

FACTOR OF “LINGUAL PERSONALITY” AND LINGUISTIC SKILLS OF
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ANNOTATION

The person who can conduct linguistic research or write high level scientific-literary texts in a certain language can be called as “lingual personality”. The high intellectual level of lingual personality and “Language picture of the World” in his mind result in creating a high level text or research work.

In this article, some opinions are stated about language, factor of lingual personality, its types and levels, verbal-semantic level, cognitive level, pragmatic level, lingual personality of the prominent linguist – famous specialist in Turkic philology Mahmud Kashgary, his lingual individuality, his education, his process of researching and the process of writing the “Divan”.

“DivanLugat-it Turk” is a magnificent monument of Turkic culture, language, literature, folklore and mentality of the Turkic peoples of Eurasia in 11th century. It is also a monument of high knowledge, patriotism and skill of the great Turkic scientist and thinker Mahmud Kashgary, who was the most famous linguistic personality among the Turks of his time.

Key words: *language, lingual personality, lingual individuality, Mahmud Kashgary, verbal-semantic level, cognitive level, pragmatic level, Language picture of the World.*

1. Lingual personality (*Turkish*, dilselkişilik; *Russian*, языковаяличность) is the one who knows a certain language and who can systematically use the means of the language in analyzing the text created by him and in describing the objective reality, and who has a capability of achieving certain aims in the world with the help of the above mentioned features. Furthermore, this notion denotes the capability of the individual in having a systematic knowledge about the language and doing the functional analysis of the context (İvansova E.V. 24-32). This notion began to be used by Y.N. Karaulov in 1989. He describes the three main levels of lingual personality as the followings (3-8):

1. Verbal-semantic level. This level requires from an ordinary lingual personality to know a certain natural language sufficiently, but it requires from researcher to know traditional descriptive means to express certain specific meanings.

2. Cognitive level. Every lingual personality should have the units of this level like notions, ideas and concepts, and with the help of them, the linguistic picture of the systematized and ordered world should be formed. Being a lingual personality in cognitive level gives the researcher the access to the thought and cognition of the human being through speaking and understanding.

3. Pragmatic level. This level includes in person’s objective, his aspiration, interest and principles. Evaluating lingual personality’s speech activity, this stage gives an opportunity to analyze his real activity in the life.

Thus, lingual personality is the one who bears the knowledge of lexicon and grammar, a certain linguistic picture of the world, a whole range of different purposes and demands.

It is also necessary to focus on the high level lingual personality – linguistic individuality of the famous linguist Mahmud Kashgary who created his encyclopaedic work of his time “Divanu-lugat-it-Turk”.

It is known that the lingual personality must know his mother tongue or the language he learnt perfectly well (at least in cognitive level) and have systematic knowledge in order to represent his stock of knowledge in the language and wider outlook on the world in his own speech act. The analysis of short

information about him written in his “Divan” shows that Mahmud Kashgari comprehensively learnt the literary language of the XI century – “Hakanid Turkic”, languages of Turkic tribes and clans in his childhood when he got education in Balasagun, Samarkand and Bukhara, he also thoroughly learnt Arabic which was the language of knowledge of his time and acquired fluency in it when he lived in Bagdad [Genç 56].

Mahmud Kashgari got education from one of the most prominent scholars of his time Abu Abdullah ibnHossainKashgari when he lived in Kashgar (Hasanov 5). This scholar was the owner of encyclopedic knowledge like the scholars of the early middle ages. He probably awakened feeling of patriotism and dreams of being devoted to his mother tongue in young Mahmud that the next stages of the scholar’s life after the period in Kashgar were spent on the noble deed as learning and popularizing the Turkic language were explained with these facts.

Mahmud Kashgari, as he mentioned himself in his “Divan”, “was an intelligent, from an old tribe and skillful arrow shooter of the Turkic people” (485). Although Mahmud matured physically and mentally in his early age and was the member of the Karakhanids dynasty, scientists have different opinions about his trips around the Turkic world of the XI century and writing a book which inspired the spread of the Turkic languages in the Arabic world, for example, Turkish scientist ReşatGenç writes, that Mahmud left his motherland in consequence of quarrels of the descendants of the king for power and chose his own way of life (56).

Leaving his motherland at his very early age Mahmud got education in the madrasahs of the scientific and cultural centers as Bukhara, Samarkand, Marv, Nishapur and gained knowledge and life experience from the famous scholars there. Visiting the Muslim and non-Muslim Turkic nations, tribes of that time and regions they lived Mahmud Kashgari collected the language peculiarities of the Turkic world extended “from Rum to Mochin”, that is, from present day Turkey to inner parts of China, from the Volga river regions to India. We can read in “Divan” as the followings: “I was in the cities, villages and meadows of Turkic, Turkmen, Oguz, Chigil, Yaghma and Kyrgyz tribes for years, collected their dictionaries, learned and defined different peculiarities of their words. I did this research not because I didn’t know the language, but I did them to define the slightest differences in these languages... I paid such great attention to them that I perfectly mastered the languages of Turkic, Turkmen, Oguz, Chigil, Yaghma and Kirgiz tribes, as a result, I systematized them comprehensively on one base”(Koshgariy, 485).

If we analyze this extract coming from the three levels of the notion “lingual personality”, when Mahmud Kashgari began his researches and trips (it is supposed that this trip continued at least 10-15 years), he was the man of great philological knowledge, knew several languages well (with great assumption Arabic and Persian) and was the lingual personality in cognitive level. At the end of his trips it was obvious that he could master the XI century Turkic literary language with all its dialects, and with the capability of comparing and analyzing them, before writing the “Divan” his level as a “lingual personality” was equal to “pragmatic level”. That’s why, the book “Divanulugat-it-Turk” was written by the highest level lingual personality and a linguist-scientist who can analyze any kind of language fact with the help of his encyclopedic knowledge and education. Therefore, we can come to the conclusion that, the Language picture of the World described in it represents the language and the life of the XI century with its most details.

In August, 1071the Saljukid army under command of Sultan Alparslan defeated the army of Byzantine Empire in the Battle of Manzikert. This victory sharply heightened the reputation of Turkic people among the Muslim and Arab world. According to ReşatGenç’s information, when the speeches of victory were delivered in the Bagdad mosques, Mahmud Kashgari was there and this historical event made him

decide to finish his book about the language of Turkic people and present it to the Caliph. During that speech, he remembered the khadis, which he heard from his teacher in Bukhara madrasah: “Learn the language of Turkic people because their power lasts long” and he wrote this non-factive khadis on the first page of the “Divan” (56). It was obvious that this and the other “non-factive” khadis were written in the “Divan” in order to influence the scholars of the caliph and other common readers. It was the tradition of that period.

It was obvious that Mahmud Kashgary, as a generation of his time, in the madrasahs and during the apprenticeship, learned the traditions of the Arabic grammar and wrote his works with the help of the ways of language researching of this school [Eltazarov 46]. But Mahmud Kashgary developed Arabic linguistics with the help of his book “Divanulugat-it Turk” (‘Dictionary of Turkic words’), “Jawahir-un nahvi fi lugat-it Turki” (‘Grammatical rules of Turkic languages’) and used its testing methods for the Turkic languages positively.

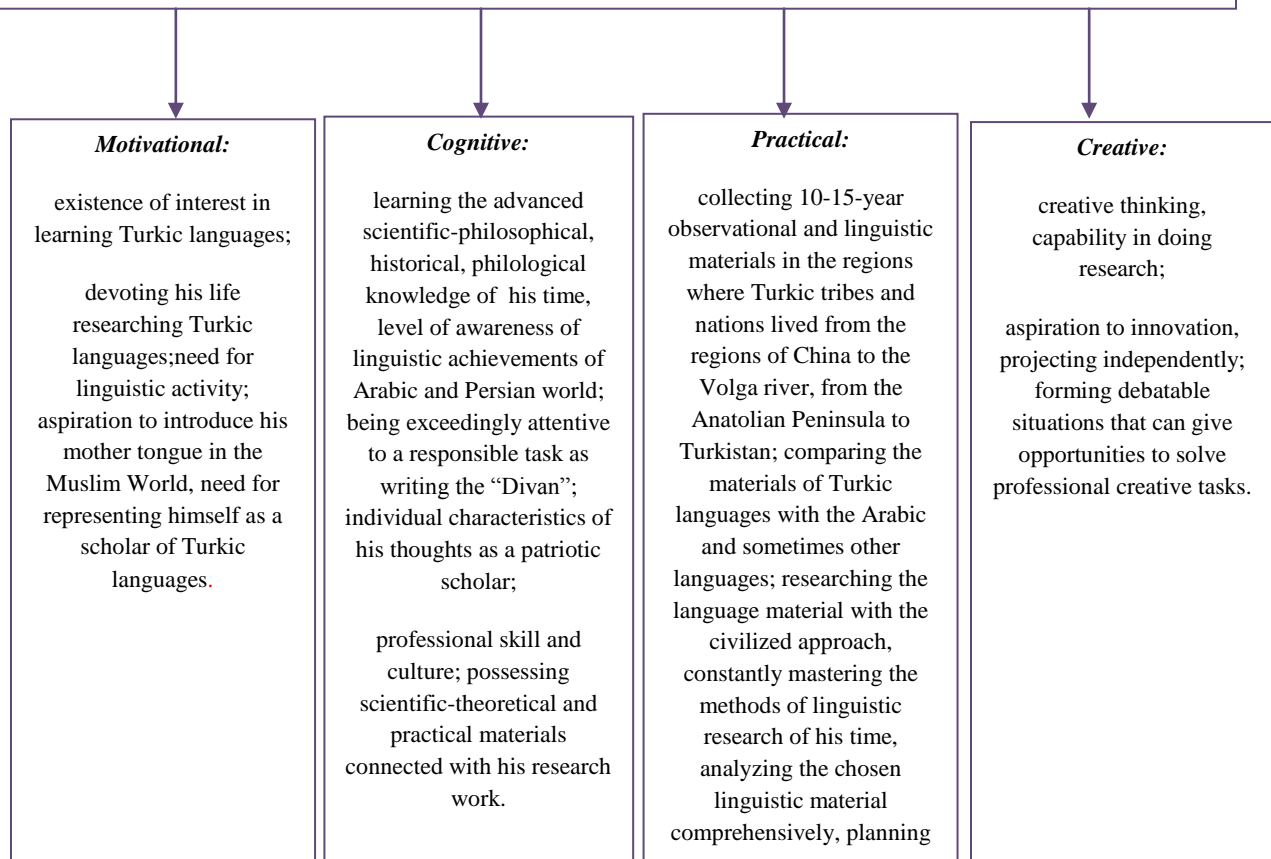
It was known that the most famous scholars of Turkistan wrote their works in Arabic at that time, they were educated and grown up under the influence of traditions of Arabic science during and after the period of Arab Caliphate in Turkistan. It is not secret that Mahmud Kashgary became scientist under the influence of Arabic linguistics. But he didn’t fully follow the traditions of the Arabic grammar when he comparatively researched Turkic languages, because the method which was directed to research Semitic languages can’t be used for the Turkic languages directly. For example, it is clearly observed that in commenting the words in the dictionary Mahmud Kashgary tried to carry out his researches coming from the nature of his object of the research – Turkic languages. When Mahmud Kashgary commented words, he logically paid great attention to their types and grammatical categories. He initially divided the parts of speech into 3 groups: he called particle, interjection and endings as “harf”; noun, adjective, numerals and the other parts of speech as “ism”, verb and its functional forms as “fiil” (Koshg’ariy 154-157). Here we should clarify some points: when Mahmud Kashgary classified the words into parts of speech in the Turkic languages, he used traditions of Arab linguistics and its terminologies. But we shouldn’t come to the conclusion that Mahmud Kashgary couldn’t differ the other parts of speech. Because according to the traditions of linguistics of that time to comment such kind of problems separately in the dictionary contradicted to the rules (Koshg’ariy 202-218). It is obvious that Mahmud Kashgary was the scholar with the exact and certain linguistic viewpoint who knew not only lexicology and lexicography of the Turkic languages but also their grammatical structures perfectly well.

As Turkic scientists Z. Batur and K. Duru truly mentioned, the constructive approach to the materials of Turkic languages mentioned in Mahmud Kashgary’s “Divan” resulted in the full reflection of the social, scientific and cognitive conditions of the X century together with the materials of Turkic languages (Z.Batur and K.Duru 517-534). So, we can conclude that Mahmud of Kashgar, as a highly educated, erudite and cleverest person, was a great expert in Turkic languages. Therefore, the work he created fully reflects the “Language picture of the World” of the 11th century Turkic la (*look at the chart*).

Thus, we can say that “Divanulugat-it Turk” clearly described all the details of the life of the Turkic people in the XI century from the lifestyle to the folklore, from literature to art, from household to traditions of hunting, from family life to the lifestyle in the kings’ palaces, from war to peace, from Muslim religious life to shamanism.

Consequently, it is possible to consider the author of the “Divan” as a person who could describe at least the Language picture of the World of the X century Turkic World in his book.

Features of Mahmud Kashgari's level as a "lingual personality"



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