

The Hungarian Scientist V. Pröhle's Researches on the Bashkir Language as a Valuable Source for the Explorations of the History of the Language

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ABSTRACT---The article describes the results of the Hungarian savant Vilmos Pröhle's scientific research. At the beginning of XX century he provided full information about the phonetic, grammatical and lexical peculiarities of the Bashkir language on a European level. The analysis of the work demonstrates V. Pröhle's deep knowledge about the specificity of the learning language. This work is the first systemic grammar of the Bashkir language; it plays an important role in the history of language (ed.).

Keywords: the Bashkir language; a written source; the history of language; phonetics; vocabulary; grammar.

I. INTRODUCTION

Despite of the fact that the Bashkir language was one of the least studied Turkic languages before the Revolution, it is an object of interest far beyond the country. The first known facts about the Bashkirs were already known to Western Europe in XVIII century because there were a good many members of the Western countries (2, 13, 14) among those who held the staff position in the Russian Imperial Academy. It can also be explained by the close cooperation of scientists from different countries.

The famous Hungarian savant Vilmos Pröhle occupies a peculiar position among the foreign linguists who investigate the Bashkir language. He visited Bashkortostan in the summer of 1901. V. Pröhle studied the Bashkir language from the scientific point of view, analyzed its phonetic and morphological peculiarities, compiled a Bashkir-Hungarian dictionary (8, p. 48).

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The question why the Hungarian scientist chose the Bashkir language as an object of his research arouses much interest.

At that time there existed several versions of the ethnogenesis of the Bashkirs. On the one hand, there is nothing surprising in the interest in the Bashkir language, because he was a Türkologist by education, and, besides Bashkir, he also described the Karachai and Balkar languages. But there is another version. On the basis of one of them – the “Ugor-Magyar” hypothesis, scientists give rise to the problem of Bashkir-Magyar relations. The ancient sources written in IX-XI centuries justify that the Bashkirs occupied the territory of the Southern Urals. According to other data, the Southern-Western Urals were inhabited by the Ugric (including the old Hungarian) tribes (9, p. 16-38). These data caused the appearance of the version under consideration. The scientists who created and developed the “Ugor-Magyar” hypothesis of the origin of the Bashkirs are the following: I. Strahlenberg (1730), I. Fisher (1774), A.L. Schlözer (1813), S. Klaproth (1826), P.J. Šafárik (1847), F.W. Humboldt, M.A. Castrén (1857), D.A. Chwolson (1869) etc. At the end of XIX century the version about the Turkic origin of the Bashkir people was dominant, but H. Vámbéry (1885) and W. Weissenberg (1892) wrote about the presence of the Ugor (or Magyar) component in its ethnogenesis in their works (9, p.19-21). We can presuppose that V. Pröhle investigated the Bashkir language in order to clarify this very matter.

V. Pröhle's work called “Researches on the Bashkir Language” was published in Volumes IV-V of the periodical “Keleti Szemle” (“Eastern Review”) issued regularly in Budapest during the period 1903-1904 (15, 16). V. Pröhle compiled the linguistic material among the ordinary people. But, unfortunately, Ufa and Belebei districts heavily exerted by the Tatar language were taken as the research areas. Therefore in the “Researches on the Bashkir Language” we can observe several cases of representing Bashkir words in the Tatar language. For example: *килмәс* – cf. Bash.lit.: *килмәс* (*won't come*), *калмас* – cf. Bash.lit.: *калмас* (*won't stay*) etc. M. Umetbaev and S. Sultanov provided V. Pröhle assistance in writing his work (10, p. 164).

II. THE REFLECTION OF BASHKIR PHONETICS IN V. PRÖHLE'S RESEARCHES

The research work consists of three parts: 1) Phonetics ("Hangtan"); 2) Morphology ("Alfktan"); 3) Vocabulary ("Szojgyzek").

"The Bashkir language" is written in the Hungarian language, the Bashkir words are based on Latin script. The scientist represented the sounds, which occurred in the speech of the Bashkirs living in Ufa region, by 36 letters: *a* [a], *ā* [á], *ā* [aa], *ä* [ä], *b* [b], *č* [č], *з* [ж (high)], *d* [d], *δ* [з], *é* [e], *ē* [ы], *f* [f], *g* [g], *γ* [ɣ], *h* [h], *χ* [x], *i* [и], *j* [й], *k* [k], [к], *l* [l], *m* [m], *n* [n], *η* [η], *o* [o], *ö* [ö], *p* [p], *r* [r], *s* [c], *š* [ш], *t* [t], *v* [ç], *u* [y], *u* [ү], *w* [ŷ], [γ], *z* [z], *ž* [ж (low)].

The unit "Phonetics" consists of six parts which are devoted to the description of the sound system of the Bashkir language, sound changes in speech and accentuation. In this unit pronunciation of sounds is thoroughly described; it is illustrated in comparison with the material of other languages.

The author tried to mark each sound with a sign. Taking into account the articulatory conditions, he paid attention to different pronunciation variants of the phoneme [a] in the Bashkir language, separated each variant with diacritic marks: *a* - when it is pronounced as in the words *těrnak* [тырнак] (nail), *jěrak* [йырак]; *ā* - when it is pronounced shortly as in the Hungarian language, close to the phoneme [o] a little bit (N.K. Dmitriev, not fully agreeing with V. Pröhle's point of view in his work "The Grammar of the Bashkir Language", points out that the Hungarian sound [a] is shorter; the labialized sound [a] is pronounced with a half-long stay in the Bashkir language.) (3, p. 8), for example, *āta* [ata] (father), *torna* [торна] (crane), *uval* [уҫал] (angry). The linguist considers that the phoneme [a:] (long *a*) occurs in the words borrowed from foreign languages. He uses the sign *ā* for it. For example,

žāmā [жәмаал] – in the modern literary language: *ямал* (*Yamal*); *žān* [жаан] – *йән* (*soul*).

The rest of the vowels are represented as follows:

[ə]: he marks this sound putting two dots on the letter *a*, like Russian missionaries: *ä* (*bäläkāj* [бәләкәй] (small), *bälä* [бәлә] (misfortune, trouble), *bändä* [бәндә]) (man, human);

[e] and [ы] differ by the size of the dot, put on the modern letter *e*: *é* [e], for example, *sěbēn* [себен] (fly), *bělāmēn* [беләмен] (I know) (to say more exactly, this letter is used to denote the sound э at the beginning of the word); *ē* [ы], for example, *bulēr* [булыр] (will be/become);

The sound [и] – the letter *i*: *imcē* [имсе] (medicaster), *irēn* [ирен] (lip); the sound [y] – the letter *u*: *upkēn* [упкын] (ravine), *urman* [урман] (forest); the sound [ү] is marked by the letter *u*: *kubäläk* [күбәләк] (butterfly), *kulägä* [күләгә] (shadow) etc.;

In the Bashkir language the sound [o] is marked by a wavy line – *o*: *kolak* [колак] (ear), *těrmä koralar* [тирмә коралар] (they are putting up a yurt); the sound [ö] is marked by putting a double dot on this letter – *ö*: *bögölsän* [бөгөлсән] (flexible), *bögölcän* [бөгөлчән], *kölāmēn* [көләмен] (I am laughing).

According to their high and low pronunciation, vowel sounds are divided into two groups: low – *a* [a], *ā* [á], *ē* [ы], *o* [o], *u* [y]; high – *ä* [ä], *é* [e], *ö* [ö], *u* [ү], *i* [и].

The scientist pays attention to the fact that some short vowels weaken and undergo partial reduction in the course of speech, for example, *bělāmēn* // *b'lämēn* [беләмен // б'ләмен] (I know), *indē-lägēnā* // *indē-läg'nā* [инде-ләгенә // инде-ләг'нә] (even if now), *kajdalayēna* // *kajdalay'na* [кайдалагына // кайдалаг'на] (wherever), *kākuk sakēra* // *sak'ra* [кәкүк сақыра // сак'ра] (a cockoo is calling), *koralar* // *k'ralar* [коралар // к'ралар] (are setting/putting up) etc.

V. Pröhle wrote about the presence of the diphthongs [ay] (*hajrau* [хайрай] (bird singing)), [əy] (*jäšäu* [йәшәу] (living)), [ыу] (*jadēu* [йазыу] (writing)), [ey] (*kilēu* [килеу] (coming)) in the Bashkir language. He pointed to their origin from the combinations of sounds [aɣ], [ыɣ], [yɣ], [eɣ], [iɣ], [yɣ], preserved in some Turkic languages: in Bashkir – *hau* [haŷ] (healthy), in the Chagatai language – *caɣ* [caɣ], in the language of the Osman Turks – *caɣ* [caɣ] // *cā* [caā].

The Hungarian scientist clearly understands that one of the main peculiarities of the Bashkir language is the law of synharmonism. He points out that if there is a low vowel in the root of the word, only low vowels are used in affixes, and if there is a high vowel in the root of the word, affixes can get only high vowels. Still, back and front vowels, high and low are different: *atlar* [атлар] (horses), *salɣelar* [салғылар] (scythes), *košlar* [кошлар] (birds), *kuđlar* [күзләр] (eyes), *säskälärēm* [сәскәләрем] (my flowers), *könēm* [көнәм] (my day), *kuđēm* [күзем] (my eye) etc. Particles can also be low and high, depending on the vowels in the root of the word: *da/dä*, *ma/mä*; *-dyr/-der*, *gyna/genä*, *kyna/kenä*, *la gyna/lä genä*, *din/dyn*.

The following marks were used for the specific Bashkir consonants: *δ* [з], *γ* [ɣ], *h* [h], *η* [η], *v* [ç], *w* [y] and [ү]. Undoubtedly, it is commendable that the author marked the sound [ŷ] by a certain sign (*w*). But, unfortunately, it is not taken into account in modern Bashkir writing. In the work under consideration the sound [к] is not marked by a separate sign: the letter *k* denotes the sounds [к] and [к]. Apparently, the author intended to distinguish these sounds on the basis of the law of synharmonism. The author was aware of the allophonic nature of the relationship of these two sounds depending on the inline characteristics of the surrounding vowels (11, p. 101).

V. Pröhle explains the pronunciation of the sounds [з] and [ç], comparing them with the corresponding sounds in the English language: the Bashkir [з] sounds like the English [ð] in the words *then*, *that*, and the Bashkir sound [ç] corresponds to the English sound [θ] in the words *thank*, *think*.

The scientist states that the Bashkir sounds [c], [h], [ç] correspond to the sounds [ч] and [c] in the Tatar language. It can be proved by a number of examples given by V. Pröhle: [c] – [ч]: Bash. *salɣē* [салғы] – Tat. *čalɣē* [чалғы] (scythe), Bash. *kajtkas* [кайткас] – Tat. *kajtkas* [кайткач] (having returned) etc.; [h] – [c]: Bash. *harē* [һары] – Tat. *sarē* [сары] (yellow), Bash. *hal* [һал] – Tat. *sal* [сал] (float) etc.; [ç] – [c]: Bash. *uval* [уҫал] – Tat. *usal* [уҫал] (angry), Bash. *ivän* [иҫән] – Tat. *isän* [исән] (safe and sound) etc.

The following examples and notes are given to describe the sound [c] in the Bashkir language: *kilmäs* [килмәс] – in the modern literary language: килмәс (will not come), *kalmas* [қалмас] – қалмаç (will not stay), *kajsē* [кайсы] (scissors). The first two examples don't reveal the point perfectly. The reason for that is, as we have already mentioned above, the wrong choice of the place of collecting linguistic material.

The scientist makes mention of the correspondence between [з] – [з] in the Bashkir and Tatar languages: Bash. *had*[һаз] – Tat. *caz*[саз] (swamp / swampy forest), Bash. *kēdēl*[кызыл] – Tat. *kēzēl*[кызыл] (red), Bash. *barēyēd*[барығыз] – Tat. *barēyēz*[барығыз] (Go!). He also writes about the presence of the sound [з] in the Bashkir language: *zifa* [зифа] (sylphlike), *zaman* [заман] (time / epoch). The frequent use of the sound [й] in the Bashkir language is also mentioned in the work: *jir* [йир] (song), *jörö* [йөрө] (go), *jan* [йан] – йән (soul), *jafa* [йафа] – яфа (torment); [ж] is said to occur more frequently in borrowed words: *izāzat* [ижазат], in modern dictionaries – ижазәт (certificate). The correspondence of the sounds [н] – [л] is also noted by the author: Bash. *bäjlänē*[бәйләнә] – Tat. *bäjlädē*[бәйләдә] (linked/knitted).

The scientist also pays attention to the fact that the sound [л] is omitted in some words, what is characteristic of colloquial speech: *kihä* [киһә] // *kihä* [килһә] (when/if he/she/it comes), *buha* [буһа] // *bulha* [булһа] (when/if he/she/it is/takes place). One of the ancient phenomena – the use of dissimilative sound combinations are reflected in V. Pröhle's work: *hüntē* [һүнтә] (has gone out), *arahēnta* [араһынта] (between/among) etc. Nowadays this phenomenon has survived in the Middle and Karaidel dialects.

The linguist proves that when an ending is added to the word, the final consonants [к] (к and к), [п] change into the sounds [г], [ғ], [б]: *kolak* [қолақ] (ear) – *kolagēm* [қолағым] (my ear), *jik* [йик] (Harness!) – *jigū*[йигүү] (to harness), *tap* [тап] (Find!) – *tabū*[табуу] (to find), *kup* [күп] (many/much) – *kubē* [күбә] (most).

V. Pröhle truly notes that in Bashkir words the stress always falls on the last syllable, but as for **-мын, -сын (-нын), -мыз (-быз),-һыз** (affixes of the category of predicativity), **-дыр** (the particle of doubt), the stress falls on the preceding syllable.

III. THE REPRESENTATION OF BASHKIR MORPHOLOGY IN THE WORK. NOUN AS A PART OF SPEECH (ED.)

The unit “Morphology” consists of sixteen pages. V. Pröhle singles out such classes of words as nouns, adjectives, pronouns, numerals, verbs, conjunctions. He gives quite a bit of information about the grammatical categories of these words.

Noun(A fonev). He justifies with examples the fact that the noun has the categories of number, possession, definiteness/indefiniteness, case. The author also pays attention to the inflections which provide expressive-emotional coloring in the Bashkir language (herein, in a diminutive sense): **-кай/-кәй**: *йиләк¹* – *йиләкәй* (berry); **-ғына/-генә, -қына/-кенә**: *баи-қына-йым* (my poor head).

According to the author, the inflections of plurality have the forms **-лар/-ләр** and less often **-нар/-нәр** in the Bashkir language: *атлар* (*аттар*) (horses), *сәскәләр* (*сәскәләр*) (flowers), *хатынлар* // *хатыннар* (women). The use of such inflections can be observed in the Northwestern and Southern dialects. In the modern literary language four variants of plurality inflections are accepted, as in the Eastern dialect: **-лар/-ләр, -дар/-дәр, -зар/-зәр, -тар/-тәр**.

The following inflections are used to denote the category of possession: nouns ending in vowels add the inflections **-м; -ң; -һы/-һе (-сы/-се); -мыз, -мыз (-быз, -быз), -мез, -мез (-без, -без); -һыз, -һыз (-ғыз, -ғыз), -һез, -һез (-ғез, -ғез); -лары, -ләре (-нары, -нәре);** nouns ending in consonants add **-ы, -е**, which precede the inflection. For example: *атам, атаң, атаһы* (my father, your father, his/her father) // *атасы, атамыз* (his/her father, our father) // *атабыз, атаңыз* (our father, your father) // *атағыз, ата-лары* (your father, their father) // *атаһы* (his/her father); *колағ-ым, колағ-ың, колағ-ы, колағ-ымыз* (my ear, your ear, his/her ear, our ear) // *колағ-ыбыз, колақ-лары* (our ear, their ears); *сәскә-м, сәскә-ң, сәскә-һе* (my flower, your flower, his/her flower) // *сәскә-се, сәскә-мез* (his/her flower, our flower) // *сәскә-без, сәскә-һез* (our flower, your flower) // *сәскә-ғез, сәскә-ләре* (your flower, their flowers) etc. The inflections of plurality are followed by: *колақлар-ым* (my ears), *сәскәләр-ем* (my flowers), *әт-ләр-ем* (my dogs). The ancient inflections – **мыз / -мез, -һыз / -һез** observed in the above given examples occur in neither the modern Bashkir language nor its dialects. As the linguist R.Kh. Khalikova remarks, the inflections **-мыз / -мез, -һыз / -һез** were used as the plurality inflections of I and II persons of the category of possession in the written monuments belonging to XVII-XVIII centuries (6, p. 61). This phenomenon has survived in the modern Kazakh language (18, p. 159). Of the Kipchak languages, this was preserved in the whole Nogai group and in Karaite Trakai; the same is preserved in the Karluk and Oguz languages. But: this is also characteristic of the literary Turkish language, therefore this may be the effect of literary tradition in the monuments, and Pröhle could get it there too.

In his work the author pays a special attention to one of the basic grammatical categories of the noun – *case*. He defines that there are six cases in the Bashkir language. Each case is marked by this or that inflection:

- 1) Nominative Case (Nominativus): *урын, күңел* (place, soul) etc.
- 2) Genitive Case (Genetivus) is formed with the help of the affixes **-нын/-нен, -дын/-ден, -тын/-тен** (of or -‘s/-s’) (*ишәк-нең* // *ишәк-тең* (donkey's / of the donkey), *кошлар-ның* // *кошлар-дың*) (birds' / of the birds); in some cases the final **-ң** can be replaced with **-кы/-ке**(*атамыкы* (my father's / of my father), *сәскәнеке* (of the flower)). The modern literary language has borrowed the inflections **-зын/-зен** from the Eastern dialect.
- 3) Dative Case (Dativus) is formed with the help of the affixes **-ға/-гә, -ка/-кә**



кә(*кошлар-ға* (to the birds), *шәүләһе-нә* (to his shadow), *кулым-а* ((on) to my hand)) (even if the affixes **-а/-ә** aren't highlighted, there are several examples describing them); the nouns ending in the inflections **-кы/-ке** (forming the category of possession – L.R.), **-ғы/-ге** (forming the adjective) add the affixes **-на/-нә**(*атаныкы-на* (to the father's), *шәүләдәге-нә* (to what is in the shadow)); in fact the affix **-а/-ә** is added, **-н** is the inflection of the accusative case. This is not an indicator of the accusative case; it is an indicator of the possessive indirect basis.

- 4) According to the examples of Pröhle, the Accusative Case (Accusativus) is marked by the affixes **-ны/-не, -ды/-де, -ты/-те**(*ата-ны* (the father), *сәскә-не* (the flower), *кул-ны* // *кул-ды* (the hand), *колак-ны* // *колак-ты* (the ear)), but the nouns ending in the inflections **-кы/-ке, -ғы/-ге** take **-н** (**-ны/-не**) (*атаһыныкын* (the father's), *кулымдағын* (what is in my hand)). This is how Pröhle writes.
- 5) Locative Case (Locativus) is formed by adding the affixes **-да/-дә, -та/-тә** (in the modern literary language **-ла/-лә, -за/-зә**) to the noun, but the nouns ending in **-кы/-ке, -ғы/-ге** get the affixes **-нда/-ндә, -нта/-нтә**. For example: *кулда* (in the hand), *шәүлә-дә* (in the shadow), *терәк-тә* (on the pillar), *кулы-нда* (in his/her hand), *шәүләһе-ндә* // *шәүләһе-нтә* (in his/her shadow), *атаһыныкы-нда* (at/in my father's) (**-н** is the element of definiteness) (4, p. 38). The scientist states that the present case can also have the inflection **-ғы/-ге**: *күлдә-ге* (what is in the lake), *шәүләдә-ге* (what is in the shadow), *шәүләдә-геләр* (what are in the shadow). In the modern literary language the locative case includes words denoting the place and the time of performing an action (17, p. 184). The inflections **-ғы/-ге, -кы/-ке** added to the nouns in the locative case are used to form relative adjectives. At the same time they denote the location of the object: *күлдәге аккош* (the swan in the lake) (17, p. 156).
- 6) Ablative Case (AbIativus) is formed by adding the affixes **-дан/-дән, -тын/-тән** (rarely **-нан/-нән**) and the ancient variant **-дин/-тин**, the affixes **-ндан/-ндән** after the inflections **-кы/-ке, -ғы /-ге** (in fact **-н** is the affix of the accusative case followed by the inflection **-ан/-ән**): *ата-дан* (from the father), *шәүлә-дән* (from the shadow), *кул-дан* (out of / from hand), *эт-тән* (from the dog), *кулындан* // *кулынан* (from his/her hand), *шәүләһенән* // *шәүләһендән* (from his/her shadow), *кулымдағындан* // *кулымдағынан* (from what is in my hand).

As is seen, when marking the case affixes, the linguist was under a delusion due to the element **-н**. We can find the following information about the element **-н** in the modern Bashkir language: “When III person of the category of possession gets case affixes, the element **-н** appears between the case affix and the possession significative”. Firstly, it separates two vowels; secondly, it serves as a basis of definiteness for forming other cases, therefore only the element **-н** is present in the accusative case (17, p. 185-186).

Then the author provides lots of examples to describe nouns with the inflections of possession and plurality,

ending in low and high vowels and consonants, changing their forms according to the category of case.

In this part of the work comparative words with the affixes **-дай/-дәй, -тай/-тәй** are also considered, but not in the category of case: *май-дай* (like a mountain), *гәл-дәй* (like a flower), *тау-май* (like stone). Nowadays these affixes are studied by linguists not as the affixes belonging to the category of case, but as the inflections of forming adjectives. R.F. Zaripov relates them to the category of case (5).

V. Pröhle truly notes that in the Bashkir language the category of gender (i.e. the biological gender of animals and persons) is actualized by lexical means. For example, *himnen* (masculine): *ата* (father), *ур* (man), *ата үрдәк* (male duck), *ата бүре* (he-wolf), *ур бала* (boy); *понет* (feminine): *инә* (aunt), *ана* (mother), *кыз* (girl), *инә үрдәк* (female duck), *инә бүре* (she-wolf), *кыз бала* (girl).

There are no articles of definiteness-indefiniteness in the Bashkir language; the word *бер* is used to denote the indefiniteness of the noun. But the author doesn't give examples to justify this statement. The affixes of plurality and the category of case are treated as means of expressing definiteness-indefiniteness.

The author also pays attention to the fact that in poetic and folklore texts some proper and common nouns with the affixes of plurality express the idea of singularity in order to add emotional coloring to speech:

Ак-иделкәйләрне кискәндә (While crossing the Ak-idel'kai)

Йыр ыярладым ишкәк ишкәндә, (I sang a song while rowing),

Изгү ғамәлләрәң эй булмағас, (If you are unhappy),

Мең йәшәүкәйләрҙә ни файда. (It's no use living a thousand times).

We can observe cases when definiteness-indefiniteness is expressed by declensional affixes: a) the affixal variant of the genitive case denotes definiteness (*хандың кызы*) (the khan's daughter), the variant without an affix expresses indefiniteness (*хан кызы*) (a khan's daughter); b) the dative case implies that an action is related to some object or place (its inflectionless variant isn't taken into account): *кыз атаһына әйткән* (the girl said to her father), *һыуға төштөләр* (they entered the water); c) if the noun in the accusative case is without an affix, it denotes an indefinite object: *кайда-лағына барһаң, дүшүш булһун каршы сығып атың бәйләрҙә* (wherever you go, you must have a friend to meet you and to take care of your horse); *каз алған* (took/bought a goose); *урыс йаһарға* (to make a Russian); d) nouns in the locative case answer the questions *кайҙа?* (where?) (*һол? һова?*) *касан?* (when?) (*микор*); they denote the time and the place of performing an action: *шәүләһентә* (in his/her/its shadow); *үткән гүмер һөрған даурҙә* (дәүерҙә) (in the epoch of the spent life), *йарып төшкән йөрәктә* (in the heart that smashed), *кыз сағында* (when she was a girl), *төндә* (at night); e) nouns in the

ablative case, answering the questions *кайҙа?* (where?)



(hol?) *кайһы йүнәлештә?* (which direction?) *касандан?* (since what time?), denote the beginning, location, time and reason for performing an action: *мин каладан килгән кеше* (I am the one who came from a city) (in the modern literary language: каланан); *куркуһындан* (of your being afraid) (куркыуындан), *йаудин харан улдылар* (were killed in the war) (язуан харан булдылар). The inflections **-дын/-дин** occur in ancient written monuments (6, p. 61).

On the whole, V. Pröhle managed to give quite a full description of the grammatical categories of the noun.

IV. THE GRAMMATICAL CATEGORIES OF ADJECTIVES AND PRONOUNS IN GRAMMAR

Adjective (A melleknev). As the author notes, relative adjectives are mainly formed with the help of the affixes **-лы/-ле, -һыз/-һез (-сыз/-сез)**, rarely the ancient affixes **-лығ/-лег**: *атлы* (having a horse), *көзле* (күзле) (having an eye), *шәүкәтлү* (шәфкәтле) (beneficent/merciful), *көчез* (көчөз) (weak/powerless), *баһһыз* (headless) etc. Their meanings can be conveyed in the following way: *көсе йүк* (have/has no strength/power) (noun in III person + modal word).

There are examples on compound adjectives in the research under consideration: *мәрмәр төбле* (with a marble base) (noun+adjective), *сыскан һыртлы* (with a mouse ridge); *ағасы бейек, йири һалкын Балкан-тау* (Balkantau with high trees, cold ground), *кара-тун* (black fur coat).

Then the change of adjectives according to the degrees of comparison is considered in the work: *гүзәл* (pretty), *гүзәлрәк* (prettier), *бигрәк гүзәл*, *артык гүзәл*, *артығырак гүзәл*, *зыйад гүзәл* (the prettiest), *бик ак // апп-ак* (very white), *һөттин апп-ак беләкләрәнде кем күкрәкләрәне һалырһың* (whose chest will you put your milk-white forearm on). But the author describes only the comparative and superlative degrees: the comparative degree is formed by the affixes **-рак/-рәк**; the superlative degree is formed with the help of auxiliary words and particles. The following examples are given to demonstrate the superlative degree: *иң йақшы* (the best) (auxiliary word + adjective); *кош оскоры* (agile bird) (noun in the indefinite genitive case + noun in III person). The similarity of the comparative degree with the definite ablative case is also marked: *төндин кара күзәңез* (your eyes are blacker than night), *бәндән артык сән гүзәл* (you are prettier than me) (modern: *төндән кара күзәңез*, *минән артык һин гүзәл*). In the modern Bashkir grammar the adjective has four degrees: positive, comparative, superlative, diminutive.

Adding the affixes **-дай/-дәй, -тай/-тәй** to the noun, we get comparative adjectives (i.e. denoting the property of the object through comparison). They can be replaced with the word **кебек // кебе** (noun + conjunction *кеүек* also denote comparison, similarity): *ғанса-гәлдәй саф алар* (they are pure like a flower); *бәнем кеүек гүзәл кыз йүк ине бу һарайда* (there was no one prettier than my beloved in this palace).

The linguist states that adjectives, like verbs, can fulfill the function of a predicate in sentences: *мин иңән* (I am safe and sound), *мин карт* (I am old).

Even if the scientist didn't study the adverbs as a separate part of speech, he noted that adjectives also modify verbs. Adjectives preceding the verb can be treated as adverbs.

Pronoun (Nevmasok). First of all, the change of personal pronouns by case and number (szemelyes nevmások) is considered in the work: the nominative case: *мин // бән* (I) > *без // безләр* (we), *һин* (син) // *сән* (you), *ул* (he/she/it), *алар* (they); the genitive case: *минем // бәнем* (my), *безнең // бездең* (our), *һинең // сәнең* (your), *аның* (his/her/its), *аларның // алардың* (their); the dative case: *миңа* (to me), *безгә* (to us), *һиңа // саңа* (to you), *аңа* (to him/her/it) // *аңар // аңарға* (to them); the accusative case: *мине // бәне* (me), *безне // безде* (us), *һине // сәне* (you), *аны* (him/her/it); the locative case: *миндә* (at/in/on me), *бездә* (at/in/on us), *һиндә // синдә* (at/in/on you), *анда* (at/in/on him/her/it); the ablative case: *миндән // бәндән* (from me), *бездән* (from us), *һиндән // сәндән // сәндин* (from you), *андан // анан* (from him/her/it). As is seen from the examples, V. Pröhle simultaneously demonstrates the ancient Turkic variants of the pronouns *мин* (I), *һин* (you): *мин // бән, һин // сән*. It is obvious that the Hungarian scientist wrote down these ancient variants from the educated people of that time who gained knowledge in the Volga Turkish language. Besides, the author notes that when we decline the pronoun *ул*, the sound [y] turns into [a]. This phenomenon occurs in many dialects even now, but according to the norms of the modern literary language, we should write **y** in all the cases. The forms *аңа, аңар, аңарға*, which usually occur in the Tatar language, can be observed in the work under consideration.

When the personal (demonstrative, interrogative) pronouns in the definite accusative case add the inflections **-кы/-ке**, the category of possession is formed (*минекә* (my), *һинекә* (your), *аныкы* (his/her/its), *безнекә* (our), *һезнекә* (your), *аларныкы* (their)); they can take the inflections of plurality (*минекеләр* (my/mine)).

The author defines the change of the (attributive) pronoun **үз** by person and case: *үзем* (myself), *үзең* (yourself), *үзеңне* (yourself).

When *demonstrative* pronouns (Nutato nevmások) come separately, they change by case, but when they are followed by a noun, they never change. For example, the nominative case: *бу* (this), *булар* (these), *шул* (that), *шулар* (those), *ул, ошбу* (this); the genitive case: *муның* (of this), *буларның // булардың* (of these), *шуның* (of that), *шулардың // шуларның* (of those); the dative case: *миңа // миңар* (to this), *һиңа // һиңар // һиңа* (to that); the accusative case: *муны* (this), *шуны* (that); the locative case: *мунда* (here), *шунда* (there); the ablative case: *мундан // мунан* (from this/here), *шундан // шунан* (from that/there).

The pronoun *был* (this) is given in the ancient form *бу* (as in the Tatar, Altaic, Kumyk, Nogai, Turkmen, Uzbek, Uigur languages (1, p. 62-63). When it declines, the initial sound [б] turns into [м] under the influence of the sound [н] (7, p. 91). According to the norms of the modern literary language, the initial sound [б] is retained. The linguist gives some more examples of demonstrative pronouns: *булай*

(so/like this), *алай* (so/like that), *мундай* (so/like this), *андай* (so/like that) (now



these words are used instead of demonstrative adjectives), *шул тикле (тиклу) (so/such)*, *ул текле (not so)*, *ул кадар (so/so much)*, *ул сакта (then)*, *мунда (here)*, *шунда (there)*, *инде (already)*, *инте (already)*, *муна // мына // м'на (here is/are)*.

Then the author describes the character of interrogative pronouns, shows their declination: the nominative case: *кем, кемләр (who)*, *ни, ней, ниләр (what)*, *кайсы // кайһы (which)*; the genitive case: *нинең (whose)*, *кайсының (which)*; the dative case: *нигә (to what)*, *кайсыңа (to which)*; the accusative case: *нине (what)*, *кайсыны (which)*; the locative case: *нидә (in/on/at what)*, *кайсында (in/on/at which)*, *(where)*; the ablative case: *нидән (from what)*, *кайсындан (from which)*.

There are examples which justify that they have the category of possession: *кайсыңыз // кайсығыз (which of you)*. The interrogative pronouns also include such words as *ниндәй?(what kind of) нисек?(ничек?) (how) ник?(why) нисә? // ничәү? никадәр? (how many/how much) касан?(when) кайда? // кайа? (where) кайдан?(where from) нисә рәт?(how many times)* as well as the interrogative particles *-мы/-ме (-му/-мү)*, *-микән?* A special attention is paid to the pronoun *нимә*, which is frequent in the modern literary language: the author demonstrated its several morphological and phonetic variants, as in the Northwestern dialect: *нәстә, нәрсә, нәрсәкәй*.

The words *һәр (each)*, *бер (one)*, *бары, барса, бары-ла, бар'ла (all)*, *ни бары (only/just)*, *һәр кем (everybody/everyone)*, *әллә кем (somebody)*, *һис, бере, берсе, һис бер // һис бер (nothing/no one)*, *нәстә (what)*, *бер нәстә (something)*, *нәрсә (what)*, *бер нәрсәкәй (something)*, *кеше (somebody else) (in the meaning of somebody else (mas valaki))*, *башка, бүтән, икенсе (икенче) (other/another)* are considered to be interrogative pronouns. The author pays attention to the fact that the Bashkirs can replace the pronoun *һәр кем (everybody)* with *кем булһа (буһа) – да (anybody)*.

Thus, according to V. Pröhle, pronouns fall into four groups: *зам (personal)*, *күрһәтәү (demonstrative)*, *һорай (interrogative)* and *билдәһезлек (indefinite)* pronouns. There is no information about other groups. Indefinite pronouns are represented in an obscure way. They embrace words belonging to different groups, even numerals and conjunctions: *һәр (each)*, *бар, бары, барса, бары ла (all)*, *ни бары (only)*, *һәр кем (everybody/everyone) – attributive pronouns*; *һис, һис бер (nothing/no one) – negative pronouns*; *нәстә, бер нәстә, нәрсә (what) – interrogative pronouns*; *икенсе (other/verbatim the second) – numeral*; *башка, бүтән (other) – conjunctions*. In the modern Bashkir grammar pronouns are divided into seven groups: personal, demonstrative, interrogative, attributive, indefinite, negative and possessive pronouns.

V. THE REFLECTION OF NUMERALS AND CONJUNCTIONS IN THE RESEARCH (ED.)

Numeral (Szamnevek). Numerals fall into such groups:

Cardinal numerals (Alapszamnevek): *бер (one)*, *ике (two)*, *өс (өч) (three)*, *йите (йиде) (seven)*, *һигез (сигез) (eight)*, *туғыз (туғыз) (nine)*, *йигерме // жигерме (twenty)*, *һиксән // сиксән (eighty)*, *йөз // йөз (hundred)*, *мең (thousand)*. In the author's opinion, the same cardinal

numerals may have the following forms: *берәү (one)*, *икәү (two)*, *өсәү (three)*, *дүртәү (four)*, *бишәү (five)*, *алтау (six)*, *йитәү (seven)*. In the modern grammar they are treated as collective numerals.

Ordinal numerals (Sorszamnevek) (in the modern literary language: numerals of order): *беренсе (беренче) (first)*, *икенсе (second)*, *өсенсе (third)*, *дүртенсе (fourth)*, *бишенсе (fifth)*, *алтынсы (sixth)*.

The cases when the words (nouns) *рәт, тапкыр, мәртәбә (time)*, used with cardinal numerals, come together with the numeral *бер (one)* and denote repeated actions, are classified separately and named as *multiplicative numerals* (Szorzoszamok): *бер рәт, бер тапкыр, бер мәртәбә (one time/once)*.

4) Distributive numerals (Osztoszamnevek): *берәр (by/in one)*, *икешәр (in twos)*, *өсәр (in threes)*, *дүртәр (in fours)*, *бишәр (in fives)*, *алтышар (in sixes)*, *йитешәр (in sevens)*, *һигезәр (in eights)*.

5) Numerals of *measure* (Hozzavetoleges szamokat) are truly noted to be formed with the help of the affixes *-лән/-лән (-лән/-лән)*; these inflections are added to collective numerals: *берәм-лән (by one)*, *дүртәү-лән (by four)*, *икешәр-лән (by two)*. Therefore V. Pröhle's examples turn into adverbs, and in the modern literary language the numerals of measure add the inflections of cardinal numerals.

Even if the fractional and quantitative numerals aren't described in the work, the numerals are correctly classified according to their meaning. In the modern textbooks of the Bashkir language numerals are considered to fall into seven groups: cardinal, ordinal, distributive, collective, fractional, quantitative numerals and numerals of measure.

Conjunction (Nevutok). Of all the functional parts of speech, only the conjunctions are described thoroughly in the work. The author notes that prepositions and interjections may also occur in speech. According to the case form of the substantivized words which the conjunctions are linked with, conjunctions fall into three groups: 1) conjunctions requiring the nouns in the nominative case and the pronouns in the genitive case: *белән, белә (with)*, *илә (or)*, *кебе, кебек (like)*, *өсөн (өчөн) (for/in order to)*; 2) conjunctions used with the nouns in the dative case: *чаклы (till)*, *таба (to/towards)*, *күрә (due to)*, *йакын (nearly/close)*; 3) conjunctions used with the nouns in the ablative case: *илгәре (earlier/before)*, *былай (so/like this)*, *һуң (суң) (late)*, *йырак (far)*. The same material is given in modern textbooks on Bashkir grammar.

VI. RESULTS & DISCUSSIONS

Verb (Az ige). The verb is the most complicated part of speech, therefore it is paid a peculiar attention in the work.

The initial form of the verb (i.e. the infinitive) coincides with the present representation of it (II person of the imperative mood). There are compound (i.e. analytical) verbs in the Bashkir language, as in other Turkic languages.

For example: *йардам ит (help)*, *намаз кыл (pray)*



namaz), уафат бул (die), ант эс (swear) etc.

The specific affixes of the category of voice (Igekerzok) are illustrated in the research: a) the causative voice (Causativ kerzok): **-дыр/-дер, -тыр/-тер, -т, -ғыз/-гез (-ғыз/-гез), -кыз/-кез (-кыз/-кез), -ыз/-ез (-ыз/-ез), -ыр/-ер (-өр/-үр), -ар/-эр**. For example: *ултыр (sit down) – ултырт (put/sit down), кей (put on) – кейгез (кей-гез) (put on), ак (flow) – ағыз (-ағыз) (flow), сык (go out) – сығар (take out), күр (see) – күрәт (show) (now words with the affix -гез occur in the Northeastern dialects); b) the passive voice (Passiv kerzok): -ыл/-ел, -ол/-өл, ул/-үл; -л after vowels, -ын/-ен after the sound [л] (тан (find) – табыл // табул (be found), йаза(writes) – йазал (be able to write), бел (know) – белен (be known); c) the reciprocal voice (Vissahato igekerzok): -н, -ын/-ен, -үн/-ун, -өн/-он (алда (deceive) – алдан (be deceived), куй (put) – куйын (be put), күр (see) – күрен // күрүн) (be seen); d) the cooperative voice (Coperativ kerzo): -ш, -ыш/-еш, -уш/-үш, -ош/-өш (кара (look) – карау (help to look after), һайра (sing) – һайрау (help to sing), бүл (divide) – бүлеу (help to divide), һора (ask) – һорау (help to ask), кил (come) – килеу (help to come)); e) the reiterative voice (Gyakorito kerzo): -ғала/-гәлә, -кала/-кәлә(ултыр-ғала (sit down), ес-кәлә // еч-кәлә (smell)).*

The category of affirmation-negation. There are the following ways of expressing negation: a) the affixes **-ма/-мә(кил (come) – килмә (don't come), кыл (perform) – кылма (don't perform)); b) the word түгел (сән ир түгел) (not a real man); c) the modal word юк (но) negating the performance of an action (юк ине, юк имеш). Affirmation is expressed by the words бар (a modal word), бар ине, бар имеш.**

Impersonal verbs fall into four groups, as in the modern Bashkir language:

1) Хәл кылым (adverbial participle). According to the way of formation, adverbial participles may be of the following kinds: a) adverbial participles with the affixes **-а/-ә** added to consonants, the affix **-й** added to vowels: *бара килә, ашай йөрөй, килмә – килмәй, ашама – ашамай*; b) adverbial participles with the affixes **-са/-сә (-ча/-чә)**: *һин (син) килгәнсә (until you come)*. According to the norms of the modern literary language, the future adverbial participle is formed by adding the affixes **-сы / -се** to the past participle (the forms of the affixes **-ғансы** and **-ғанса**); c) adverbial participles with the affixes **-ғас/-гәс, -кас/-кәс (-ғач/-гәч, -кач/-кәч)**: *кәргәс (having entered), кис булғас (when evening comes)*; d) adverbial participles with the affix **-п** added to the infinitive ending in a vowel; the affixes **-ып/-еп (-оп/-өп, -уп/-үп)** added to the infinitive ending in a consonant: *алып (having got), бәйләп (having linked), карап (having watched), күрәп // күрүп (having seen), тороп (having stood up)*. As for the negative form, the affixes **-йып/-йеп** are used here: *карамайып, килмәйеп*. This kind of the negative form doesn't occur now; the forms **-майуб, -мәйүб** can be observed in the written monuments of XVII-XVIII century [Ishberdin etc. 1993: 61]. The scientist doesn't take into account the negative affixes **-май/-мәй, -майса/-мәйсә, -майынса/-мәйенсә**, the forms **-ышлай, -ыуынса** accepted in the modern literary language.

2) Denominative verbs are formed by adding the following inflections: a) **-у (-уу), -ү (-еү), -ау/-әү**: *бару // барыу (going), килү // килеү (coming), ашау (eating), килмәү (not coming)*; this form can also change by person: *барууым (my going), килмәүең (your not coming)*; b) **-ыш/-еш, -ош/-өш, -уш/-үш**: *көн батыш (sunset), һуғыш (fight/war), тын-алыш (breath)*; c) **-мыш/-меш, -мош/-мөш, -муш/-мүш**: *тормош (life), ормош (hard life), язмыш (fate), димеш (gossip), димешләр (gossips)*.

3) Participles change according to the category of voice: a) affixes forming the past participle: **-ған/-гән, -кан/-кән** (алған (got), бәйләгән (knitted), атқан (shot), сыккан (went out); йәшен һуққан ағас (the tree struck by lightning), сәәк атқан гөл (a blooming flower), үткән ғүмер (passed life), кинәз кызы үлгән кис (the evening when the prince's daughter died), сәүгән йарым (һөйгән йәрем) (beloved), мине һөйә (сәүә) торған йарым (darling who loves me) etc.; c) affixes forming the present participle: **-асы/-әсе, -аһы/-әһе, -сы/-се** (уқыйсы (to be read), ашайсы (to be eaten), алаһы // аласы (to be taken)); sometimes the archaic inflection **-малы/-мәле** may occur (кайтмалы); d) affixes forming the future participle: **-р, -ар/-әр, -ыр/-ер, -ор/-өр, -ур/-үр** (ашар (will eat), бәйләр (will knit), дир – тиер (will say), йөрөр (will go), есәр – эсәр (will drink), табар (will find), сығар (will go out), йигәр (will harness), ултыртыр (will put), табылыр (will be found), күрһәтер (will show), урыр (will harvest); negation is expressed by **-мас/-мәс**: *ашамас (will not eat), есмәс – эсмәс) (will not drink)*.

There are examples justifying the fact that participles can add the affixes of the categories of possession and case, like nouns and adjectives: *аласын // алаһын (you take), аласым // алаһым (I take), балык йөзгәнне күрәмен (I see the fish swimming)*.

4) Describing the infinitive, the author gives examples on the widely spread affixes **-рға/-ргә, -ырға/-ергә, -орға/-өргә; -арға/-әргә** which occur in some dialects, the negative affixes **-маҫка/-мәскә** which are used to form the infinitive: *йазарға (to write), йөрөргә (to go), кайтырға (to return), уқырға (to study), үләргә (to die), айрылмаска (not to part), китмәскә (not to leave)*. V. Pröhle highlighted the affixes **-маға/-мәгә** which occur very seldom: *ишек асмага бара, һөймәгә булмас, сәүешмәгә белмәшен* (modern: *һөйөргә белмәшен*). Besides the author noted the archaic affixes **-мак/-мәк** which denoted an infinitive in certain situations: *ямғыр яумак*. There are several words about the rare affixes **-малы/-мәле** in the work: *кайтмалы*.

The last unit of the work under consideration is devoted to the description of the category of mood of personal verbs, their declination by person, number, affirmation-negation.

The scientist states that the the imperative mood possesses only the forms of II and III persons.

Number	Affirmation			Negation
	Person			
Singular	II	<i>йаз (write)</i>	<i>кил (come)</i>	<i>килмә (don't come)</i>



	III	йазһын (йазсын) (let him/her write)	килһен (let him/her come)	килмәһен (don't let him/her come)
Plural	II	йазығыз // йазығыз (write)	килеңегез // килегез (come)	килмәгез (don't come)
	III	йазһынлар(le t them write)	килһенләр(le t them come)	килмәһенләр (don't let them come)

V. Pröhle notes that II person of the imperative mood can also be denoted by the affixes **-ғыл/-гел (-ғұл/-ғүл)** or **-һана/-һәнә (-сана/-сәнә)**: *йазғыл // йазһана (йазсана)* – in the modern literary language: *язсы* (will you write, please), *һорғул (сорғул)* – *һорасы* (could you ask, please). Nowadays these archaic polite forms of expressing order, request or address **-һана/-һәнә** occur only in folklore texts and poetry (17), and the forms **-ғыл/-гел** can be observed only in written monuments (6, p. 61).

The author shows that the singular and plural forms of I person can be expressed by the affixes **-айым/-әйем, -айык/-әйек, -йым/-йем, -йык/-йек**: *алайым (let me take), алайык (let us take), киләйем (let me come), киләйек (let us come), эзләйем (let me search), эзләйек (let us search), йырлайым (let me sing) – йырлайык (let us sing)*. In fact, I person of the imperative mood is studied in the composition of the suppositional mood in the modern Bashkir language.

The author describes two forms of the indicative mood (Optativus): a) the form of the definite past tense with the affixes **-ды/-де, -ты/-те (-дә, -дү, -то, -тү), -ны/-не**:

Number	Person	барлык			юклык
		барлык	барлык	барлык	
Singular	I	йаздым (I wrote)	сыктым (I went out)	тордом (I got up)	йазманым (I didn't write)
	II	йаздың (you wrote)	сықтың (you went out)	тордоң (you got up)	йазманың (you didn't write)
	III	йазды (he/she wrote)	сыкты (he/she went out)	тордо (he/she got up)	йазманы (he/she didn't write)
Plural	I	йаздык (we wrote)	сыктык (we went out)	тордоқ (тордык) (we got up)	йазманык (we didn't write)
	II	йаздыңы з (йаздығы ыз) (you wrote)	сықтыңы з (сыктығы ыз) (you went out)	тордоңы з (тордоғы з) (you got up)	йазманың ыз (йазманығы ыз) (you didn't write)
	III	йаздылар (they wrote)	сыктылар (they went out)	тордолар (тордылар) (they got up)	йазманылар (they didn't write)

b) the form with the affixes **-ғай / -гәй, -кай / -кәй**:

Number	Person	Affirmation	
Singular	I	килгәймен (I came)	сыккаймын (I went out)
	II	килгәйһең (you came)	сыккайһың (you went out)
	III	килгәй (he/she came)	сыккай (he/she went out)
Plural	I	килгәймез (килгәйбез) (we came)	сыккаймыз (сыккайбыз) (we went out)
	II	килгәйһез (you came)	сыккайһыз (you went out)
	III	килгәйләр (they came)	сыккайләр (they went out)

However, the given examples don't correspond to the modern literary language. As the scientists who study the history of the language note, the verb with the affix **-ғай/-гәй** occurs in the Turkic written literary language of XIX century: *биргәй* “бирә” (he/she gives), *табғай* “таба” (he/she finds), *укуғай* “укий” (he/she reads) (6, p. 104). Therefore the examples given in the table may correspond to the following forms in the modern literary language: *киләмен (I come), киләһең (you come), килә (he/she/it comes), киләбез (we come), киләһегез (you come), киләләр (they come); сығамын (I go out), сығаһың (you go out), сыға (he/she/it goes out), сығабыз (we go out), сығаһығыз (you go out), сығалар (they go out)*. They may also correspond to the following forms of the definite past tense: *килгәйнәм (I came), килгәйнең (you came), килгәйне (he/she/it came), килгәйнек (we came), килгәйнегез (you came), килгәйнеләр (they came); сыккайным (I went out), сыккайның (you went out), сыккайны (he/she/it went out), сыккайнык (we went out), сыккайнығыз (you went out), сыккайнылар (they went out)*. The present and future forms of the indicative mood aren't mentioned in the work. There are no examples on some forms of the past tense (indefinite past tense, imperfect past tense, definite past tense).

The conditional mood is formed by the affixes **-һа/-һә (-са/-сә)**.

Number	Person	Affirmation	Negation
Singular	I	караһам (карасам) (if I look)	килмәһәм (if I don't come)
	II	караһаң (if you look)	килмәһаң (if you don't come)
	III	караһа (if he/she looks)	килмәһә (if he/she doesn't come)
Plural	I	караһак (if we look)	килмәһәк (if we don't come)
	II	караһаңыз (караһағыз) (if you look)	килмәһәңез (килмәһәгез) (if you don't come)
	III	караһалар (if they look)	килмәһәләр (if they don't come)

The synthetical forms of the conditional mood formed by adding affixes **-дыннә, -дымы, -ғанда-гәндә** and its phonetic variants, the analytical forms **-ған булһа, -а/-ә/-й торған булһа, -ыр булһа, -а/-ә/-й калһа, -ырлык булһа, -ырзай булһа** are studied by the linguist separately.

Even if the intentional mood is not described in the work, there is an example on this type formed by adding the inflexions **-сы/-се, -чы/-че** to the affix **-мак/-мәк**: *мин бу китабны укымаксы булам* (*I intend to read this book*).

The scientist pays attention to the fact that auxiliary verbs play a great role in the Bashkir language. He notes that the auxiliary verbs *инем, инең, ине, инек, инеңез // инегез // идегез, инеләр* are used to form the definite past tense; the modal words *имеи, имешләр һымак* are used in III person of the indefinite past tense; the words *иһәм (исәм), иһәң, иһә, иһәк, иһәбез // иһәгез, иһәләр* are used to form the present tense of the indicative mood; the auxiliary verbs *икән, бул-(ул-)* serve to denote past time actions.

VII. CONCLUSION

Thus, V. Pröhle left us full information about the phonetics and morphology of the Bashkir language. Despite some faults (for example, the adverb wasn't studied as a separate part of speech, the examples aren't always successful, pronouns aren't classified exactly, functional words aren't highlighted perfectly etc.), his work is of great value. It was carried out on a high theoretical level. The division of parts of speech, their grammatical categories nearly doesn't differ from the modern Bashkir grammar. This work is the first grammar, due to which the Bashkir language became popular as a language in Europe. It gives full information about the present language.

At that time V. Pröhle's work served as a useful manual for those who learned the Bashkir language. Nowadays it is a valuable source for the scientists who study the history of language.

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