

# Semantic Features of Future Indefinite Tense Form and Oguznames

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**Abstract:** Traditionally linguists define the tenses of verb by case and action relation to speaking time. This is based on relation of objective and Grammatik tenses. Time is in objective world not depends on our consciousness. Time is one of the main forms of real existence. Time category has a great role in verbs. "Verb" comes to Azerbaijan Grammatik from Arabian language; the meaning of "verb" is translated to our language as (iş-work, hərəkət-action and movement). Any work or action connect to time, and this process realize in different time (in present, in past and in future).

**Key words:** oguzname, tenses of verb, future tense, the future indefinite tense form, meaning features

## 1. Introduction

The future indefinite tense form has a great role among verb tenses with its semantic features. Azerbaijani linguists classifying the tense forms have been showed different types of the future indefinite tense form:

According to A.A.Akhundov: 4 semantic features, [1,102-105], Z.I.Budaqova 6 semantic features, [2,343], B.A.Khalilov 5 semantic features [3,230], G.Sh.Kazimov 3 semantic features [4,239]:

According to G.A.Fakhraddin kizi, who studied tense categories of verb in Turkish language, noted 4 semantic features of future indefinite tense form. [5,194]. B.Charyarov gave information about 11 semantic and stylistic features of future indefinite tense form in the Turkish language. [6,29-31].

A.A.Akhundov wrote: "Two main features of future indefinite tense form shows itself in the meaning"

1. This type shows doing any actions indecesive in the future.
2. This type denotes active actions and cases for all tenses.

They have some semantic features systematically. [1, p.101].

According to A.A.Akhundov's analysis, it's possible to note following semantic features of the future indefinite tense form in our explored written monuments:

**1) Conventionality feature.** Doing or not doing of any actions in this meaning feature depend on definite condition. F.ex.

*Ər gəlsə quyu artar, övrət gəlsə qu artar. [7, p.27]:*

*If husband comes, well increased, if wife comes voice (qu) increased.*

*Ğitə buyursa, it də quyruğunu buyurar. [7, p.43]:*  
*If dog asks other dog, other dog will ask the tail.*

*Ögümə aÇqo, iki əlim boÇqo:*

*Yeməz isəm, baÇma taÇqo. [7, p.50]:*  
*Put plov in front of me, put my two hands empty.*  
*If I don't eat, put stone to my head:*

*Açın könlü doyarsa, gözü toymaz. [7, p.57]:*  
*Even if hungry's soul fed up, their eyes will not fed up.*

*Sufi sarımsaq yeməz, balsa sapında gomazdı [7, p.117]:*  
*Sufi dose'nt eat garlic, if finds will not leave stalk*  
*Qara eÇəğ yular ursan, qatır olmaz [7, p.138]:*  
*Even if you yoke the black donkey, he'll not be mule.*

*Yumurda olsa öyünü,*  
*Armud sapına dönər boynun [7, p.177]:*  
*If you have egg for dinner,*  
*Your neck will turn to pear stalk*

Case and action in above verbs, examples, "artar-increase", "buyurar-ask", "toymaz-fed up", "yeməz-will not eat", "qomazdı-dont put", "olmaz-will not be", "dönər-turn" can realize only in connection with definite condition. These meaning features were used in S.Alizadeh's "Oguzname", and in "Kitabi-Dede-Gorgud". F.ex:

*Dibin ala baqar olsam, dibsüz ağac!*  
*Məni sana asarlar, götürməgil ağac!*  
*If bottom is made from copper, rootless tree!*  
*I will be hang on you, don't let tree! [8, p.46]*

*Ağ saqqalla babamı, ağ bürçəklü anamı*  
*Sorar olsam, sağmı, arğıÇ*  
*White beard grandfather, white wrestle grandmother*  
*If I search, are they live? [8, p.120]*

*Qazan aydır: Oğul, bin kafir öldürsən, kimsə səndən qan dəviləməz.*  
*Gazan said: if you kill 1000 enemies, noone ask you blood justise. [8, p.181]*

*Sayımağla Oğuz ərənləri dükənsə, olmaz*  
*By counting Oguz heros, iinexhaustible [8, p.120]*

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As we seeing in given verb examples “asarlar – will be hang”, “sorar olsam-if I search”, “däviləməz –will not ask”, “olmaz - iinexhaustible” case and realize or not to realize the action depends on definite condition. For comparing, let’s look through examples on conventionality meaning features in F.Rashiaddin’s “Oguzname”:

*Hər nə buyursan, boyun əyər, tabe olaram - If you ask anything from me I would obey [10, p.26]*

*Ğəvavə çatmasa, siz boyun əyib çoxlu insan qırğınına yol verməzsiz, ölkə də talan edilməsə, yaxşı olmazmı? [10, p.26]*

*If you would’nt wage the war, not to kill many peoples, not to destroy country, would it be not good?*

*Qoy bir onu tapım, ondan rüsxət alsam, geri dönüm atasını öldürərəm. [10, p.52]*

*Let me find him, if I get permission, I will kill his father when I come back.*

*Əgər məni dinləməsələr və tabelikdən çıxsalar, heç olmasa, oğlun sağ qalar. [10, p.56]*

*If they dont listen to me, they lose their way, at least your son will be live.*

Another exsamples from A.Bahadır’s “Shecerei-Terakime”;

*Əgər sən müsəlmanlığı qəbul etsən, mən də səni özümə (arvad) edərəm. [9, p.53]*

*If you received muslim, I will marry with you.*

*Əgər o adam burdan Ğfahana tək getsə, onda sizin adınıza pis olar. [9, p.62]*

*If that man goes to Isfahan alone, then it will not good for you.*

*Qoy iki adamı (xanlığa) yüksəltməsinlər, çünki əgər xan bir olsa el firavan olar, əgər (onlar) iki olsa el məhv olar. [9, p.72]*

*Let they dont raise to khanate 2 men, because if khan is one then peace will be everywhere.*

*Əgər bu gündən bu hərəkətlərini dayandırmasan, mən səni hissə-hissə və tikə-tikə doğrayıb torpağa basdıraram. [9, p.85]*

*If you dont stop your actions from today, I will cut you by piece.*

As we see from samples, here also realizing or not realizing of case and action depends on definite condition.

Conditions in all examples are the same. Thus, realizing or not realizing of any case and action depends on definite condition.

**2) The Future Indefinite Tense Form** – Sometimes, this meaning features denote action in future indefinite realized in indefinite future tense form. This indefiniteness appears by the help of time adverbials denote future indefinite in sentence. F.ex:

*Bən nə vaxt ölürsəm, qiyamət ol gün qopar. [7, p.688]*

*When I die, that day will be end of the world*

*gimdiki zamanda asil anılmaz, altun-incü anılır. [..., p.113]*

*At the present moment true is right word, regards as gold.*

*Sabahdan buçuqa qıymayan bircərdən ikilə olmaz. [7, p.119]*

*Person doesn’t screw up their heart from tomorrow, not to screw up from 1 to 2.*

In the first exsample the future indefinite tense form meaning of “qopar-will be end of the world” verb is drawn attention distinctly by the help of “ol gün-that day” time adverb.

In the second and third examples the meaning of future indefinite tense form of “anulur-regards” and “olmaz-not to” verbs express by the help of “Ğimdiki zaman-at the present moment” and “sabahdan-from tomorrow” time adverbs.

Formally, both of time adverbs are definite but in content they are indefinite in both sentences. Although time adverbs are not used above sentences, the future indefinite tense form shows itself in content of sentences. This feature type was used in A.Bahadır’s “Shecerei-Terakime” trace. F.ex:

*Neçə ki, biz sağıq, biz bu sözlərdən dönmərik. [9, p.72]*

*We don’t change our mind still alive.*

In above example – it’s not known when we shall die. So, in general content of sentence the future indefinite tense form shows itself.

**3). Possibility feature:** Future indefinite tense form denotes action and case which depends any indefinite conditions, beside this, it also denotes possible actions in frame of time. This feature is often used by the verb “olar-may” together different words. [1, p.104] F.ex:

*ÜğünüĞyılanı qoynuna qoyma, isincaq səni soqar [7, p.58]*

*Dont take the shivering snake on your neck, get warmer, bite you.*

*Qocalıq...öskürək artırar. [7, p.136]*

*Senility.... increase the caught.*

*YaxĞisöz ilə yılan indən çıxar. [7, p.175]*

*To take snake out with your sweet tongue.*

In above sentences the verbs “soqar-bite”, “artırar-increase”, “çıxar-take out”, denote possible actions in future. As we see, the verb “olar-may” isn’t used in above sentences. But this feature isn’t belong to auxiliary verb, it’s the feature belongs to the indefinite tense form. Possibility features have been used in our written monument “Kitabi-Dede-Gorgud”.

*Keyikə atarkən oqla səni urar öldürər [8, p. 30];*

*To shoot an arrow to partridge, it would kill you.*

*Kafirlər aydır: “ğimdi yigidi atar-yıqar, sərər-pırtar [8, p.108]. Giaours said: “Just now braves would be killed”*

In given examples, the verb “öldürər-would be killed” denotes possible action in future. This type of feature have been used in F.Reshidedin’s “Oguzname”.

*Bu yolla biz xalqın inamını qazanarıq və özümüzə tabe edərək* [10, p.25]. *By this way, we would get confidence of people and subordinate.*

The verbs “qazanarıq-would get (earn)”, “təbə edərək-would subordinate” which used in above, denote realizing possible actions in frame of time in future.

**4). Reciprocal feature:** Sometimes cases and actions in future indefinite tense form in this type of features are compared. Mainly, in the same sentence suffixes **-ar, -ər** used in affirmative sentence, **-maz, -məz** used in negative sentence within together. F.ex:

*Atdan düçən ölməz, eçəkən düçən ölər* [S.Ə., 288];  
*Who gets off horse will not die, who gets off donkey will die.*

*Halalzadə bazar edər, haramzadə bozar* [S.Ə., 88];  
*Permitted will do market, bastard will break.*

*Haqlı var, haqsız çıxar; haqsız var, haqlı çıxar* [S.Ə., 90];  
*Right will take out wrongful, wrongful will take out justify.*

As seen from the samples, both sides of the complex sentences are compared by the the verbs “*ölməz - ölər*”-“*will not die-will die*”, “*bazar edər - bozar*”-“*will do market-will break*”, “*haqsız çıxar - halqu çıxar*” – “*will take out wrongful-will take out justify*”.

For comparing, let’s look through examples from “Kitabi-Dede-Gorgud”:

*Yad oğulu saqlamaqla oğul olmaz,*  
*Böyüyəndə salur gedər, gördüm diməz* [8, p.19]

*Growing up the strange son wouldn't be son*  
*When he grows up, will go away without saying nothing*

*Baçındağı tuğulğanı nə ögərsən, mərə kafir,*  
*Baçındağı bözkümcə gəlməz mana* [8, p.39];

*Why do you proud of your helmet, bad giaour,*  
*Your cap does not fit on me*

*Biri aydır: “Mərə, mizim öksüzlüğümüz yetməzmi, bizi niyə urarsan?”* [2, p. 146] *One said: “Bad giaour, our orphanhood isn't enough, why do you bit us?”*

The verbs “*gedər-dinməz*” - “*go away-without saying nothing*”, “*ögərsən-gəlməz*” - “*proud of – does not fit on*”, “*yetməzmi-urarsan*” - “*isnt enough-bit*” create reciprocal feature with affirmative and negative forms of the future indefinite tense form.

**5). Dynamic and static features:** This type differing from other tenses, denotes dynamic and static cases and actions of the future indefinite tense form. This feature can used in all examples of future indefinite tense form (verbs). F.ex:

*Öksüz oğlan göbəğin kəndü kəsər* [7, p. 35];  
*Brave can cut his navel himself.*

*Dövlətli evin tütünü əskik olmaz* [7, p. 100];  
*Rich house hasnt shortage tobacco.*  
*Ğeybi Allahdan ğeyri kimsə bilməz* [7, p. 129].  
*God knows all secrets.*

Dynamic and static features in “Kitabi-Dede-Gorgud”: f.ex.

*Mərə kafir, Qazanın anası qarıyubdur oğul verməz* [8, p.48];  
*Bad giaour, Gazan's mother was old, she would'nt give birth to.*

*Ata dururkən oğul əlinmi öpərlər* [8, p.54];  
*When father stands will it right to kiss son's hand?*  
*Əzrayıl aydır: “Mərə dəli qavat, mana nə yalvararsan, Allah Taalaya yalvar* [8, p.97];

*Azrail said: Giaour, why would you beg me, beg pardon from the God.*

*Mərə kafir, mənim adım bilməzmişən?* [8, p.162].  
*Giaour, would'nt you know my name?*

The verbs “*oğul verməz- would'nt give birth to*”, “*öpərlər-will it right to kiss*”, “*yalvararsan- beg me*”, “*bilməzmişən-would'nt you know*” used in above exsamples denote dynamic and static cases and actions.

For comparing, let’s look through F.Reshideddin’s “Oguzname”.

*Hər hansı bir uçağın bizə, bizim məbudumuza arxa çevirib ona nifrət etməsi ilə biz necə barıçıl bilərik.* [10, p.12]; - How we reconciled to the child turning back to us.

*Məni özünüzlə götürsəniz yaxçı olmazmı?* [10, p.15] - Would'nt it be good if I come with you?

Examples belong to this meaning features have been used in A.Bahadır khan’s “Shecerei-Terakime” trace. F.ex:

*[Təkcə Tanrı] göy qübbəsinin [vəziyyətinin] içni və fırlanmasını unutmağa qoymaz; onunla [onun köməyi ilə] bu asandır* [9, p97]. *God will not permit to forget sky's work, difficultness is forgotten only by God. Its easy with God.*

Here is “*qoymaz-will not permit*” is dynamic and static action.

**5) Denotes all tenses:** proverbs, sayings, aphorisms and etc can expressed in all tenses by future indefinite tense and these meaning colors.

*Əski düçnan dost olmaz, əski dost düçnan olmaz* [7, p. 42];  
*Old enemy wouldnt be a friend, old friend wouldnt be enemy.*  
*Adəmi var, qızıl alma naqçdur,*  
*Having Adem is golden apple pattern.* [7, p. 64]

This meaning feature have been used in written monument “Kitabi-Dede-Gorgud”. F.ex:

*Təkəbbürlik eyləyəni Tanrı sevməz* [8, p.19];  
*God doesn't like swagger persons.*  
*Yad oğulu saqlamaqla oğul olmaz, böyüyəndə salur gedər, gördüm deməz* [8, p. 19]; *To bring up strange son wouldnt be son, when he grow up, go away without saying nothing.*

*Qolça qopauz götürüb, eldən-elə, bağdən-bəğə ozan gəzər*  
[8, p. 21]; *Golcha who plays saz (national musical instrument of Azerbaijan) and walking step by step.*

In above examples, suffixes -ar, -ər, -maz, -məz express not only future tense, express all tenses. For comparing, let's look through examples from F.Reshideddin's "Oguzname".

*Nəğdi qoyub nisyə dalınca qaçmaq olmaz* [10, p.16].  
*Get something in in cash, not in credit.*

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