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Grammaticalization of functional words in "Diwanu l-Lugat al-Turk" of Mahmud Kashgari

Annotation

In this article linguistic peculiarities of service words in "Diwanu l-Lugat al-Turk" written by great linguist Mahmud Kashgari are researched.

Аннотация

В данной статье рассматривается лингвистические особенности служебных слов «Дивану лугат ат-тюрк» великого языковеда Махмуд Кашгарий.

Key words: functional words, part of speech, lexical and grammatical meaning, grammaticalization, nominative correlation denominative (nominative) and the function of the categorical semantics of the relational-advanced.

It won't be exaggeration to name Mahmud Kashgari's "Diwanu l-Lugat al-Turk" (Arabic: "Compendium of the languages of the Turks") as one of masterpieces of world linguistics.

Being the basement of the Turkology science, it includes valuable information of lexis, grammar and phonetics of various Turkic tribes and families having lived in a territory from Bukhara until far China in XI century. It is an important source of geography, mythology, ethnography, folklore, history, culture and enlightenment of all Turkic people, accordingly turkologists respect Mahmud Kashgari as the first encyclopedic, and "Diwanu l-Lugat al-Turk" as the first "Turkic encyclopedia".

Much scientists noted that Mahmud Kashgari began writing the "Diwanu l-Lugat al-Turk" on 25th of January of 1072 and finished it in 1073-1083 years.

However, the copier Abu-Bakir, who copied diwan strictly from Mahmud Kashgari's manuscript, told the quote: "I started writing the book in Jumodiyul avval of 464 (Hegira) and after 4 times editing I finished it in Jumodiyul okhir of 466 (Hegira)". [3.453]

Although it took 2 years to complete the book, it is clear that Mahmud Kashgari had to spend more time to compile the material, to travel from land to land to find out what word belongs to which tribe, Mahmud Kashgari himself wrote that "this book took all my life" and it proves above written.

One problem much discussed among turkologists is that, what tribe of Turkic Mahmud Kashgari belongs to. Since any nation, coming from old Turkic, wants to have such a famous scholar, Basim Atalay (one of translators) in his translation tried to adopt the work of Mahmud Kashgari to Turkish. Nevertheless, as the words of book is very kin to Uzbek reader, one will believe without any doubt if you tell him that Mahmud Kashgari lived in Bukhara or Fergana. Such feelings will have Kazakhs, Uyghurs,

Turkmen etc. That is why in Conference of turkologists in 1926 was agreed that Mahmud Kashgari belongs to all Turkic people.

One can easily find any possible data and information for any scope of linguistics from "Diwanu l-Lugat al-Turk" containing more than 9 thousand unites.

The main object of the given research is function words in it.

Continuing the traditions of Cerabian linguistics Mahmud Kashgari says that Turkic languages also have 3 parts of speech: Names [Noun] Verbs and letters [functionals] Mahmud Kashgari gave the following commentary on parts of speech:

"Mahmud Kashgari called particles, functional as letter and adjectives, numbers [numerals] and others as Names [noun]" [I,485]. He called verbs and verbals as Verb. Although dividing words into parts of speech Mahmud Kashgari based on Arab linguistics, he described semantic and morphologic qualities of Noun, Verb, Numeral, Particle and Conjunctions more clearly.

Much notional and function words had changed semantically in Mahmud Kashgari's "Diwanu l-Lugat al-Turk", so that we can see a process of grammaticalization i.e. obtaining more grammar features by mentioned words. Though Kashgari himself didn't describe the process as grammaticalization, most words in his book can be said as the best examples of it, such as words Qachan (when) and Agar(If) Qachan barsa sen-agar sen borsang (I, 383).

We shall discus about words denoting functional words and called as "letters" in "Diwanu l-Lugat al-Turk", because in his research Mahmud Kashgari paid attention to very semantic change in them. Mahmud Kashgari did not group the words into traditional particles, conjunctions and functionals, However we can show a number of words belonging to their modern types.

In other written recourses of turkic languages "Kutadgu bilig" and "Hibbatul Hakoyik" the number of prepositions are much more than in "Diwanu l-Lugat al-Turk". The main reason of this is the compilation of only turkic words by Mahmud Kashgari which resulted it.

In "Diwanu l-Lugat al-Turk" prepositions were used to indentify and denote relations between nouns. In "Diwanu l-Lugat al-Turk" are described following prepositions *бірlä, ÿчÿн, öтрÿ, тапа, ара* from the 8th century written. Urkhun source words: *тэг, тэгі, ÿчÿн, öтрÿ, бірlä, тапа, кэсрэ, кісрэ, ара, аша, сайу, йэмэ*. This fact shows that during the progress of the language and a speech some units succeed other one, and this is the rule denoting that a language is a living state.

We can divide prepositions in "Diwanu l-Lugat al-Turk" into 2 parts:
1) Strict prepositional words
2) Functional prepositions

As the fully functional we can point *біplä/біlä, ÿчÿн, тапа, кібі.*

The most used preposition in "Diwanu l-Lugat al-Turk" is *біplä*, in some places Mahmud Kashgari used *біlä* to make easy for understanding. The ancient variant of the word "with" [uzb. *билан*] this function word denote the semantic meanings of time, comparison, objective, tense except its main meaning.

The functional word *біplä/біlä* denotes following grammatical meanings:

1) Acting together – *Ол мэнïн бірlä эрдï* – He was with me [I, 405]; *қіз анасі бірlä jін эгрішді* – the girl knitted with her mother [I,239]
2) By means of: *Отуғ узуч бірlä öчÿрмäс* – You cannot hush the bonfire with [by means of] fire [I, 187]; *қара булïтïғ jэl ачар, / Урунч біlä эl ачар* – Clouds are flied with wind, doors of government are opened with money [I,336]
3) Time: *Таңда біlä кöрсä мэнï öрдäк атар, /Қаlва кöрÿб қашғалақї сувқа батар* - with seeing me armed ducks on sea come into the water [I,480]; *Тÿнlä біlä кöчälім* – let's move with night [when night comes] [II,12]
4) Comparison: *Алплар бірlä урушма, / бэглäр бірlä турушма* – Don't fight with heraes, don't discuss with kings [I,192]; *Тÿзÿн бірlä урïш, / Утун бірlä тэрішмä* – you can win if you fight with the weak, but don't fight with strong.
5) Objective: *Íki бэг біплä эl болдï* – two knights became together. [I,83]
қіш jaj біlä тоқуштï – Winther came across with summer [I,182] There is a shortened form of *біплä – ла* in "Diwanu l-Lugat al-Turk".

Тÿнlä jурун кÿндÿз сэвнÿр, / Кічікдä эwläніб улғазу сэвнÿр – Day is happy to walk with night Man is happy with marrying young [III,96], *Тÿнlä буліт öртäнсä* – With night clouds get reddish. [I,325]. Some scholars say the affix – *ла* to be a case affix, not paying attention to fact that cases in a period described had affixes – in, un.

That's why we think – *la* is a shortened form of – *біплä*.

The other preposition used in the "Diwanu l-Lugat al-Turk" is *ÿчÿн* [equal to modern English "for"] used as a word denoting purpose and cause.

Сэніҥ ÿчÿн кэлдïм – I came for you. Of course for years there were no semantic changes in usage of *ÿчÿн* – for, but the meaning enlarged and except cause nowadays it denotes aim, exchange, objectives and others.

The preposition *кэбі* [English "as"] used to denote comparison: *Қушлар кэбі учтïмïз* – Fly as a bird [I, 447]; *Казаш таба їт кібі қïҥру бақар* – He looks as a jealous dog [III, 29].

This preposition in the book has 2 variants – *кэбі* and *кіб* – but their usage is not defined by the author. In modern Uzbek it has a form of "каби"

The fact that inside with *кэбі* is used the form "янглиғ" [like] proves that synonymy was very developed. There are also other synonyms of the preposition *кэбі* as *сіғ – Бу оғул ол эрсіғ* - this boy is like adults [III,142] *ча – Бу аніҥчä* – it looks like him [III, 224]. *тäк – Ол андағ тäк* – it is as him; *чэгÿркä тäк сÿ* – soldiers are as much as insects. [I,452]

Accordingly, preposition of comparison were used in many synonimical variants even then. These preposition years after were enriched by Alisher Navoiy who added words *мисл, монанд, қадар* and *–қа* к х ғ ÿ

The other preposition used in "Diwanu l-Lugat al-Turk" *таба* denoted an object of direction [as the preposition "toward" in English] *Арслан таба эмітті* – They ovent toward the lion. [II, 361]; *чэріг таба jақïштï* – They came close to soldiers, [II,114]. Mahmud Kashgari called as an alternative and analytic synonym of accusative case - *мэніҥ таба кэлді* – He came to me [III,235].

The preposition *ічрä* shows the direction of subject into or across object.

Тоқуш ічрä уруш бэрдім – I rushed into war field. [II,88]

Ол jанчïқ ічрä jармақ қарwандï – wandï – he searched the coin in his pocket.

The functional prepositions in "Diwanu l-Lugat al-Turk" can be divided into

A) Gerundial prepositions;

B) Nominal prepositions

Much of gerundial preposition which denoted interaction of substance to time and place during his topical progress were replaced by strict prepositions or began denoting a very abstract notion However in "Diwanu l-Lugat al-Turk" there are a number of gerundial prepositions: *ÿзä - анïŋ ÿзä jуғурқан ашулдï* – the dress covered him [I,205] *ара – кіші ара кірдім* – I reunited with people [I, 114]; *булдачі бузағу öкÿз ара бэlгÿlÿк* - The kid of bull is considered to be a bull. [I,480]; *баса –мэн анда[н] баса кэlдім* – I came after him [III, 243] *сöŋ – сэн мэнïŋ сöŋда кэl* – come after me [III, 369]; *ilк –ilк сэн барғïl* – go first [I,78]; *нару – нару бар* – go there [III,242] *ашну – мен андин ашну кэlдім* – I came before him [I,150]; *бурун – ол мэндäн бурун бардï* – He went before me [I, 379] Nominal prepositions save their grammar quantities but their lexic meanings Shortened and mostly they denote interfered meaning.

Following nominal prepositions can be found in "Diwanu l-Lugat al-Turk" *öтрä /орту/отра – орту эр* – middle added man. *Эw ортуси* – Middle of the house. *Кÿн орту* – кун ўртаси- Midday [I,145]; *узу – мэн анïŋ узу кэlдім* – I came after him [I, 114]; *аjру – мунï tilämäсä сэн аjру нэ кэрак?* – Why do you need if you won't? [I, 146]; *қат – бэг қатïнда* – бек ёнида [I, 311]; *тэгрä – қузуғ тэгräсі* – around the well [I, 397]; *азақ, баш - азгÿlÿні суw азақïнда кэміш башïнда tilä* – do the best for people, even droping it into water, you will it on. [II, 126].

Also, the following words can be pointed as prepositions in "Diwanu l-Lugat al-Turk": *азïн [чигилча] / азруқ [ўғизча]* – other, another [I, 105, 125]; *асра-* under [I, 147]; *ісрä-* below [I, 147]; арқа – behind [I,148]; *отқі/jанут* – in place of, for [I, 149]; *эjäкÿ* – near [I,156], *қарші* – against [I,399]; *jуғач* – infront of [III, 16]; қаш – side [III, 166]; *tanï –ўрта* [III, 235]..

Thus, prepositions were largely used in "Diwanu l-Lugat al-Turk", they governed cases and sometimes were synonyms of them, serving to clear semantics of word combination and sentence. The second widely used functional words in "Diwanu l-Lugat al-Turk" are particles. As particles in speech are used to add extra-emotions and to show ulation of the subject to predicate in "Diwanu l-Lugat al-Turk" particles are used to denote the exaggeration, declaration, pointing, asking, surprise, wish, dream, thoughts and other additional semantic shades.

All particles we meet in "Diwanu l-Lugat al-Turk" can be divided into

1) Exact particles having a form of affixes. They are: *-му, -оқ, -ла, -чу, -шу.*

2) Functional particles which has a form of words.

The most used particle in "Diwanu l-Lugat al-Turk" is –му. Resulting from researches we can note that particle *му/ми* is one of widely used in written sources of Turkic languages during XI – XIV century even in modern Uzbek.

Mahmud Kashgari described the particle as: " – *Му* is the affix added to nouns and verbs to make interrogative sentences"

For example: *бу атму ?* – is it a horse? *Буïтму?*- is it a dog?

бардïŋму? – Did you go? *Қэlдіŋмÿ*? Did you come? [I,404]

With this quote Mahmud Kashgari gave expanded definition to the role of that period. Till the period of Navoiy – *Му* existed as it was, but then it changed to *–ми*.

Particle *–оқ* which was widely used in XI century had a meaning of bordering and exaggeration.

This particle is defined in "Diwanu l-Lugat al-Turk" as following:

–ок is an affix giving adverbial modifier additional meaning *баjа-оқ кэлдім – бояёқ келдим, яъни бу соатдан олдин келдим* – I just came, *эмди –ок аjдім* – I just told.

Particle *–чў* is defined in "Diwanu l-Lugat al-Turk" as following: *–чў* is the affix which strengthens positive and negative imperative sentences: *кэлчў* – Surely come!

Бармачў – Never go! [III, 225] Mahmud Kashgari also used *–шу* as a synonym of – *чу*, which also added to verbs to make imperative sentence.

Particle – *ла* is used as a form of affix.

Mahmud Kashgari defined it as following: "– *ла* is a particle Turkic tribe Ughuz used to clear and strengthen the verb which is already done"

Ол барділа – He surely went, *ол келділä* – He surely come.

But other Turks don't use it [III, 231]

From bordering particles of XIII-XIV centuries *-қына/-кина//-ғына/-гина* is nod shown in "Diwanu l-Lugat al-Turk" but others are widely used one of them *қіjä/кіjä – оғул қіjä* – my sonny *қіз кіjä* – my little daughter [III,185]

This affix is the oldest in Turkic languages and modern Uzbek –gina/kina is derived from them.

Although *эn//än//аn* and *ўn//уn* is told to be preposition in "Diwanu l-Lugat al-Turk", it is mostly like particle:

эn//än//аn - particle of exaggeration- *эn-эзгў нэн* – too good thing an-ақ – too white. [I, 70]

Mahmud Kashgari defined "a:" [English ah] as a particle of surprise: *ол мэни а: қилді* – He surprised me.

According to their meaning ab/aj are also particles and defined in "Diwanu l-Lugat al-Turk" as the words of non-obeying like "what?!" "mi?!" [I, 75]

Particle "-қоб" is defined in "Diwanu l-Lugat al-Turk" as the particle denoting exaggeration – *оғул қоб бадудї* – boy is very big; *қоб эзгў нэн* – a very good thing [I, 309]

-*таб* is defined as the word suit, fit – *бу аш мэнä таб* – this food fits me: *таб болдї* – it is enough.

Expanded usage in "Diwanu l-Lugat al-Turk" has a particle – *ол мэніŋ оғлїм ол* – he is really my son *ол эwғä бармїш ол* – he has really gone.

Particle нэ is used to replace Arabian particle ма [denoting suprise] – *нэ мä эзгў кіші ол* – What a good man is he. Particle *jалŋус* is defined as "alone, single"; *jалŋус эр* single man. In following Turkic proverb the particle is defined very clear:

jалŋус қаз öтмäс - Single bird does not sing [III,394].

Although many scientist think words *тақї /дақї* to be conjunction, basing on "Diwanu l-Lugat al-Turk" we call it as particle denoting the meaning of "again" "more" – *Тақї jармақ бэр* – gire more money [II, 227]. In "Diwanu l-Lugat al-Turk" there are a lot of other words used to give additional expressiveness to speech, some of them are

particles, others used in special or occasional cases but they however can be named as particles.

They are as following: *абаӊ-* if: *абаӊ сэн барсасан* – if you go [I, 153]; *эрінч* – probably: *Ол кэlді эрінч* - probably he has gone [I, 152] *қалï* – What if, how: *Бу сэн бу їшїҕ қалï қїлдїӊ* - How did you do it? *Сэн қалï барса сэн* - What if you go? [III, 252]; *чақ* - exactly - *Чақ ол атнї тутҕїл* – catch exactly this horse [I, 320] *їјїҕ* - "so good" or "so bad" *Ајїҕ эзгӱ* - How good is it? [I, 112] *тӱм* - dark, used to denote shade of colour. *Тӱм қара ат* – dark black horse [I, 324].

Conjunction appeared in Turkic languages later than other functional words because there were no need for them in a result of activity of prepositions and particle s, i,e prepositions and particles replaced conjunctions in many ways. However conjunctions developed and enriched very fast, for example, if there were only 3- or 4 conjunctions in "Diwanu l-Lugat al-Turk", in Navoiy's works there are more than 50 conjunctions used.

In "Diwanu l-Lugat al-Turk" we can sec a usage of conjunctions – азу- a conjunction offering to choose one of two or more variants [like English "or"]
ӱзӱм јэгіl азу қаҕїн јэгіl – Do you want grapes or melon? [I, 115].
Тіlкӱмӱ туҕді азу бөрімӱ - A girl was born or a boy? The word аб is defined as a preposition in "Diwanu l-Lugat al-Turk" but for its functions we can name it as negative conjunction – *аб бу аб ол* - neither this nor that [I, 70].

As a conclusion we can say that in his work great lexicographist and encyclopedician Mahmud Kashgari paid attention to every detail of speech compiling into his "Diwanu l-Lugat al-Turk" not only notional parts of speech, but also functional one.

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