

## THE HISTORY OF LANGUAGE IS THE HISTORY OF THE NATION

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**Abstract.** *The history of the language is closely connected with the history of the people, more precisely, it is an integral part of the nation's history.*

*Abdysetdar Kazy's "Jengnama" poem contains valuable information not only about the history of the Turkmen people and its cultural heritage but also about the history of the Turkmen language.*

*In "Jengnama," imperative, conditional, and optative verb forms are widely used. Although the grammatical structures forming these verb types are largely similar to those in modern Turkmen, certain formal peculiarities are present. These features emerge because Abdysetdar Kazy employed the traditional Central Asian Turkic literary language alongside Turkmen linguistic units of that period. For instance, the poem features forms such as -sa idi / -se idi or -saýdy / -seydi, in addition to the -sady / -sedi optative forms found in modern Turkmen.*

*Regarding the particles used with the imperative mood, some are still present in the modern Turkmen language (e.g., -gyn / -gin), while others are found exclusively in the language of the poem (e.g., -gyl / -gil). This provides clear evidence that Abdysetdar Kazy's "Jengnama" was composed in the Central Asian Turkic literary language.*

**Keywords:** *Abdysetdar Kazy, "Jengnama" poem, Turkmen language history, Central Asian Turkic literary language, historical morphology, optative mood, imperative mood.*

### **Introduction.**

In the Epoch of the Revival of the New Era of the Powerful State, significant work is being carried out to develop the Turkmen language on a scientific basis. The Turkmen people are considered one of the most ancient nations, and accordingly, the Turkmen language is an ancient and rich tongue. It is impossible to fully envision the history of a people without studying the history of their language. Our Hero-Arkadag, Gurbanguly Berdimuhamedov, states: "Our mother tongue is the language that forms the basis of all Turkic languages originating from Oguz Khan. Therefore, while our language is understandable to all Turkic-speaking peoples, by its nature, it deserves to be among the main languages of the world." (Gurbanguly Berdimuhamedov. To New Heights of progress. Selected Works, Volume 4. – Ashgabat: Turkmen State Publishing Service, 2011, p.130). These words mandate a deep scientific study of the history of the Turkmen language and increase the interest in exploring our nation's past.

The purpose of this article is to analyze the linguistic features of Abdysetdar Kazy's work "Jengnama." The data regarding "Jengnama" in this article was drawn from A. N. Samoylovich's book, The Book of Stories about the Battles of the Tekins (St. Petersburg, 1941).

## Main Part

The history of a language is inseparably linked to the history of the people; more precisely, the history of a language is a part of the history of a nation. The Turkmens, whose names have been known in Arabic written records since the 10th century and in Chinese written records since the 8th century, were recognized in earlier periods under the name Oguz (Guz). The language of the Orkhon inscriptions (7th-8th centuries), carved in ancient runic script in honor of Kul-Tegin, Tonyukuk, Mogilyan, and Kulichur, is considered very close to the Turkmen language. In the 11th century, the famous linguist Mahmud al-Kashgari included data on the Oguz and Turkmen languages alongside other Turkic languages in his dictionary *Diwan Lughat al-Turk*. Furthermore, Turkic scholars have acknowledged that from the 12th century onwards, Turkmen linguistic elements predominate in Khoja Ahmed Yasawi's "Hikmets", Central Asian Tafsirs, Ali's poem "Qyssa-i Yusuf", Khwarezmi's "Muhabbetnama", Wepayi's "Rownaq-ul Islam", Salyr Baba's book, and other literary monuments. The Turkmen language possesses an ancient history enriched by works such as *The Book of Dede Korkut*, epics like "Shasenem-Garyp" and "Sayatly-Hemra", and "Gorogly" epos – which are recognized as works with roots dating back even earlier than the 15th-17th centuries – as well as the works by Turkmen poets who lived and created in the 18th and 19th centuries.

According to literary scholars, Abdyssetdar Kazy, who was born in the village of Kelete in the Gokdepe district of the Ahal region, was highly proficient in Arabic and Persian. He also mastered Turkic languages to a high degree. Well-versed in Islamic culture, nature, and the history of Turkmens and neighboring countries, Abdyssetdar Kazy interacted with figures like Nurberdi Khan, Gowshut Khan, Tach Gok Serdar, and contemporary poets such as Mollanepes, Katibi, Mataji, and Misgingylych. The poet's life and work were systematically studied by A. N. Samoylovich. The poet's surviving masterpiece, the poem "Jengnama," which has reached us today, is centered on two major historical events in Turkmenistan and the emerging movement toward the unification of Turkmen tribes. "Jengnama" is a work that describes real historical events. In the second half of the 19th century, many parts of Turkmenistan transitioned to a settled lifestyle, and agriculture began to flourish. This transition fostered the idea of creating a unified state, and khanates emerged in separate regions – strengthening under the leadership of Gowshut Khan in Mary and Nurberdi Khan in Ahal.

Observing these developments in Turkmen society, invaders intended to prevent such unification. For this purpose, Jafarguly Khan marched on Garrygala with a large army in 1858. The united forces of Ahal people and the western and mountain tribes decimated the enemy's army. Later, in 1861, Hamza Mirza led a heavy army to Mary region. The Mary and Ahal Turkmens united to defeat the invaders. The poet's "Jengnama" is dedicated to these battles. He began writing the work shortly after the battle in Mary, which enhances the work's credibility, as the events were fresh and the heroes were still alive in the people's memory. Another significant aspect is its truthful description of the wars and the fact that Abdyssetdar Kazy, being Turkmen himself, wrote about Turkmen history. Previously, much of the history of Turkmens was documented by foreign historians who often presented a one-sided perspective. "Jengnama" is a unique work containing valuable historical data for the truthful study of our people's past. Thus, it serves as both a literary heritage and a historical document.

It is also known as “The Book of Tales on the Teke Battles.” The work is written in the “bookish style” characteristic of 19th-century literature, using many Arabic, Persian, and Old Turkmen words.

“Jengnama” provides valuable information not only about history and literary heritage but also about the history of the Turkmen language. In the poem, the imperative, conditional, and optative moods of the verb are widely used. Although the grammatical forms creating these moods are largely similar to the modern Turkmen language, some formal differences occur. These differences arise, on one hand, from the fact that “Jengnama” was written in the traditional Central Asian Turkic literary style and, on the other hand, from the colloquial Turkmen language of that period. An example is the use of *-sa idi / -se idi* or *-saydy / -seydi* alongside the modern Turkmen *-sady / -sedi* for the optative mood.

In the poem, the imperative form of the verb is perfected both morphologically and semantically. The formation of each person within this mood, as well as the grammatical meanings they convey, are distinct from one another. This is due to the absence of a specific, universal mood-forming marker common to all its persons.

As a variable verb form, there are also certain peculiarities in the manifestation of the category of person and number (conjugation) within the imperative, conditional, and optative moods of the verb. For example, in the imperative mood, the concept of person and number is expressed by placing the corresponding personal pronouns directly after these specific verb forms:

*Kylaý men bir sözi ger bolsa perman.* (I shall utter a word if there be a command.)

*Bolaý men ýanyda atdyryp any.* (I shall be by [his/her] side, having it cast.)

*Kylaý men nakly huby men bu halat.* (I shall tell a beautiful tale in this state.)

*Diýdi kim: “Men baraý ger olsa perman.”* (He said: “I shall go if there be a command.”)

The optative mood is primarily formed using the affixes *-gay/-geý* and *-aý/-eý*. Like other verb moods, this form inflects according to person. In this regard unlike the modern Turkmen language, a corresponding personal pronoun is also used to express the subject (belongingness), e.g., *Bolaý men ýanyda atdyryp any*.

There is a profound difference in the grammatical meanings expressed by the imperative, conditional, and optative moods, which demonstrates the stability of grammatical meaning expression. While some particles used with the imperative mood are still found in modern Turkmen (*-gyn/-gin*), others are unique to the language of this work (*-gyl/-gil*). This confirms that Abdyssetdar Kazy’s “Jengnama” was primarily written in the Central Asian Turkic literary language. Additionally, the conjunctions *eger* (if) and *çünki* (because) are frequently used with the conditional mood, indicating the wide use of auxiliary words in expressing these grammatical meanings.

### Conclusion

Based on the analysis of the verb forms found in Abdyssetdar Kazy’s poem “Jengnama,” the following conclusions can be drawn:

- The imperative, conditional, and optative moods are extensively used in Abdyssetdar Kazy’s poem “Jengnama.” While the grammatical structures used to form these moods are largely similar to those in modern Turkmen, several formal peculiarities are still present. These distinctive features arise, on one hand, from the fact

that “Jengnama” was composed in the tradition of the Central Asian Turkic literary language, and on the other hand, from the influence of Turkmen colloquial elements contemporary to the author.

- In the poem, the imperative mood is highly developed both formally and semantically. The formation and grammatical meanings of each person in this mood differ significantly. This variation is primarily due to the absence of a single, universal formative suffix across all persons of the imperative.
- As variable verb forms, the expression of person and number (personal inflection) in the imperative, conditional, and optative moods also exhibits specific characteristics.
- There is a profound distinction in the grammatical meanings conveyed by these moods, which demonstrates the stability and precision of grammatical expression in the literary language of that period.
- Furthermore, while some particles used with the imperative mood are still found in modern Turkmen (e.g., *-gyn / -gin*), others occur exclusively in the language of this specific work (e.g., *-gyl / -gil*).
- This further confirms that “Jengnama” was written primarily in the Central Asian Turkic literary language.

Finally, it is noteworthy that in instances where the conditional mood is used, conjunctions such as *eger* (if) and *çünki* (since/because) are frequently employed. This indicates that auxiliary words were widely used to manifest and clarify these specific grammatical meanings.

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