* drops out, *-rı* and its phonetic variants appear. For example, Azerbaijani *geri* *"back"*, *bəri*, *"here, on this side"*, *anrı* (in Gazakh dialect), Tatar *arı* *"over there, in that direc-*tion", *bire ,bəri, kire (back)*), or in other variants in the Azerbaijani language: *ora* *"there"*, *bura* *"here"*, *hara* *"where"*, *içrə* *"inside"*, etc., as well as words like *üzrə* *"on"*, *sonra* *"then"* which are not divided into component parts in the modern Azerbaijani language.

Professor A. Abdullayev notes that the affixes *-ra* and *–ru* are not different and shows that although *-rı* is the initial form, it can easily turn into the form *-ra*. To prove this, he gives other morphemes as examples. In some Turkic languages, both forms *-dın, -din (tın, tin)* and *-dan, -dən* are used in ablative case, and in some Turkic languages, including the Azerbaijani language, only form *-dan, -dən* is used. Tracing the evolution of this affix, the scientist comes to the conclusion that previously there was a form with a closed syllable *(-dın, -dın, -tın, -tın)*, and then it turned into a form with an open syllable *(-dan, -dən)*. Researchers show that a form with a closed vowel is present in the Kipchak-Uyghur languages, and a form with an open vowel is found in the languages of the Oghuz group [14, 11]. This fact also manifests itself in words. A comparison of some words of the Azerbaijani literary language with their forms in the dialects of the Azerbaijani language confirms this fact.

Further it is said that the word *qol* *"arm"* is used in Azerbaijani written monuments in the meaning *"side"* and corresponding examples are given. It should be noted that such examples are very often found in the modern Azerbaijani language: *Sağ qoldan sən, sol qoldan qardaşın hərəkət etməlisiniz*. It is also worth noting that in many cases the word *"əl"* – *"hand"* is replaced by the word *"qol"* – *"arm"*. A. Abdullayev confirms this fact with an example from *"Kitabi-Dede Korkut"*: *Sağım ələ baxdığımda qardaşım Qaragünəyi gördüm*. This picture is observed in the entire paragraph. Here the author draws attention to an interesting fact. The word *"tərəf"* – *"side"* then passed into the Azerbaijani language as it was in the singular, as well as in the form *"ətraf"* – *"surroundings"* with the meaning of plural. Even the use of the word *"ətraflar"* in the meaning of "limbs (in humans and animals)" in biology confirms the scientist's thoughts.

One of the interesting comparisons in the article is the juxtaposition of words *"qara"* and *"sar (maq), sarıl (maq)"*. The connection of the word *"sarılmaq"* with *"qol"* – "arm" confirms that it is a variant of the word *"qara"*. This fact shows the parallel development of morphemes qarı, sarı, yarı in the Turkic languages and gives a concrete idea about the development path of the dative affix.

Ancient form -ın of the genitive case

The second article by A. Abdullayev related to cases is called: "The ancient form of the case with the

affix -ın and its further state in the Azerbaijani language." The article deals with the special case used in ancient Turkic written monuments. Some Turkologists call it "instrumental case", the other ones call it "instructional case". It is noted that a specific type of words used in the ancient Orkhon-Yenisei monuments, as well as in Manichaean and Uyghur written monuments, mainly as an instrumental case, later in the XIV–XVI centuries in Uzbek written monuments had several meanings: 1) instrument of action; 2) a sign of action; 3) duration of action. Considering this problem in his article, A. Abdullayev notes that although this topic was not discussed separately in Azerbaijani linguistics, it was nevertheless touched upon in various aspects.

A. Abdullayev objects to the fact that in Azerbaijani linguistics this form, due to its similarity, was mistakenly presented as the accusative case. For example: in the sentence "*Biz gecəni yola düşdük*"... [4 : 175] – "At night we hit the road" the word "*gecəni*" – "*at night*" cannot be accepted as a word in the accusative case. It should also be noted that the above-mentioned article by A. Abdullayev was published in a textbook five years later (in 1977). Several examples of the same type were given and this was repeated in the latest edition of the textbook: "Nouns with a temporal meaning when used in the accusative case refer to the predicate expressed by both a transitive and intransitive verb and (sometimes together with their attribute) are adverbs of time, for example: *Biz gecəni yola düşdük...*" [7, 160]. As can be seen, one of the authors (in A. Abdullayev's work, Professor A.Hasanov worked on this part) expresses a completely different idea. In our opinion, the idea expressed by A. Abdullayev is more accurate and correct. Based on such examples, A. Abdullayev comes to the conclusion that the affix -*i* these examples was actually formed as a result of the deletion of the consonant -*n* from the morpheme -*ın* of the ancient instrumental case and it is not at all an affix of the accusative case. Although formally it is similar to the accusative case, it is not actually one, but the meaning of this form and the problem of part of a sentence have been explained correctly. It should also be noted that the -*ın* form of the ancient instrumental case is used in the dialects of the modern Azerbaijani language, particularly in the Western group of dialects, including the Shemakha dialect [14; 28; 67]. This affix is completely preserved in the Ural-Altai language family at the level of the literary language. A. Abdullayev notes the use of this affix in various meanings in the ancient Turkic written monuments. He shows that the words used with this affix have about eight meanings and believes that it is necessary to clarify this form.

1. The meaning of a tool. It can be said that this feature is noted in all scientific works devoted to this topic. In this case, it reflects the meaning of this word along with the postposition of compatibility, for example: Ol mangı tonin saldı (He signaled to me with his clothes). This example is taken from "Divan" by M. Kashgari. As can be seen from the example, the word "*tonin*" means" *with his clothing*" and expresses the meaning of a tool. A. Abdullayev shows that there are such expressions that relate to instrumental semantics, but most of all they mean measure-quantity, for example: *Astadığı tuz yogrin yemez (Aşin tadı tuz, tuz çanakla yenmez)*.In this example, the word "*yorğin*" – "dish holding 5 kilograms" really means an instrument, and the meaning of the measure-quantity is obvious in its content.

2. The second meaning is "means". It should be noted that in Turkology, including in Azerbaijani linguistics, "tool" and "means" are used in parallel, or rather, as words close in meaning. This was evident when talking about the first meaning. However, Professor A. Abdullayev, with his strong linguistic intuition, grasped the difference between the concepts of "tool" and "means" in certain situations, for example: *Alın arslan tutar, küçün siçgan tutmas* ("With cunning you can catch a lion, but with force you cannot catch a mouse"). In this example, the words "*alın* (al "cunning") and *küçin (küç* "*strength*") are used with the affix of instrumental case and in the modern Azerbaijani language perform the function of a word with a postposition "*ilə*" – "*with*". As y can be seen, it is the meaning of means and not the instrument that matter here. Thus, the instrumental meaning is most often associated with a concrete subject, here the words "*al-hiylə*" "*cunning*" and "*güc*" "*strength*" are not concrete but abstract nouns; therefore, in the examples given, they should have the meaning of a means, not an instrument .Here we should mention the following: A. Abdullaev shows that along with the meaning of the means, there is also the meaning of the cause or space-means. Successful examples with precise explanations are given regarding both facts.

3. The word used with this affix means a manner of action. The word "*dizin*" is given as an example. It is known that in the modern Azerbaijani language there is an adverb "*dizin-dizin*" "*on the knees*" formed by repeating the word "*dizin*": *Dizin-dizin irəliləmək*- "*to walk on knees*". In the modern Azerbaijani language there is no form of this adverb consisting of one word – "dizin". However, this form is often found in the epic "Kitabi-Dede Korkut". A. Abdullayev gives several examples in this regard. Let's consider one of them: *Buğa dizin çökdü*- "*The bull fell to his knees*".

Here the word in the modern sense means *"on knees"* and requires the question *"how?"*.

4. It means comparison and comparison-quality. Successful examples from M. Kashgari's "Divan" and the epic "Kitabi-Dede Korkut" are also given here: *Süsi otun oruldu- "His army was cut down like grass"*. Here the word *"ot"* – *"grass"* is the root of the word *"otun"*. By adding the affix *-un* it acquires a new grammatical quality, or rather performs the function of the postposition *"kimi"* – *"like"*. In this case, we see a balance between postposition and case. In the first and second cases discussed above, it performs the function of the postposition *"ilə"* – *"with"*, and in the fourth case it performs the function of the postposition *"kimi"* – *"like"*. This confirms the idea existing in linguistics that the postposition was formed as an auxiliary part of speech performing the function of case.

5. Part of these words means reason. From the second point it is clear that some of these words denoting means also have the meaning of cause. However, it should be noted that in such words the meaning of the reason has the character of a shade and manifests itself as an insignificant, internal content. However, there are also examples in which words with the instrumental affix *-ın* mean exactly the reason.

6. Temporal meaning is widespread in these words, for example: *Bir yazın, bir küzin(bu) buğrayı savaşdırarlardı*. Here the words *"yazın"* – *"in spring"*, *"küzin"* – *"in autumn"* mean the concept of time. It should be noted that in the modern Azerbaijani language they can be used in the same meaning even without the corresponding affix: *bilir: Bir yaz, bir payız buraya gələrdi. – "I wish he would come here in spring and autumn"*. It is interesting that every form of this meaning is found in the epic "Kitabi-Dede Korkut". The article consistently provides examples from the epic "Kitabi-Dede Korkut" for each of these forms: *Məgər, sultanım, yenə **yazın** buğrayı saraydan çıxardılar;*

***Qışda-yazda** qarı, buzu əriməyən Qazılıq dağına gəlib çıxdı; **Gecə- gündüz** yortdular, nagəhandan yetdilər*. By giving these examples, the scientist seeks to show the transition of the ancient form to the modern one.

A. Abdullayev comes to the conclusion that the form with the affix *-ın* at a certain time was replaced by the form *"birlə"* and its variants, and sometime later they were both lost from the language. Naturally, this phenomenon did not happen immediately, but gradually, and for some time they were even used in parallel. A. Abdullayev carefully traces this fact and even gives an example containing both forms from the epic "Kitabi- Dede Korkut": *Amma gətirməyəcək olursan, **bu qatla** öldürtmədim, **ol vaqtın** öldürərin*.

7. One of the meanings expressed by this morpheme is compatibility. As can be seen from the previous paragraphs, the affix *-ın* of the instrumental case mainly performs the function of the postposition *"ilə"*. Among the various meanings of this field, the meaning of compatibility occupies a leading position. In fact, instrument, means, compatibility are the main meanings of this postposition, and therefore also of the instrumental case. The article gives a successful example of a word with an instrumental case affix with the meaning of compatibility from the monument to *"Kul-Tegin": Kül təkininq az ərin irtəru ıtımız (We sent Kultegin with several people to guard)*. Here we can even add the word *"together with"* to the expression *"az ərin"* – *"with several people"* which confirms the author's thought ("together with several people").

8. Finally, it is noted that a word with this affix means a direct object and the following example is given: *Bu söz eşidip Yusuf kanın ağlar ("Hearing these words, Yusif will cry blood")*. In our opinion, this point can be combined with a fourth one. The difference is that in the fourth point the meaning of comparison is also noted. However, there is no comparison in the eighth paragraph, but there is a meaning of the quality-attribute.

Seriously tracing the history of the Azerbaijani language, A. Abdullayev notes that these types of meaning in words with the instrumental case did not develop at the same level. In particular, the temporal meaning, one might say, have been lost, in rare cases this case form appears in an incomplete form, for example: *O günü qardaşını gördüm – "That day I saw your brother"; Keçən ili sizə gələ bilmədim. – "Last year I was unable to come to you"*. In these sentences, the morphemes *-ü* and *i* in the words *"günü"* and *"ili"* are shortened forms of the morpheme *-ın*.

A. Abdullayev correctly shows that these words are used without an affix in the modern Azerbaijani language: *O gün qardaşını gördüm – "That day I saw your brother"; Keçən il sizə gələ bilmədim. – "Last year I was unable to come to you"*. We suggest that the main reason for the predominant position of the latter form in the Azerbaijani language is that, on the one hand, the words to which they are attached themselves mean time, on the other hand, preference is given to the affix-free form.

A. Abdullayev notes in his article that some forms of the instrumental case are not used in the modern Azerbaijani language, and some ones are preserved in dialects and provides specific facts to confirm this. For example, in the sentence *"Ürdüyümüz vaqtın düşən mənim oğlancığımdır, bəlkə? – dedi"*.

taken from the epic "Kitabi- Dede Korkut" the word "*vaqtın*" is not used in the modern Azerbaijani language; the form "*vaxt, vaxtda*" "*time*" is used instead.

The article contains information about the further fate of the instrumental case in the Azerbaijani language. The scientist substantiates the fact that later this case was replaced by postpositional forms birlən< birlə< bilə// belə< ilə< -la//-lə, *or* birlən< bilən// bılan< ilən< ilə< -la//-lə. The examples given from medieval works clearly show this evolution.

In A. Abdullayev's article, attention is also drawn to the following fact, especially emphasized by the author: as a result of the correct understanding of these forms, serious errors arise in the language of written monuments. Speaking about this, the author gives a specific example from the epic "Kitabi- Dede Korkut" published in the new alphabet:

İri qobulu Ala dağı dünən aşdın,
Axıntılı suyun dünən keçdin,
Qanlı, kafir elinə dünən girdin.

The author shows that the word "*dünən*" repeated in each line should actually be in the form "*dünin*". The scientist believes that the word "*dünən*" is in the nominative form, although in the example given it means "*at night, at nigh ttime*".

The article also substantiates the fact of the transformation of the instrumental case affix into a lexical one. Thus, the words "*güjün, zorun*" used in dialects of the Azerbaijani language mean "*with difficulty, forcibly*", and here *-la, -lə* is a lexical affix forming adverbs, and, therefore, the lexical affix *-ün, -un* that performs the same function.

Above we talked about the word "*dizin-dizin*" formed in a pair form. Here A. Abdullayev, along with this word, gives other examples of such words: *oğrun-oğrun* "*stealthily, sneakily*", *için-için* "*surreptitiously*", *həzin-həzin* "*mournfully, plaintively*", *xısın-xısın* "*quietly, silently*". It is possible to restore the first two of them and determine their etymology in a certain sense: the first of them was formed from the word "oğur (lamaq)" – "to steal", and the second one was formed from the word "iç" – "internal, gut, inside". The last of them, in our opinion, were formed from onomatopoeic words. It should also be noted that although such forms of adverbs are used in the

Azerbaijani language, information about them is not given in some works on morphology [13, 212–213].

Another interesting feature is that a word with the affix *-ın* in the instrumental case performs various syntactic functions. In the modern Azerbaijani language there is a word, and both the semantics and grammatical meaning of the first part of this word *(olmaz* "*impossible, unacceptable*") are known. However, analysis of the specific status of the final affix is difficult from the grammatical-semantic point of view of the modern Azerbaijani language. A. Abdullayev considers this a relic of the ancient instrumental case. This word fulfills attributive function in modern Azerbaijani language, for example*: Uşağı böyüdənə qədər ana olmazın əziyyətlərə dözməli olur.– "While a mother raises a child, she will endured incredible difficulties".*

In general, by comparing several groups of words with the affix – $ın^4$ in his article, A. Abdullayev tries to show their different levels and different paths of development while providing convincing scientific arguments. The scientist puts forward the idea that some of them were with an ancient affix of possessiveness (later an integral part of the word) (*burun*, etc.), some were with a lexical affix (like *əkin*), others were borrowed from the Persian language (like *həzin*), and finally others were words with an ancient instrumental case. Carrying out an etymological analysis of some of them the scientist substantiates his idea.

Conclusions. Of the two main articles by Professor A. Abdullayev dealt with cases, one is devoted to the dative case, and the second one is devoted to the ancient instrumental case. The first article traces the evolution of the ancient directive affix – *qaru* and its manifestation in the modern Azerbaijani language, in particular, its preservation in lexical units is proved on a scientific basis; as a result of etymological analysis, the fact is substantiated that the modern dative case was formed as a result of the historical development of the postposition "*birlən*". The second article traces the historical development of the affix *-ın* of the ancient instrumental case and, based on concrete facts, explains the presence of its relic in the modern Azerbaijani language. A. Abdullayev proves that some expressions considered to be the accusative case are actually "petrified" forms of the ancient instrumental case.

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Мухтарова С. ПРОБЛЕМА ВІДМІНКА В НАУКОВИХ ПРАЦЯХ АЛОВСАТА АБДУЛЛАЄВА

У статті розглядається проблема відмінка в наукових працях видатного азербайджанського вченого, професора Аловсата Абдуллаєва (1920-1993), який зробив вагомий внесок в азербайджанське мовознавство. А. Абдуллаєв проводив дослідження в різних областях азербайджанського мовознавства, і проблема відмінка займає особливе місце в його наукових працях. Вийшли дві серйозні статті вченого, присвячені цій проблемі. Одна з них стосується походження давального відмінка, а інша – орудного відмінка з афіксом -ин та його подальшу долю. Вчений висунув два припущення щодо походження давального відмінка: 1) морфема qaru, -ğaru цього відмінка складалася з двох компонентів: -ğa (давальний відмінок) і -ru (наказовий відмінок), але немає єдиної думки, як до якого з цих компонентів є старшим; 2) ціла форма, тобто форма -ğaru, існувала з давніх часів, а згодом розпалася на складові частини. Щодо семантики цієї морфеми існують дуже різні думки. Згідно з першою думкою, ця морфема походить від слова qara, що означає «дивитися». Вчений припускає, що постпозиція qarşu раніше була у формі "qara+ şu" і означала «подивитися на сніг». Тут ş (англ. sh) – зворотний голосовий афікс, а -и – афікс дієприслівникового відмінка. Друге значення цього слова нібито «сила, сила», і це пов'язане зі словом qol «рука», асоціює це слово зі словом qaru «рука, рука». А. Абдуллаєв пов'язує це слово зі словом qaru «рука, рука». На думку вченого, цей розвиток можна представити так: 1) -qarı -qar; -qa -a. 2) -qarı -arı –rı // -ra -a,-ə. Проте показані й інші варіанти цієї лінії розвитку. Випадання початкового приголосного спостерігається на другому етапі розвитку цієї морфеми. У деяких тюркських мовах, у тому числі в азербайджанській мові, історично спостерігалося випадання приголосних q або ğ в іменниках, а також в афіксах як загальна закономірність. Афікс -ин є морфологічним показником давнього орудного відмінка. Вчений на конкретних прикладах обґрунтовує поступове зникнення цієї форми з азербайджанської мови, яке спостерігається в давньотюркських та азербайджанських писемних пам'ятках, збереження її у складі лексичних одиниць внаслідок лексикалізації.

Ключові слова: давальний відмінок, орудний відмінок, етимологія, афікс -qaru, -ğərü, етимологія, рука, сила, урало-алтайська мовна сім'я.