

Language personality of Bauyrzhan Momyshuly as a phenomenon: national character and military-patriotic views

Abstract. *The article is devoted to the study of the phenomenon of the language personality of the great Soviet officer, a participant of the Great Patriotic War Bauyrzhan Momyshuly. On the material of military prose and the autobiographical story "Our Family" the originality of the author's idiolect B. Momyshuly as a significant historical figure is revealed. Particular attention is given to the reconstruction of the national linguistic personality as well as the manifestation of the national character in the writer's works. The authors give examples that illustrate the national color and identity of the nomadic people through memories of their native land, childhood, folk philosophy of ancestors and associative images. Moreover, the article examines the patterns of the use of linguistic means and stylistic presentation in documentary sources: lectures, speeches, letters that reveal a soldier's outlook on the psychology of the Great Patriotic War.*

Keywords: *language personality, national language personality, Bauyrzhan Momyshuly, author's idiolect, linguo-cognitive level, pragmatic level.*

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Introduction

The anthropocentric approach to the study of linguistic phenomena presupposes an attitude towards a person not merely as to a native speaker and consciousness but also as to its creator, treasurer, and author of innovative processes.

The language personality as a phenomenon of modern anthropocentrically oriented linguistics remains in the center of researchers' attention. The prerequisites for the study of the linguistic nature and human speech activity were laid down in the classical and fundamental works of V.V. Vinogradov, I.A. Baudouin de Courtenay, V.V. Vinogradova, L.V. Shcherba, L.P. Yakubinsky, M.M. Bakhtin, B.A. Serebrennikov, and their followers.

The theory of studying the language personality was developed by Yu.N. Karaulov [Karaulov,

2007] who distinguished three structural levels. The first is verbal-semantic level which assumes average knowledge of natural language for a native speaker... The second is cognitive level the units of which are concepts, ideas, and conceptions that are formed into a well-ordered "picture of the world" in each language identity ... The third one is pragmatic which identifies and characterizes the motives and goals driving the development of a language personality. This concept has become traditional and generally accepted since it forms a generalized "image" of a modern person who is in a continuous process of communication.

In modern linguistic science various aspects of the study of a language personality have been formed: polylectic ("multihuman") and idiolectic ("particular human") personality (V.P. Neroznak), ethnosemantic personality (S.G. Vorkachev),

elite language personality (O.B. Sirotinina, T.V. Kochetkova); semiological personality (A.G. Baranov), Russian language personality (Yu.N. Karaulov); language and speech personality (Y.E. Prokhorov, L.P. Klobukova), language personality of Western and Eastern cultures (T.N. Snitko), lexical language personality (V.I. Karasik), emotional language personality (V.I. Shakhovskiy), types of personalities homo ludens (T.A. Gridina).

In Kazakhstani linguistics the tradition of studying a language personality is associated with the study of the phenomenon of specific historical figures, writers, poets, scientists, and public characters. We can compare the language personality of Peter I based on the material of his epistolary heritage (N.I. Gainullina); reconstruction of the language personality of L.N. Tolstoy (O.F. Kucherenko); the language personality of Gaius Valerius Catullus through the cognitive analysis of his discourse (T.E. Pshenina); conceptual description of the lyrics by O. Suleimenov (A.B. Zhuminova); author's speech as a reflection of the linguistic personality of Y. Trifonov (G.S. Omarbaeva); language personality of K.K. Zhubanov (A.A. Zhubanova, F.E. Terekova); the language personality of al-Farabi and his linguophilosophical views (S.A. Tuleubaeva); language personality of L.N. Gumilyov (A.A. Uspanova) and others.

In addition, in Kazakhstani linguistics, the issues of studying the language personality as an object and subject of a language, culture, and community are being actively developed. Here we can compare communicative-cognitive activity of the secondary language personality (G.E. Utebalieva); formation and actualization of a professional language personality (A.Kh. Azamatova); the interaction of Russian and Kazakh cultures which is reflected in the speech communication of native speakers and consciousness (N.V. Dmitriuk).

Language is a method of analyzing reality therefore "it turns out to be the very essential factor in the formation of personality whether it is an individual from the moment of his birth or a human species throughout his history" [Azhezh 2006: 247].

The main method for studying a language personality is the method of linguistic analysis which allows you to reconstruct the worldview of a language personality. Linguistic analysis can be carried out based on the fragments of a certain text: replicas in dialogues in various speech situations, statements that express a certain thought, etc. The collection of research material is carried out for a long time to summarize, compare and analyze various fragments of speech illustrating the three levels of linguistic personality.

Experimental methods are the most effective in studying the phenomenon of language personality. A linguistic experiment allows one to explicate the linguistic instinct of the person under test, to determine their possession of not merely linguistic but also functional-speech models.

At the same time, the study of a language personality presupposes an integrated approach that takes into account ethnocultural, philosophical, ideological and social preconditions. A language "portrait" of a personality is created through the use of descriptive and experimental methods such as introspection, content analysis, semantic differential method, associative experiment, component analysis, conceptual analysis, descriptive method, and etc. It should be noted that the results of a psycholinguistic associative experiment can be considered when creating ethnic portrait which is equivalent to the concept of "national language personality."

In some studies the description of the language personality is carried out using specific methods and approaches:

- 1) reconstruction of A.A. Reformatsky on the material of oral speeches and memoirs of contemporaries (E.V. Krasilnikova);
- 2) historical and linguistic factors in the epistolary heritage of Peter the Great (N.I. Gainullina);
- 3) identification of the structure of the language personality of Gaius Valerius Catullus by means of semantic fields and neural networks (T.E. Pshenina);
- 4) the thesaurus approach to the study of the language personality of O. Suleimenov on

the basis of which the conceptual sphere of the bilingual system is built (A.B. Zhuminova);

5) reconstruction of the language personality of L.N. Tolstoy and its influence on the evolution of the Russian literary language of that period (O. Kucherenko).

Traditionally, a language personality is considered as “a set of abilities and characteristics of a person that determine the creation and perception of speech works (texts), which differ: a) by the degree of structural and linguistic complexity; b) the depth and accuracy of the reflection of reality; c) a certain “target orientation” [Shmelev 1989: 8].

Touching upon the issue of the modern language personality we rely on the views of Y.N. Karaulov according to which “the interpretation of a language personality in general remains inevitably schematic and reductionist regardless of the specifics of their language” [Karaulov, 2007: 8].

The material for the study of this article is the literary heritage of B. Momyshuly in which military themes and national and cultural values of the Kazakh people prevail. The research materials used are the words, word combinations, turns of speech and individual statements that reflect the picture of the world of the language personality and the ideological guidelines of the officer and the writer. When processing and describing the material of this article, a philological analysis of the texts of literary works was used as well as statistical methods in order to identify the frequency of the use of linguistic units.

Methods of research

The attempt to recognize the nature and essence of the «speaker» is based on V. Humboldt’s «people’s spirit», «instinct of consciousness» if starting with I.A. Baudouin de Courtenay’s comments on «linguistic understanding», «people’s sense of language», L.V. Shcherba’s «linguistic instinct», continuing with the researches of A.A. Leontyev and A.M. Shakhnarovich’s «Linguistic ability», and «linguistic personality» by G.I. Bogin and Y.N.

Karaulov, it is currently developing into its own field through the researches of B. Nurdauletova, G. Muratova, Sh. Elemesova, Sh. Niyatova, F. Kozhakhmetova, G. Imasheva that were founded in the scientific process in such works as R. Syzdyk’s «Language of Abai’s works» (Almaty, 1968) where she analyzed the language of a special poet-writer in Kazakh linguistics, E. Zhanpeyisov’s «The language of M. Auezov’s epic «Abai’s Way” (Almaty, 1976). According to the anthropocentric direction of such works, the study of the linguistic personality of the writer B. Momyshuly, who raised the honor of our people with his indelible heroism, became a national hero, and has his own place in Kazakh literature, is important in recognizing our national traditions, national identity and worldview of the people.

In accordance with the anthropocentric orientation of such works, it is important to study the linguistic personality of the writer B. Momyshuly, who raised the honor of our people with his indelible heroism, became a national hero, and has his own place in Kazakh literature. In recognizing our national traditions, national identity and worldview of the people, we can say that this is great.

The complex use of linguistic, psychological, ethnolinguistic and linguoculturological analysis of B. Momyshuly’s works of art is due to the anthropocentric trend in the study of language and interdisciplinary relations in the modern science of linguistics. Undoubtedly, this approach allows us to see the relationship between the linguistic features of the writer and psychological features. A comprehensive study of the psychological type of the language and personality of the hero in the context of a work of art will determine the way he, as a writer, singles out certain language units, and the conceptual and semantic analysis will make it possible to clearly explain the information contained in individual words and lexical units. the structure used by the writer in the text; makes it possible to see the psychological features of the author’s linguistic personality with an accurate explanation of works of art.

The valuable heritage of famous people in the history of the development and enrichment of the Kazakh language characterizes the integrity

of the Kazakh culture, language and literature, therefore recognition of the place and role of B. Momysuly is also an important issue. This value will especially increase when a linguistic personality is taken as the object of research, whose creative heritage is distinguished by unique expressiveness and who has made a great contribution to the development of language and culture. "My work is entirely based on my own memories, significant scenes selected and cut from a set of special episodes. There are no imaginary events or imaginary people in them," B. Momysuly said. Therefore, the works of the brave hero Bauyrzhan Momysuly are full of events that he experienced and saw with his own eyes, and are also works with a predominant social meaning. In this regard, of particular interest is the comprehensive study of the writer's language, consideration of the «image of the personal universe» in his language, which makes it possible to assess his spiritual values, the self-esteem that he gave to the world.

In this regard, it should be noted that the works of the writer Bauyrzhan Momysuly has not become the object of linguistic research in linguistics yet. Revealing the facets of the knowledge of the writer as a linguistic personality, considering his works from the standpoint of a linguo-cognitive object of study, one can approach the study of his works in a complex way, not only give a cognitive description as a result of discursive analysis, but also study the philosophical, ideological, ethno-national and ethno-cultural characteristics of the author, social characteristics, historical and cultural characteristics allows you to determine the values.

The purpose of the research is demonstration of concepts, linguistic means, artistic, aesthetic, spiritual values in his personal worldview through his artistic discourse, reflecting the linguo-cognitive features of B. Momysuly's linguistic personality.

The results obtained and the proposed conclusions in the course of studying the language of B. Momysuly's poetry and prose contribute to the addition of the theory of «linguistic personality» in Kazakh linguistics and

the study of the linguistic image of the universe, contribute to the field of psycholinguistics, cognitive linguistics, textology, linguistics and pragmatolinguistics.

As sources of the study, research works of national, foreign and Russian scientists related to the problem of «linguistic personality» are considered. In particular, Humboldt, I.A. Baudouin de Courtenay, F. de Saussure, Yu.L. Weisgerber, V.V. Vinogradov, G.I. Bogin, Yu.N. Karaulov, V.A. Maslova, A.P. Babushkin, I.P. Susov, E.A. Throat, K.F. Sedov, S.A. Sukhikh, I.P. Susov, V.D. Lyutikova, V.I. Shakhovskiy, D.N. Shmelev, T.E. Pshenina, N.A. Burmakina, A.B. Zhuminova, Sh.S. Niyatova, N.I. Gainullina, Z.A. Kuznevich, Yu.B. Satkenova, Z.A. Abdullina, Islam Aybarsha, Sh.M. Elemesova, G.A. Muratova, Yu.B. The works of Ermekova, F. B. Kozhakhmetova, B. I. Nurdauletova and many other scientists who conducted research in this area were considered.

The language personality of B. Momysuly, the great son of the Kazakh people, a Soviet officer, a participant in the Great Patriotic War, a Hero of the Soviet Union, and a legendary battalion commander who became famous in the battle of Moscow - has a prominent national character. The division commander B. Momysuly was a man of unconquerable will, had strong principles and leadership qualities. The heroic military history of the battalion under the command of B. Momysuly is described in the book by Alexander Bek "Volokolamsk highway". In the course of the research work, traditional scientific description, individual analysis, compilation, differentiation, individualization, complex analysis and research methods are used.

Kazakhstani researchers note the special creative development of B. Momysuly who "came to literature as a soldier who saw the everyday life of war and strived only to reveal its everyday reality without any affectedness and the inner form of his prose largely depends on this. War is a special world in which people are tested by their own standards. War is a special language spoken by the author and his heroes, a kind of "code" formed according to the laws of communication, a way of conducting a dialogue,

its structure, a set of phrases and thoughts expressed" [Buzaubagorova, Omarova 2014: 19-20].

Military prose takes a special place in the work of B. Momyshuly including "The Story of One Night: Notes of an Officer" (1954); "Moscow is with us: Notes of an officer" (1960); "Front-line meetings. Notes of an Officer" (1962); "General Panfilov" (1963); "Our General" (1966); "The Psychology of War" (1990).

Discussion

The theme of war is a value-based concept of Soviet ideology the historical and cultural realities of which are reflected in the belles-lettres about the Great Patriotic War. It is in such works that the picture and atmosphere of military events are presented most vividly and which arouses in the reader patriotic feelings and pride in the feat and dedication of people who defended their homeland from enemies.

Researchers interpret the phenomenon of war in different ways intending in its content various elements of modeling the world picture. Some scientists consider the concept of "war" as a special type i.e. a hyperconcept that forms the concept sphere which includes the concepts of "battle", "army", "weapon", "victory" [Kryachko 2007] some consider it as a frame and distinguish several slots and sub-slots in it: "causes of war", "purpose of war", "subjects of war", "character of war" [Lavrinenko 2008] whereas others note the stereotypical image of war while knowledge and ideas about the Great Patriotic War are referred to as precedent phenomena [Krasnykh 2002: 195].

The language and style of military prose of B. Momyshuly allow us to reconstruct his language personality on the example of the use of linguistic units of the Russian language in his literary and artistic discourse. In this regard, it seems possible to trace how the process of improving the skills of writing and the author's idiolect developed. The linguistic-cognitive and pragmatic levels of B. Momyshuly's language personality were shaped during the war years under the influence of the ideological factor, patriotism and the spirit

of unity of the Soviet people in the struggle for their homeland.

The story "Moscow is with us" (1966) is a thematic continuation of "Volokolamsk highway" by A. Beck. Here the author reveals the beat outline, i.e. describes the actions that took place in the battle of Moscow so that readers could perceive it not as fine literature but as a documentary record. However, according to researchers, "the military prose by B. Momyshuly is not an essay or a memoir, it is a document gained through suffering as fiction" [Buzaubagorova, Omarova 2014: 19-20]. The participant of the Great Patriotic War Y.M. Lotman writes how difficult it is to solve artistic and aesthetic problems in works about the war: "It is difficult to write about the war. Because only those who participated in the war can know what it is like to be there. Just like describing a huge space that has no clear boundaries and no inner unity. One war in winter another is in summer. One during the withdrawal, the other is during the defense and offensive; one during the day, the other at night. One in the foot troops, another in the artillery, the third in the aviation. One for a soldier, the other for a journalist who arrived at the front". [Lotman 1999: 301]:

The military-patriotic orientation of the works by B. Momyshuly determines the frequency of the use of military vocabulary which can be presented and described in accordance with the classification of A.N. Kozhin [Kozhin 1975: 45-48]:

1. Words denoting a person by the nature of combat activity (related to weapons, military unit, type of military service and military specialization): *a rifleman, an artillerist, a mine-man, a mortarman, a machine gunner, a sapper, a sniper, a tank crewman;*
2. Words defining the types of troop formation: *battalion, brigade, division, division level unit, artillery battery, squad, platoon, regiment, troop, squadron;*
3. Words qualified as the official position of military personnel: *a common soldier, sergeant, foreman, lieutenant, captain, major, lieutenant colonel, colonel, general, admiral, commander, commander in chief;*

4. Words denoting military weapons and equipment: *an assault rifle, a rifle, a grenade dispenser, a mortar launcher, a flamethrower, a machine gun, a bombardment aircraft, a combat aircraft, a torpedo boat, a reconnaissance aircraft, a guided missile, a combat tank, a vessel of war;*

5. Words denoting means of destruction: *aerial bomb, bomb, grenade, mortar shell, bullet, missile, land mine, grapeshot;*

6. Words defining the operational-tactical concepts of the combat activity of troops: *attack, bombardment, battle, counterattack, march, defense, offensive blow, withdrawal, exploring, fire activity;*

7. Fortifications: *recessed shelter, permanent fire position, fighting hole, entrenchment, shelter slit.*

The story "Moscow is with us" presents a "live" and dynamic picture of war events the realities of which are verbalized in words and combinations of words of a military thematic scope: *"The general pushed forward the map and told me the details of the battles, the Germans, chasing hotfoot Kaprov's regiment, run against a junction defended by the battalion of Captain Lysenko. Repeated attempts by the forward detachments of the Germans to cross this junction immediately were not successful. The battalion of Lysenko was besieging the enemy"* (Momyshtuly B. Moscow is with us).

The image of the enemy is an integral part of the concept of "war". In works about the Great Patriotic War, "enemies" are Germans, Hitler's forces, fascists, Nazis, and the enemy. In the minds of Soviet people, these words were associated with cruelty, ruthlessness, fear, and anxiety.

The author's military-patriotic views are focused on the spirit of unity of the Soviet people, their solidarity and enthusiasm. In the story "Moscow is with us", the theme of people of different nationalities uniting in the struggle for a peaceful skes becomes the central theme to which B. Momyshtuly often refers: *"So, our battalion repelled the second attempt of the Germans to roll us up straight off the reel. It is Autumn 1941. The grass in the fields near Moscow have lost their withered green color. The dust of the campaigns and the soot of battles settled on them. The land of Russia is wounded. The shell crater grew black everywhere. In hastily constructed bed of honour the faithful sons of the motherland were lying shoulder to shoulder: Ivan*

Ivanovich Ivanov, Tungus and Kazakh, Caucasian and Kyrgyz, Udmurt and Uzbek, Tatar and Tajik, Moldavian and Ukrainian and ... the son of one of the small-numbered peoples of Karaim Sultan-Mahmud Shapshal (Momyshtuly B. Moscow is with us).

The linguistic-cognitive level of B. Momyshtuly's language personality is manifested in the portrait descriptions which contain a subjective assessment and the author's position since it is in them that the peculiarities of word use are most clearly represented: *"... Once I was going out of General Panfilov's room. In the waiting room there was sitting a well-groomed cavalryman with a sleek hairstyle and a dashing curly black mustache. He reminded me of a portrait of Chapaev without a papakha (tall Caucasian fur hat). The cavalryman was sitting waddling on a chair with his small legs apart. Neatly fitted wide spurs glittered on the backs of dapper boots ..."* (Momyshtuly B. Moscow is with us).

The linguistic expressions "a well-groomed cavalryman", with a dashing curly black mustache", "he reminded me of a portrait of Chapaev" highlight the author's insight and sharp psychological logic in the perception of the human character, "living" and figurative associations verbalized in the accurate use of linguistic means.

In his portrait characteristics, B. Momyshtuly often uses figurative means of language among which comparative constructions are the most frequent as a stylistic device in figure speech: *"During the time that I did not see him, it seemed that the general had lost some weight, became even smaller and more stooped. The collar of his uniform coat became two size too large and his trousers with stripes hung like harem pants. His face was tanned, the wrinkles deepened, the gray hair was shivering on the short-cropped head, his nose and chin were slightly sharpened, and his always neatly trimmed square mustache was sticking out in a bunch, and apparently, had not seen scissors these days. For the first time, the general seemed like an old man to me. Therein I remembered my late father, the same short, stooped, and gray-haired old man.* (Momyshtuly B. Moscow is with us).

Comparative expressions "became two size too large", "hung like harem pants", "became

even smaller”, “more stooped” allow not only to create a vivid image of General Panfilov but also to express the depth of the author’s feeling of empathy and sorrow. The author’s insight and affection to the hero of the story is also noted in the recollections of his father. “The image of Panfilov, created by B. Momyshuly, has an enduring value as an artistic historical document. Portrait description as a special form of synthesis of documentary and artistic material performs two functions. The first is informative. In order to reveal the harsh and bitter truth of the first months of the war, the portrait, due to the small volume of the work, conveys the information about the military life in a “condensed” and concentrated form and presents the physical appearance of the hero. The second is dramatic connected with the ethical and aesthetic side of the writer’s work and noted by achievements in creating heroic characters. In the military prose of B. Momyshuly there is a keen interest in the portrait, in the very idea of the portrait and the form as a descriptive texture. And this is explained by the peculiarities of wartime, the change in aesthetic and philosophical views for a short four years” [Buzaubagorova, Omarova 2014: 20].

B. Momyshuly, through portrait sketches, gave a subtle and accurate description of the heroes of the story appreciating their psychological and aesthetic qualities: “An hour after the general’s call, a tall captain with a square curly black beard came up to me. He was wearing a new sheepskin coat with a white collar. On the head he had a flat round fur hat made of gray karakul with a dark-red cloth top. He was wearing shaggy black felt boots trimmed with light brown leather. I was amazed with the sharp contrast in the appearance of this man and did not immediately get up. And only when he said with a gruff voice: “Who is the battalion commander?” I jumped up and introduced myself (Momyshuly B. Moscow is with us). Descriptive passages like these represent a sensitive and considerate nature of B. Momyshuly. The linguistic means of the portrait reveal the subtle details of the appearance and clothes of the heroes which makes it possible to present their image vividly to the reader: with a square curly

black beard, was wearing a new sheepskin coat with a white collar, had a flat round fur hat made of gray karakul with a dark-red cloth top, etc.

Cognitive level of language personality of B. Momyshuly is revealed with subjective, emotional experiences that he experienced during the war. This way, with great warmth and a sense of gratitude, he writes about Russian huts as a symbol of hospitality, home comfort and shelter from enemies: “Russian huts! ... I had to see you so many times and how much you warmed us in the battles near Moscow! Half-ruined, with a changeless Russian stove at the entrance, with unbroken glass now and then, and sometimes with a flower on the window, carved architraves and colorful curtains, abandoned by the owners or inhabited, with children huddling in the corners, grown dark with time but with floors washed until it is spotlessly clean, friendly, you sheltered us, guests from warm Central Asia” (Momyshuly B. Moscow is with us).

“The Psychology of War”: a book-chronicle (1990) was published eight years after the death of B. Momyshuly and became the last in his creative biography. The book is of subjective nature, it most fully reveals the multifaceted and talented personality of B. Momyshuly as an officer, writer, teacher, and a master of rhetoric. The book includes speeches, lectures, and reports of B. Momyshuly to scientists, writers, soldiers, and political workers. The philosophical and edifying nature and patriotic pathos of the works collected in this book predetermined the use of linguistic units, expressions, constructions and turns of speech. In our opinion, it is in this book that the pragmatic level of the language personality of B. Momyshuly is most fully revealed. This work is characterized by the thesis nature of presentation, categorical, persuasive and pretentious statements. The strong character, fighting spirit and personal example of the commander can be seen in the following expressions: “The battalion should not die, and the battalion commander should not disappear without a trace”; “The commander must be able to influence the conscience of the soldier, encourage him to honorable motives, teach and be able to learn from the command subordinate”; “The soldier speaks clever words, you need to listen to him, you need

to not only teach him, but you also need to learn from him"; "Only in battle are all the qualities of a person tested ... The psychology of battle is multifaceted: in battle one cannot hide the soul that sank into one's boots, the battle tear away the mask, the lion's skin" (B.Momyshuly The psychology of war).

The edifying nature of the work not only states about the events of the war years and the art of war but also teaches future generations lessons of courage, heroism, and endurance on the example of the heroic deeds of soldiers.

In modern linguistic studies, the issues of ethnocultural perception of fragments of the image of the world are actualized as well as the identification of a linguistic personality with a certain ethnocultural society and native language. According to researchers, "the word of the native language stands for a lot of knowledge and skills associated with a cultural subject which it (this word) means, and when we switch to the language of another culture, we can, as a rule, get only knowledge. The word of the native language carries the potential energy of live action, and the word of a foreign language does not possess this potential energy" [Bubnova and etc., 2017: 23].

Of course, the concept of a language personality is closely related to the concepts of "national character" and "ethnic portrait". So, analyzing the levels of a language personality, Y.N. Karaulov reveals their interconnection with the ethnocultural manifestation of an individual character. "We therefore have the right to talk about the Russian (as well as any other national) language personality because the latter contains invariant historical components that are necessarily included in the national character. Just as a language, or rather a common language, is an integral feature of an ethnos so an invariant component of a language personality is a part of a national character" [Karaulov 2007: 46].

The national language personality of B. Momyshuly is most clearly seen in the autobiographical story "Our Family" the genre of which refers to memoirs. The originality of the national character is conveyed through the description of the steppe expanses, the world order of the nomadic people, Kazakh traditions,

and customs as well as the values of the family and its moral foundations. As the research material was used the ethnocultural vocabulary, figurative means, among which comparative constructions, phraseological units, expressions prevail as well as somatisms and elements of folk metrology.

The verbal-semantic level of B. Momyshuly's language personality was formed under the direct influence of his native language, national values, and socio-cultural conditions of his development as a person as a whole. Therefore, national identity is transmitted through memories of the native land, childhood, folk philosophy of ancestors and associative images: "I glided along the steep bank of this small river. Once I almost fell into its dirty water. I am a montane Kazakh: since childhood I have been taught to climb and descend mountains a hundred times steeper and more dangerous than the ascent and descent of Timkosk mountain. But the soil of our mountains is different, - it is a scattering of granite. Here the soil slopes down underfoot. It is a sad mistake of nature and fate to start a war on this very land! I remember the saying of our forefathers "Zhav zhagadan alganda it etekten" - when the enemy grabs you by the collar, the dogs pull you by the bottom, so how can a warrior bale out of the difficulties? (Momyshuly B. Our family).

The national aspect of a language personality represents itself only at the highest levels, the levels that reflect the hierarchy of meanings and values in the human worldview which correlates not only with language semantics but also with individual intellectual abilities and the uniqueness of the national character. In his works, B. Momyshuly often refers to the folk wisdom of the Kazakh people expressed in a figurative and concise way. The chapter "Noble traditions that foster fighting qualities in a young man" reveals the meaning and significance of Kazakh proverbs and sayings illustrating the principles of life and fighting qualities of a soldier: "Zhanym arymnan sadaka - It is better to die than to lose conscience"; "Olimnen uyat kushti - Conscience is stronger than death"; "Koyandy Kamys- erdi namys oltiredi - The hare dies of fear, the hero dies of shame" (Momyshuly B. The psychology of war).

B. Momyshuly in his works often uses Kazakh proverbs and sayings, correlates various situations and realia of wartime with the wisdom and worldview of ancestors who have learned to stand against both enemies and difficult living conditions: *“For a military man, in the final count, there is no despair or hopelessness, only the one who never really owned it loses hope. Umitsizden umit qashady, umiti asgar taudan asady- Hope flies away from the pessimist, the optimist will step over the mountain, as the Kazakhs say* (Momyshuly B. The psychology of war).

“In a concentrated form, the national character of the creativity of a bilingual writer is seen in the “used” proverbs and sayings, and catch phrases, etc. They reflect not only the peculiarities of the life and life of the nomadic people in a special creative form but also the specificity of their psychology, worldview, character and moral values, i.e., a kind of contaminated linguistic picture of the world as a mirror of the national picture of the worldview of a bilingual writer” [Tumanova 2008: 24].

The theme of moral and patriotic education of the younger generation as future soldiers and defenders of the Fatherland runs through all the writer's works. According to the commander, the primary role is assigned to the family in which the spiritual and fighting qualities of a person are formed: *“Kazakh proverb says: Uyada ne korse, ushqanda sony iledi - You will grow up as you are brought.” Then he comments as follows: If a child does not get along with their mother from the cradle, argues with his father at the age of five or does not obey, they grow up as a bully and then they inevitably become a bad citizen and a soldier. To re-educate such a person, instill in him fighting qualities is a difficult task not only for the commander* (Momyshuly B. The psychology of war).

The author is convinced that the traditional national sports games like kokpar, baige, audaryspa play an important role in training the fighting qualities and skills of the horseman which temper the will to win, perseverance and strength of character in young people: *“There can be no doubt about the nobility of these games. These games bring up the noblest fighting qualities*

in a horseman that necessary for a soldier of the Red Army” (Momyshuly B. The psychology of war).

The national identity of the Kazakh people is determined by the nomadic way of life, the endless expanses of the steppe and the herds of frisky horses-argymaks. *“For the Türks the horse was not only a means of transportation it had a sacred meaning, the relationship between horse and a man was spiritualized, poeticized and mutually attractive. A horse for the Turk is the continuation of the soul and body, its second self”* [Sabitova 2007: 168]. To get on a horse and break into a gallop meant to open up the world and to charge it with energy: *“Every Kazakh loves to race on horseback. And our Jalmukhammet Bozzhanov, the political officer of the infantry, from the very beginning of the war, did not often have the opportunity to set foot in the stirrup and pull against the reins. He always watched with delight and childish envy when I sent Lysanka off to a gallop. Sometimes he would run up and stroke the face and neck of a panting horse, lead her by the bridle and say something soothingly to her.”* (Momyshuly B. The psychology of war).

In modern linguistics, such Kazakh realities as kokpar, baige, audaryspak, argymak and other culturally labelled elements are considered as non-equivalent words, lacunas, linguistic culturema, or Kazakhisms. In the context of intercultural communication, interest in the study of the phenomenon of culturally determined vocabulary is increasing. *“Intercultural interaction implies the knowledge of ethnocultural stereotypes, a phenomenon of which is considered in the works of linguists, sociologists, ethnographers, knowledge engineers, psychologists, and ethnopsychologists»*[Kiynova et al 2018: 74].

Thus, the national language personality of B. Momyshuly is reflected in his works imbued with love for his native land, the wisdom of his ancestors and the breadth of the soul of the Kazakh people.

Conclusion

Considering the levels of organization of a particular linguistic personality, researchers note the synthesis of the linguistic, ethnic, and

intellectual abilities of a person of a particular era and a particular ethnic and linguocultural society. In this regard, modern linguistics has developed the following approaches to the study of the phenomenon of a language personality: psychological, sociological, cultural, and linguistic.

The language personality of B. Momyshuly is viewed through the prism of his individuality in which such character traits as firmness of spirit, self-discipline, dedication and firmness of life principles have been developed.

The works of B. Momyshuly reveal the depth of his linguistic consciousness, openness and

tolerance to other cultures and ethnic groups. The idea of uniting the Soviet people in the struggle for their homeland runs like a red thread through his works about the war.

The thesis, persuasiveness and pretentiousness of the statements are based on folk philosophy, family values, fighting qualities as well as the self-asserting position of the author.

The phenomenon of B. Momyshuly's language personality is determined by his military-patriotic views, wartime values, Soviet ideology, the uniqueness of the world order and worldview of the Soviet people as well as the national spirit and national picture of the world.

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Бауыржан Момышұлының тілдік тұлғасы феномен ретінде: ұлттық сипат және әскери-патриоттық көзқарастар

Аңдатпа. Мақала ұлы Кеңес офицері, Ұлы Отан соғысының қатысушысы Бауыржан Момышұлының тілдік тұлғалық құбылысын зерттеуге арналған. Әскери проза мен «біздің отбасы» өмірбаяндық әңгімесінің негізінде б.Момышұлының авторлық идиолектіңің маңызды тарихи тұлға ретіндегі өзіндік ерекшелігі ашылады. Ұлттық тілдік тұлғаны қайта құруға, сондай-ақ жазушының шығармаларындағы ұлттық сипаттың көрінісіне ерекше назар аударылады. Авторлар көшпелі халықтың ұлттық дәмі мен өзіндік ерекшелігін Туған жер, балалық шақ, ата-бабалардың халықтық философиясы және ассоциативті бейнелер туралы естеліктер арқылы суреттейтін мысалдар келтіреді. Сонымен қатар, мақалада деректі дереккөздерде тілдік құралдар мен стилистикалық дизайнды қолдану заңдылықтары қарастырылады: дәрістер, баяндамалар, хаттар, солдаттың Ұлы Отан соғысының психологиясына көзқарасын ашады.

Түйін сөздер: тілдік тұлға, ұлттық-тілдік тұлға, Бауыржан Момышұлы, авторлық идиолект, лингво-когнитивтік деңгей, прагматикалық деңгей.

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**Языковая личность Бауыржана Момышулы как феномен:
национальный характер и военно-патриотические взгляды**

Аннотация. Статья посвящена изучению феномена языковой личности великого советского офицера, участника Великой Отечественной войны Бауржана Момышулы. На материале военной прозы и автобиографической повести «Наша семья» раскрывается своеобразие авторского идиолекта Б. Момышулы как значимой исторической фигуры. Особое внимание уделяется реконструкции национальной языковой личности, а также проявлению национального характера в произведениях писателя. Авторы приводят примеры, иллюстрирующие национальный колорит и самобытность кочевого народа через воспоминания о родной земле, детстве, народную философию предков и ассоциативные образы. Кроме того, в статье рассматриваются закономерности использования языковых средств и стилистического оформления в документальных источниках: лекциях, речах, письмах, раскрывающих взгляд солдата на психологию Великой Отечественной войны.

Ключевые слова: языковая личность, национально-языковая личность, Бауыржан Момышулы, авторский идиолект, лингвокогнитивный уровень, прагматический уровень.

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