

“Lahjat ul-Lugot” – A Unique Example of Turkic Lexicography

Umida Radjapova

Teacher, Department of Uzbek Linguistics, Philology Faculty
Urgench State University, Uzbekistan

Abstract: *The article deals with the role of the work “Lahjatu-l-lugot” created by Shaykhulislam Mehmed As'ad Efandi in the development of Turkic lexicography. Despite the fact that the work was written in Turkish, it is considered a very important source in the study of the lexicon of the old Uzbek language. Also, the work is very important in the study of the lexicon of the modern Uzbek literary language and dialects. During the reading of the work, we are sure that some information is a unique source in the study of the etymology and semantics of a number of lexical units in the lexicon of Uzbek dialects.*

Keywords: Lahjatu-l-lugot, Turkic lexicography, lexicon of the old Uzbek language, Turkic dictionaries, lexicology.

I. INTRODUCTION

This dictionary prepared and presented to Sultan Mehmed by Mehmed As'ad Efandi between 1725 and 1732, it was first published in 1795. Libraries have a variety of manuscripts, such as Sulaymaniyah, Khusrav Pasha №739-741.

According to the conclusion of this publication, the work was printed by the chairman of the publishing house and teacher of calligraphy Abdurahman Efandi in the printing house called "Dar't-tibaati'l-ma'murati-s-sultaniyya" in Istanbul. The work was edited in two volumes, but the 1795 edition is in one volume. It consists of 851 pages, including the introduction and conclusion, in addition to the 9-page introduction and conclusion. At the beginning of the book there is a one-and-a-half-page “Fihrist-i Kitab” section without a cover page, and after a two-page interval, there is a 7-page “Fihrist-i Kitab” section and a three-and-a-half-page “Introduction”. The vocabulary section begins with the word aba on page 5 after the introduction and ends with the word yuwa on page 850. The sequel has a 1.5 page conclusion. Meanwhile, on page 445, volume 1 ends with the word duyurmak, and on page 446, volume 2 begins with the word ravand. Page size is 30*18.5, text is limited to 23*12.5 and framed on four sides. Heading words of the article are also noted outside the box, as shown underlined in the text. The book does not use action. Each page has 37 lines. The words in the work are arranged according to chapters and paragraphs using the Arabic alphabet. Each letter is first divided into 3 chapters (maftuha, maksura, mazmuma), and these chapters are further divided into paragraphs based on the alphabet. The words in chapters are not in alphabetical order.

In this way, taking into account the actions of 23 letters, it is divided into 68 chapters, and these chapters are divided into 674 paragraphs according to the 2 letters of the words. About 3,700 Turkish or Turkicized words were reviewed for the dictionary article. 65% of the words are Turkish, 15% are Arabic, 10% are Persian, 3% are borrowed from the West, and 7% are from questionable sources. 65% of these words are nouns and 35% are verbs.

The readings of the Arabic and Persian synonyms of the given Turkish words are given letter by letter. For example, the Arabic synonym of the word “savaşmak” is muharaba محاربة and it was given in the form of “...mimning zammi, ho-yi muhmalaning fathi maddi, ro-yi muhmalaning, bo-yi muvahhadaning fathalari. Oxirirda ho-yi vaqf ile...”. At the end, it is described as “ho-yi vaqf ile...”. The use of this method instead of other ways of reading the words made the work more difficult to read because it increased its size.

II. THE IMPORTANCE OF THE WORK IN THE DEVELOPMENT OF TURKISH LEXICOGRAPHY

According to the words in "Lahjatu-l-lugot" only Turkish or Turkicized words were taken. Due to this feature, the work is known as the first dictionary of the Turkish language written after a long time. "... After such works as "Devoni lug'oti-t-turk" and "Tarjumon", which were written in the early days in order to show the rules and words of Turkish

dialects, the works created in this way are always poetry and prose dictionaries showing the Turkish alternatives of Arabic and Persian words...

Along with unpublished books and other dictionaries, none of them is a dictionary of the Turkish language. Asad Mehmet Efandi first compiled the dictionary of the dialect of Persian Turkish words in 1732, and he put their Arabic and Persian equivalents..." [1]

During the preparation of his work, As'ad Efandi took a different approach from previous authors and recorded the words in the words of the public. Due to the extensive study on the subject of spelling, the work was formed in a different way from classical spelling. Foreign words are written as spoken. Phonetic spelling with Turkish words is again preferred. For example, the word written in the form of ديمك demak is recorded in the work as دمك demak. From all this, we understand that As'ad Efandi had an advanced understanding of the language for his time. "...one hundred and fifty years later, this Turkish scientist Ahmet Vefik Pasha, who understood the value of our language, used the terms lisan-i usmoniy, alfoz-i usmaniyya, balog'ati usmoniy for Turkish. He saw that our language is Turkic and used the phrase "lisoni türki"..." [2]. L. Beyreli noted that the work is not among the selected works for "Tarama Sözlüg" as an important shortcoming and listed several words that were not included in "Tarama Sözlüg" as an example [3].

III. IMPORTANCE OF THE WORK FROM THE POINT OF VIEW OF LEXICOGRAPHY

At first glance, the work is a multilingual dictionary, with Turkish, Arabic and Persian versions. Also, Turkish explanations have the appearance of a Turkish-to-Turkish dictionary as they are written on the spot, and our research scope depends on this aspect. When explaining something in the dictionary, there are many words that have the same meaning. In this respect, the work shows the nature of the concept dictionary according to the principles of the dictionary section. It is worth noting that there are very few works that are considered a dictionary of concepts in the Turkish language, and all of them have been written recently. In addition, there is no doubt that the concept in Turkic and Turkish, Arabic, and Persian in comparative terms will be an important source for annotative research. Weird dictionaries of misused words form an important part of our lexicography. Since such words were previously studied in separate dictionaries, they were sometimes used as material for other words. There are a lot of such words in the lexicon of the dictionary, and the work is important from this point of view. Arabic and Persian proverbs and idioms were used more to reinforce the explanations. These are often noted as examples, supporting evidence for words. In the material related to plants, animals and minerals, detailed information about folk medicine is given. In this respect, we can consider the work as a kind of encyclopedia. Even words that are not included in dictionaries because they are considered shameful are included in the work. Verses, hadiths and stories are cited in the explanation of some articles (articles arslan, balik, eşek...). In addition, information is given about some words that can be considered etymological, although they are rare (aynū'l-hiyr, mancılık, sabun).

IV. SOURCES OF THE WORK

Asad Efandi used many Arabic and Persian works on various topics while writing his dictionary. According to the conclusion based on the spelling of the work, the author did not use the written works, but the language spoken by the people, that is, the living language. He used the above-mentioned works to determine the equivalence of Arabic and Persian. In this regard, the author seems to prefer the spoken language to the written language. 42 of the works used in the introduction of this dictionary are mentioned. From the Arabic dictionaries "Sihah-i Jawhari", "Qamus-i Firuzabadi", "Muqaddumat-ul Adab"; from the translation dictionaries "Vonquli dictionary", "Tarjumoni Sihoh", "Akhtari Kabiriy"; from proverb books "Faridu-l-haroid", "Timsolu-l-emsol", "Amsoli maydoni"; among the medical works "Nuzhatu-n-nufus", "Mufradoti ibn Baytar", "Mufradoti Halimi"; from Persian dictionaries such as "Farhangi shuuri", "Burhoni qote", "Farhangi Jahangiri".

As'ad Efandi listed the most important of them in the introduction to the work. The scientist initially divided them into the following groups: 1. From "Lugoti mutarjima". 3. From the book "Zurubi amsoli muhtaviy"

They are:

1. "Sihohi javhariy" صحاح
2. "Qomusi Fayruzobodiy".
3. "Tahzibu-l-asmoi Azhariy".

4. "Somiy fi-l-asomiyyi Maydoniy".
5. "Muqaddimatu-l-adabi Jorulloh alloma".
6. "Asosu-l-baloga".
7. "Foiqu-l-lugat".
8. "Nihoyatu Ibnu Asir".
9. "Kanzul-l-lugati Saolibiy".
10. "Devonu-l-adab" by Abu Ishoq Forobiy.
11. "Sab'atu abhur" by Mir Alisher Navoiy [5].
12. "Kanzu-l-lugat" by Muhammad Ibni Ma'ruf.
13. "Mufradot" by Imom Rogib.
14. "Garibu-l-musannif" by Abu Ubayda.
15. "Qomusu-l-avom".

From "Lugoti mutarjima".

1. "Vonquli"
2. "Qarapiriy"
3. "Aqsou-l-adab"
4. "Tarjumoni Sihoh"
5. "Axtariy Kabir"
6. "Bobus"

From the book "Zurubi amsoli muhtaviy"

1. "Amsoli Maydoniy"
2. "Mustasqiyu amsol" by Zamaxshariy [4].

The proverbs in the work belong to the Jahiliyya period of the Arabs and are arranged in strict alphabetical order. Importantly, there is no repetition of proverbs. Zamakhshari finished this work in 499 AH after returning from Mecca. It is known that Arabs have a very rich folk art, and that it was a means of showing their superiority over other tribes. That is why there are many references to proverbs in Arabic written literature. In this work, the author collected 3461 proverbs found in written sources (letters, essays) and oral communication of that time. 1917 of them were included in the first volume, and 1544 in the second volume. The hamza paragraph is the largest part of the book and it is the first volume. Proverbs from "Bo" to "Yo" are from the second volume. In the margins of the book, comments were made on some obscure words (the meaning of which is not known to many people, underused) found in proverbs.

Spelling features of the work: The work is significant because it gives the phonetic spelling of its time. Both foreign words and Turkish words are written based on pronunciation. There are also Turkish and foreign words written with the original spelling.

V. RESULTS AND CONCLUSIONS

The role of "Lahjatu-l-lugot" created by Shaykhulislam Mehmed As'ad Efandi in the development of Turkic lexicography is discussed. Despite the fact that the work was written in Turkish, it is considered a very important source in the study of the lexicon of the old Uzbek language. Also, the work is very important in the study of the lexicon of the modern Uzbek literary language and dialects. Some of the information in it is a unique source for the study of the etymology and semantics of a number of lexical units in the lexicon of Uzbek dialects.

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