

## TYOLOGICAL COMPARISON OF QUANTITATIVE CATEGORY IN THE MEDIEVAL AZERBAIJANI LITERARY LANGUAGE (XV CENTURY)

### ORTA ÇAĞ AZERBAIJAN EDEBİ DİLİNDE ÇOKLUK KATEGORİSİNİN TİPOLOJİK KARŞILAŞTIRILMASI (XV. YÜZYIL)

**Aynur PASHAYEVA \*** **Abstract**

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In terms of expressing the concept of quantity in language, modern Turkic languages are on a par with other developed languages of the world and do not stay behind other languages in terms of the diversity of the concept of quantity (lexical, morphological, and syntactic method). Turkic languages do not recognize boundless and unlimited plurals, duality, trinity, quartet do not show special morphological forms in the language, either representative or distributive plural morphemes are used, the "singular-plural" correlation is characteristic of all Turkic languages. All these features of the quantitative category indicate the level of development of the quantitative category in the Azerbaijani and Turkic languages. In this study, the facts concerning old and middle Turkic written monuments and modern Turkic languages are compared with the materials of medieval Azerbaijani literary language. The material of other language families was also touched upon to determine the accuracy of the obtained results, as well as to substantiate the scientific opinions put forward. Apart from minor differences, the stages of development of the quantity concept in all languages of the world, and in human cognition, are consistent.

#### **Keywords**

Quantity category, medieval, typological, Azerbaijan, Turkic languages

#### **Anahtar Kelimeler**

Çokluk kategorisi, ortaçağ, tipolojik, Azerbaycan Türkçesi, Türk dilleri

#### **Öz**

Çağdaş Türk lehçeleri çokluk kategorisinin dilde ifade edilmesi bakımından dünyanın diğer dilleri ile aynı düzeydedir ve çokluk kategorisinin çeşitliliği (sözlüksel, biçimbilimsel ve sözdizimsel yöntem) bakımından diğer dillerin gerisinde kalmamaktadır. Türk dillerinde sınırlı ve sınırsız çokluk yoktur ayrıca Türk dilleri, ikilik, üçlük, dörtlük dilde özel morfolojik birimlere sahip değildir. Bunun yerine Türk dillerinde temsili veya dağıtımçı çokluk biçimbirimleri kullanılır. Teklik – çokluk bağlantısı tüm Türk dillerinin ana özelliğidir. Çokluk kategorisinin tüm bu özellikleri, çokluk ifadesinin Azerbaycan ve Türk dillerinde ne kadar gelişmiş olduğunu göstermektedir. Bu çalışmada, Eski ve Orta Çağ Türk yazılı anıtları ve çağdaş Türk dilleri ile ilgili gerçekler, Orta Çağ Azerbaycan edebî dilinin yazılı kaynaklarıyla karşılaştırılmıştır. Elde edilen sonuçların doğruluğunun tespiti ve ortaya konulan bilimsel görüşlerin doğrulanması için diğer dil ailelerinin yazılı belgelerine de başvurulmuştur. Küçük farklılıklar dışında, çokluk kategorisinin dünyanın tüm dillerinde ve bir bütün olarak insan bilişinde gelişim aşamalarının aynılık teşkil ettiği görülmüştür.

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## INTRODUCTION

The grammatical structure of any language emerges as a product of the long-term activity of human cognition. Therefore, grammatical categories cannot appear suddenly in a language because they are abstract categories by nature. The sensory-visual perception of a concrete set of objects and events in the world around us and the determination of the difference between them led to the emergence of the quantitative category as an abstract, generalized category of human perception. Once the words expressing a specific quantitative concept are used in the lexicon of any language, the morphological features of the quantitative concept can be reflected in the language. In fact, the meaning expressed by morphological units is nothing more than semantic repetition being in lexicon and syntax. To be more precise, the materials provided by many languages of the world clearly prove that “the quantitative category, including singular, dual, and plural forms of morphological expression of the concept of quantity, appears in the language when it is already existed the words that means “one”, “two”, “three “. (Kipchak, 2000, p. 164). Both lexically and grammatically the development of the quantitative category is related to the genesis of numbers as part of speech in a language. For the emergence of the concept of “one” and “more than” led to the emergence of forms of counting (two, three, four, etc.), which are concrete sets.

In terms of expressing the concept of logical quantity in language, Turkic languages are on a par with other developed languages of the world and do not lag other languages in terms of diversity of expression of the quantity concept (lexical, morphological, and syntactic method). As it is known, special morphological features are not used in Turkic languages to express the duality and trinity of objects and events. In these languages, the only quantitative correlation is the "singular-plural" correlation.

The quantitative category, which attracts attention with its antiquity in the Turkish language, is subject to certain rules and norms. Characterizing the quantitative category from this point of view, N. G. Dmitriev writes that “in Turkic languages this category and its ways of formation have specific features that distinguish it from Russian and Indo-European languages” (Dmitriev, 1956, p. 65). Historically, in the Turkic languages, the content of the plurality is expressed with the help of various forms and elements. At different times, the problem of expressing the concept of quantity in the Turkic languages, both in philological and turkological terms, has been the subject of research at both the synchronic and diachronic levels. Scholars have studied the words and morphemes expressing the concept of quantity in modern Turkic languages, as well as in the language of old Turkic written elements, and the etymology of the suffixes of the quantitative category has come to the fore.

It should be noted that our research was conducted mainly based on materials of the 15th century Azerbaijani-Turkic literary language. The language of old and middle Turkic written monuments, as well as materials of modern Turkic languages were used to determine the accuracy of the obtained results and to substantiate the ideas put forward. While writing the article presented to the readers, certain goals were followed and, accordingly, several tasks were set. Our main goal is to determine the methods of

expression of the quantity concept in the Azerbaijani Turkish and Turkic languages with the facts brought from written monuments, to comment on their origin in the language, to study the problems of further development. After a separate examination of the facts that are the bearers of the plural category on the material of the Azerbaijani Turkish language of the XV century, it is possible to say a certain opinion about the formation of forms forming a grammatical plurality in Azerbaijani and other Turkic languages.

“Quantitative category, unlike other grammatical categories, has more complex and multifaceted features, more diverse means of expression, diversity of content” (Aslanov, 1985, p.51). From this point of view, the quantitative category in the Azerbaijani language is expressed by morphological, lexical-semantic, and syntactic methods.

### Lexical-semantic aspect of the quantitative category

The quantity concept is reflected in the language in a lexical way, which is the oldest method. In the medieval written monuments of the Azerbaijani language, words with quantitative meanings such as *yügüş*, *varı*, *köp*, *artıq*, *az*, *çok*, *tümen*, *küll*, *qalaba* are widely found. During the research, we observe that these lexical facts are widely used in the language of 15th century written monuments.

F.e. *Bir degül, iki degül kim bivefasız varınız* (Eyvazova, 1999, p. 21); *Sinadun özünü eğyar Hidayetle ögüş* (Pashali, 2011, p. 320), *Ezel neqqaşi hüsnin tek yügüş suret nigar etdi* (Pashali, 2011, p. 321), *Ruzigari-sengdildin köp çekib min dağlar* (Kishveri, 2010, p. 24), *Ne kim qılsan tesevvür xubluğundin andin artuxdur* (Kishveri, 2010, p. 25); *Xaki-payınge gelibmen yüz tuman ümmid ile* (Kishveri, 2010, p. 41), *Lale tek bağrımnda qaldı yüz tümen daği-nihan* (Kishveri, 1984, p. 144); *Ne denlü artuq olurse revacım* (Musabeyli, 2012, p. 1048), *Dirlik dileyen olma gerek külli özünden* (Musabeyli, 2012, p. 916), *Azü çok anı bilür eşqe mesel töreden* (Musabeyli, 2012, p. 839) and so on.

In the examples these words: *varı* “all”, *ögüş/yügüş* “many, a lot of”, *artuğ/artux/artuq* “more than”, *köp* “many, much”, *tuman/tümen* “many; ten thousand”, *külli* “a great number of”, *az* “little”, *çok* “many, much” are used in these meanings. In the later stages of language development, some of them became archaic in modern Azerbaijani Turkish language and lost their functionality. The word *tümen*, widely used in old Turkic sources, is recorded in the sense of “plurality” (Kashgarlı, IV, 2018, p. 670). This word has two meanings in Mahmud Kashgarlı’s “Divan”: 1) **tümen** - very “many”: *tümen türlüğ sözledi* “many, many words are said”; 2) **tümen ming** - “a thousand times, a thousand, a million”: *tümen ming yarmak* “one million money” (Kashgarlı, I, 2018, p. 402). In the language of “Kitabi-Dada Korkud”, an old monument of the Oghuz Turks, **tümen** also expressed the number of thousands: *Ağ ağıldan tümen qoyun vergil* (Kitabi Dada Gorgud, 1988, p.36); *Toquz tümen genc oğuz söhbetine derilmişdi* (Kitabi Dada Gorgud, 1988, p. 68).

M.Kipchak, who studied the problem of the quantity concept in the old Turkic and modern Turkic languages, put forward original ideas about the word **tümen**: “This

word relates to the word **duman-tuman** in terms of origin. This meaning of the word **duman** relates to the development of the plurality concept. In other words, the word "tumen" has been used to denote an indefinite quantity since that time when the word "thousand" meant a specific quantity. This is proved by the following facts in the Turkic languages: compare: in the old Turkic language **tümen** "plurality, large quantity, thousands", "darkness"; in Kyrgyz: **tümön** "innumerable quantity, plurality"; in Tuva: **tümen** "plural"; in the Khakas language: **tüben** "an innumerable plural of" and so on. (Kipchak, 2000, p. 385). During the research, the scientist concluded that the word **tümen** in its meanings passed from Turkish to Middle Persian. During the further development of the Turkic languages, this word began to express a specific quantity - the concept of "ten thousand". The emergence of this concept came after the collapse of the Praturkic" (Kipchak, 2000, p. 385). From this point of view, the concept of "ten thousand" in some modern Turkic languages is not expressed only by the word **tümen**. For example, in the Siberian Turkic language, this concept is expressed by the word **ban** (Chinese **van**) which is derived from Chinese. The modern Salar language also uses the Chinese word **zanzu** to express this concept (Tenishev, 1976, p. 121). Or, in the Kyrgyz language, the term "ten thousand" is given by the word **san** (Checheybayeva, 1971, p. 9).

Commenting on the fact that without accepting the plural form of some words society has a plural meaning in the linguistic memory, Chingiz Huseynzadeh defines community as a cognitive-semantic and universal perception formed because of interaction with real world objects and events in human mind processes (Huseynzadeh, 2006, p. 93-95). Although the words denoting a community mean the sum of things and persons, they are singular in form. In the 15th century Azerbaijani literary language there are people, nation, population, division, herd, tribe, nation, among other lexical units:

*Qaçsa sürüden yanulub Rövseni, Lütfi şeban eyle ana, ey Ğeni (Musayeva, 2003, p. 245); Bize qayğu çeri çekdi, varalım ceng edelim (Kihveri, 1984, p. 57), yanında ehli-dinler dine bilmez (Pashali, 2011, p. 301), Xelqe zülm olsa, varıb sultane qarşu dad eder (Kishveri, 2010, p. 35), Cehanda bir bölük heyranlerüz biz (Musabeyli, 2012, p. 1053), Yetmiş iki milletin eşqe göre bir derem (Musabeyli, 2012, p. 1041), Ya qarışmış ola iki tayife (Musayeva, 2003, p. 264), El-ulus yığılıb kebin qıldılar (Tebrizi, 2004, p. 72); Leşkeri ilen ol gelür bizden saru (Tebrizi, 2004, p. 70), Karvan qorxulu yerde ses çıxarmaz söyleşüb (Musabeyli, 2012, p. 351) and so on.*

As in the modern Azerbaijani language, in the language of middle Azerbaijani written monuments, it is observed that the collective nouns take the plural suffix: *Ellere cövri-kerem ehsan olan demde görür (Musabeyli, 2012, p. 350), Sizin ellerde adet beylemi olur (Musabeyli, 2010, p. 194).*

In the 15th century of Azerbaijani literary language, there are words that have passed from other languages and are in the plural form because of internal inflection: *Felek övraqine sığmaz hekayet (Eyvazova, 1999, p. 31), Dutma üşşaqını reqib ile bir (Pashali, 2011, p. 325), Ayaqlarında üşşaqun seri var (Musabeyli, 2010, p. 175), Göğlerin neğematini guş eyleyen (Musayeva, 2003, p. 284) and so on. Although the words *ovraq* "sheets",*

*üşşaq* “lovers” and *neğemat* “songs” given in the example were used in Arabic in the plural form, at that time they were used as a single word in the Azerbaijani literary language and lost their function as a lexical archaism in the modern Azerbaijani Turkish literary language. It should be noted that “in Turkic languages, words that have passed from other languages, formed by internal inflection, are accepted as singular words, and still accept the suffixes of the quantitative category” (Dmitriev, 1956, p. 67).

One of the lexical means of expression of the quantitative category, numbers have maintained the stability of the Azerbaijani language in all periods of development. When comparing the numerical system of modern Turkic languages with old Turkic written sources, although there is a relative change in phonetics, there is no difference in semantics. Thus, the singular, decimal, hundred, thousand number system, which corrects quantitative numbers, does not differ from the modern Azerbaijani language:

*İki gün daxi derya seyran etdüm, Üçüncü günde İstanbule yetdim* (Musabeyli, 2010, p. 218); *Yedi göge veren qüdretle dövre* (Musabeyli, 2012, p. 376), *Bir demazem yüz bin etse qehr ile bane ceza* (Musabeyli, 2012, p. 338) *Nebinin hicretinden keçmiş inan, Sekiz yüz seksenü toquz yıl, ey can* (Musayeva, 2003, p. 223), *Yeddi gündən qırx güne meşhur olur* (Tebrizi, 2004, p. 41), *Dört yanası ol bağın gülüzar idi* (Tebrizi, 2004, p. 45), *Beş kere ol hal bele keçdi Yusif* (Tebrizi, 2004, p. 39), *Bir qız oldu yaşı on dört ol zaman* (Tebrizi, 2004, p. 71) and so on.

Numbers, which are a means of expressing the quantity concept, belong to the oldest lexical layer of the language. From this point of view, it is much more difficult to give an etymological explanation of numbers than to explain the origin of other words. Commenting on the issue, M. Kipchak said that “this is due, on the one hand, to the fact that they belong to the most ancient layer of the language, and, on the other hand, to the expression of abstract concepts. In other words, numbers are the product of a period in which human cognition has shifted from concrete to abstract” (Kipchak, 2000, p. 348).

#### **Morphological Aspect of the Quantitative Category.**

At first glance, it is noticeable that there are more plurals in the language of old Turkic written monuments than in modern Turkic languages. This suggests that the mind of ancient man was more concrete and definite than that of modern man. In the past, people preferred to be in contact with concrete clusters rather than indefinite clusters. “Collective plural is mostly expressed in the language of ancient times. This was more in line with the concrete thinking of the ancients. Collective plurality is less abstract and less capacious” (Serebrennikov, Hajiyeva, 1979, p. 89-90). M. Kipchak, who does not accept this idea unconditionally, thinks that “the number of plural suffixes in a language is directly related to the type of that language” (Kipchak, 2000, p. 329)

It should be noted that different forms of grammatical plurality are observed in different languages of the world. Distributive plurality is one such form. “The main feature that distinguishes a distributive set from other sets is that it represents a set

that, although there are separate units that make up this set, the number of units is infinite" (Kipchak, 2000, p. 51). In language the distributive plural can be expressed in different ways (by internal inflection, by suffixes). In fact, it is possible to use several different methods in parallel to create a distributive plurality in the same language. For example, in Arabic, the distributive plural can be formed both by internal inflection (*meşhur-meşahir, kasib-kesebe, ruh-ervah*) and by suffixes (*tesnif-tesnifat, ali-aliyat*). In English, the distributive plural is formed by the suffix *-s*: car - cars, book - books, etc.

In Turkish, plural suffixes are used to form a distributive plural. Although the number of these suffixes in the language of old Turkic written monuments is a great number, in the 15th century of Azerbaijani literary language, as well as in all modern Turkic languages, the suffix *-lar, -ler* and its various phonetic variants are used. Only in the modern Chuvash language, the plural suffix *-sem* is used. The absence of the suffix *-lar* in Chuvash is solved by "the fact that the Chuvash language is surrounded by Finno-Ugric languages and is strongly influenced by these languages" (Kipchak, 2000, p. 166).

The suffix *-lar / -ler*, which expresses the plural content, as a key indicator of the quantitative category in the Azerbaijani Turkish language, has become very widespread and normalized in all periods of language development. In the language of written monuments of the 15th century, as in our modern literary language, the suffix *-lar, -ler* has been added to nouns, to all parts of speech that have a substantive content and can be substantivized. For example;

*Qonşular sanurlar evde kimsem ölmüş, bes ki, men (Kışveri, 1984, p. 81), Göyükdə dağlar ana yaprağlar oldu (Kışveri, 1984, p. 88), Yamanlardan saqın, yaxşılar iş et (Musayeva, 2003, p. 153), Bu sözü gerçi demişler ulular, Açıq köüllüler, yüzü sulular (Musayeva, 2003, p. 168), Ağular yütmüşem hicran elünden (Musabeyli, 2010, p. 186), Çoxların munda qefasın görmüşem bir dağı sen (Pashali, 2011, p. 360), qaçan ayruqlar ile ola yoldaş (Musabeyli, 2010, p. 216), Bulardan keçse axır terki serdir (Musabeyli, 2010, p. 201) and so on.*

As can be seen from the examples, the quantitative suffix *-lar, -ler* is attached to all the main parts of speech in the language of written monuments and expresses the sum of things, persons, events, and is distinguished by its productivity. However, compared to old Turkic written sources, this morphological feature was not so productive. In this regard, V. Kotvich notes that the suffix *-lar, -ler*, which acts as one of the main means of use of the plural in the Orkhon-Yenisei monuments, was less developed in ancient times (Kotvich, 1962, p. 336). "With the exception of Chuvash, then *-lar* must have attracted the attention of everyone who reads the Orkhon Monuments (Grönbeck, 1995, p. 50). Commenting on K. Grönbeck's opinion, Nadir İlhan said that although the suffix *-lar* is widespread in Uyghur texts and in all Turkic languages, the situation in Orkhon monuments may be a special case. He explains this by the fact that the Orkhon monuments are tomb inscriptions, and they talk about some events from the past and give some recommendations for the future. Because of it the text has a limited subject matter. The main reason for the low development of the plural suffix *-lar* in Orkhon Monuments is the new formation of the plural suffix *-lar,*

therefore its use is not yet widespread and the suffix *-lar* is not the only plural suffix of that period (Ilhan, 2009, p. 62-64). Some researchers have suggested that the suffix *-lar* was added to words in Old Turkic for high-ranking officials, and that one of the meanings of the verb *-sa* was “to show respect,” according to the proposed etymology are also used for people who are considered and respected (Kuznetsov, 1995, p. 216-218).

Şinasi Tekin, who stated that the suffix *-lar* became an independent plural during the Uyghur period and began to be used in both nouns and verbs, said that this suffix was also used after the numeral words. Then he explained the reason for the loss of this function by the suffix *-lar*, with a changing social order and outlook of the community (Tekin, 1992, p. 87).

In turkology, excessive research has been conducted on the origin of the suffix +lAr, and various opinions have been expressed. Most linguists (Baskakov, Kononov, Poppe, Serebrennikov, Ramsted, Zeynalov, Jalilov and others) have said that the suffix *-lar* is formed from the combination of the suffix *-la* and the element *-r* in terms of diachrony (Kipchak, 2000, p. 177-179). Serebrennikov considers that although there are different interpretations of the theory that the plural suffix *-lar* consists of two parts, in any case, this theory is closer to the truth (Serebrennikov, 1970, p. 51). Firidun Jalilov showed that in Prototurkic the suffix *-lar* is formed from the combination of the morphemes *-la* and *-ar*, which denote a plurality. “So, the fusion of *-la + ar > -laar > -lar* still were in Prototurkic. However, the morphemes *-la* and *-ar* were used in parallel with the suffix *-lar* for some time, and the traces of these morphemes remained in the Azerbaijani language” (Jalilov, 1988, p. 197). Jalilov rightly points out that some linguists (D. Sinop, P. Aalto) are mistaken in showing that the suffix *-lar* is a derivation (Jalilov, 1988, p. 196-197).

Except for the suffix *-lar*, *-ler*, *-z*, *-t*, *-an*, *-gun*, *-k*, *-gil* and other morphological features have been developed in old Turkic written sources as a means of expressing the quantitative category. In the language of the Orkhon-Yenisey monuments, these forms, and elements, which are “unproductive” (Malov, 1951, p. 50-51), were completely petrified in the Middle Ages as part of certain words and morphemes. Zeynep Korkmaz also explains that even though the plural suffixes *+ t*, *+ an* / *+ en*, *+ s* and *+ z* are active in Mongolian, the reason why they are rarely seen and lost in Old Turkic is because of change of the function and category of these suffixes in Turkic after the 10th century (Korkmaz, 1988: p. 49-50). Tofiq Hajiyev believes that “every grammatical suffix does not disappear without a trace and does not disappear once and for all. In the process of gradual emergence, some roots begin to petrify in morphemes” (Hajiyev, 1977, p. 158). It is possible that “these elements existed at a time when the suffix *lar*, *-ler* were less common and less developed, and served to create a plural tense” (Kotvich, 1962, p. 336). However, in the later stages of language development, “from time to time it is stabilized, turning into petrified language fact and assuming the main user function of the quantitative category” (Abdullayeva, 2019, p. 19) the suffix *-lar*, *-ler* caused constant intensity.

We did not see the need to analyze these morphemes as a means of using the quantitative category, which were fossilized during the study of the Azerbaijan literary works of the 15th century, representing the Middle Ages. Let us refer only to one or two facts that we have only briefly encountered: *eren* “brave” and *oğlan* “children, sons” occur in the ancient -an morpheme, which creates the semantics of the plurality. For example:

*Eren* izin izler isen, yüzi nedir gözler isen (Musayeva, 2012, p. 920), *Hebibi sevdiği candan şu dinün nuru oğlandır* (Hebibi, 1980, p. 40), *Pirü cevan, emredü oğlan deme* (Musayeva, 2003, p. 346).

Sometimes, words such as *er-en*, *oğl-an*, *ört-en*, formed with the suffix -an, -en, can be combined again by adopting the suffix -lar /-ler” (Sertkaya, 1989, p. 335). The same form can be observed in the 15th century Azerbaijani literary language:

*Erenlerin ebasini mehebbetden geyen gelsün* (Musayeva, 2012, p. 859), *Erenler seteri, reyhani übbad* (Musayeva, 2003, p. 220), *Duydu bir övret naghah bu sözleri, Dedi oğlanları, eşitdi özleri* (Tebrizi, 2004, p. 17).

Accepting the suffix -an as a sign of an ancient plural, Sherbak showed that it was used in East Turkistan texts in only two or three words (Sherbak, 92). According to Firidun Jalilov, found in the toponyms and ethnonyms (*Alban//alban//alpan, Aran//aran, Turan//turan, türkan, kuman//kuban and so on*) the suffix -an is formed based on plurality and as these onomastic units were words of pure Turkic origin the suffix -an as a quantity identifier was an isoglas of areal character in ancient Central Asia (Jalilov, 1988, p. 192-193).

### Syntactic Aspect of Quantitative Category

In language, the quantity concept and plurality can also occur syntactically. Farhad Zeynalov shows two ways of syntactically creating the quantity concept in modern Turkic languages “with the help and participation of definite and indefinite quantities, in pairs and repetition of words” (Zeynalov, 1974, p. 72-73). Commenting on the quantity notion formed by the repetition of words, Nasirov said that these repetitions did not mean the plurality alone. These repetitive word groups are formed by the repetition of two words (*qazan-tabaq, ata-baba, ata-ana*) and using in a repetitive way (*adam-madam, at-pat, etik-metik*) in front of the word bringing b, m, p, and other consonants and expressing plurality. He emphasized his thoughts by examples (Nasirov, 1961, p. 13).

Applied in old Turkic written texts, this method is widely used in all Turkic languages and dialects. We observe the same picture in the Azerbaijan literary language of the 15th century:

*Göz dikenini içre qat-qat nola ger bağlansa yaş* (Pashali, 2011, p. 319), *Nece uzun-uzun efkar edersen* (Musabeyli, 2012, p. 1049), *Dilerem anı ola pare-pare* (Musabeyli, 2010, p. 197), *Barı tur bir var, oturma gez ev-ev* (Musayeva, 2003, p. 293), *Axırı çok-çok belaye düşdi ol* (Tebrizi, 2004, p. 55) and so on.



As can be seen from the above examples, the use and repetition of words in a language has the function of reinforcing the meaning of a sentence, expressing continuity, and showing the multiplicity of concepts or actions. For example, when we say “*ev-ev gez*” (go from house to house) in the example, we mean that not only two houses have been visited, but also many houses for a certain reason. Or, when it is said, “*Çok-çok belaye düştü*” (he has befallen to many disasters) the repetition of the word “many” means not only the multiplicity of actions, but also the enhancement of the power of meaning. When such words are used together, they both express the plurality of the lexical quantity within them, and they reinforce the plurality by syntactically repeating it.

### CONCLUSION

The quantity concept is encountered in the human mind as an abstract category of cognition with some suffixes, words, and word groups. Although language systems are different, humans and the world in which they live have common features and similarities in terms of creation. Although the common features of human creation, such as classifying concepts, counting the beings they possess, and owning things, differ from one language to another, they have given rise to number systems, the concept of ownership, and the concepts of singularity and plurality.

When comparing the language of old Turkic written monuments with the language of modern Turkic languages, it becomes clear that the number of morphemes in the language of monuments is greater than in modern Turkic languages, i.e. in the later stages of the language's development, some of these suffixes (-*an*, -*t*, -*z*) lost their function, and a small number of them remained petrified in some words (*eren*, *oğlan*) until they reached their modern state. The lack of suffixes expressing quantity in modern Turkic languages, as well as the absence of the binary form of the quantitative category are characterized by the "singular-plural" correlation.

In general, we can talk more about the quantity concept, we can give more examples. However, some issues that are not mentioned, analyzed, or evaluated may be left out of the need to complete the research in a certain place. This study will be of interest in the study of turkology and the grammatical structure of Turkic-speaking sources.

**Makale Bilgileri**

<i>Etik Kurul Kararı:</i>	Etik Kurul Kararından muaftır.
<i>Katılımcı Rızası:</i>	Katılımcı yok.
<i>Mali Destek:</i>	Çalışma için herhangi bir kurum ve projeden mali destek alınmamıştır.
<i>Çıkar Çatışması:</i>	Çalışmada kişiler ve kurumlar arası çıkar çatışması bulunmamaktadır.
<i>Telif Hakları:</i>	Çalışmada kullanılan görsellerle ilgili telif hakkı sahiplerinden gerekli izinler alınmıştır.

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