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MAHMUD KASHGARI FOUNDER OF LEXICOGRAPHIC SCIENCE

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Summary

The explore is devoted to the lexicographic dictionary of the encyclopedist scientist Mahmut Kashkari. M. Kashkari laid the foundations of the dialectology of Turkic languages history using the historical-comparative method inherent in the history of Turkic explories. We can see his information, that the Turkic tribes settled down in XI century and adopted the urban culture. It lists the modern Turkic tribes in order of geographical location from west to east and provides the map of their location. Ethnographic, historical and geographical data are also given while explaining the words specific to the language of a particular tribe. Based on this information, it is possible to find out where the Turkic tribes lived in XI century, with whom they were neighbors. Mahmut Kashkari mentions the small clans of the Oghiz tribe and names the symbols used by each of them. Advises representatives of other nations to learn Turkish.

Key words: lexicography, dictionary, comparative-historical method, Turkic languages, Turkic ethnoses.

МАХМУТ КАШКАРИ: ОСНОВОПОЛОЖНИК ЛЕКСИКОГРАФИЧЕСКОЙ НАУКИ

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Резюме

Исследование, представленное в данной статье, посвящено анализу лексикографического словаря выдающегося ученого-энциклопедиста Махмута Кашкари. Махмут Кашкари заложил основы диалектологии и истории тюркских языков, используя при этом историко-сравнительный метод, который является важным инструментом в исследованиях тюркологии. В ходе исследования были выявлены ценные сведения о тюркских племенах, включая информацию о их появлении в XI веке и принятии городской культуры. Особое внимание уделено представлению современных тюркских племен и их географическому распределению, что дополнено наглядной авторской картой Махмута Кашкари. Махмут Кашкари упоминает небольшие кланы племени огузов и называет символы, используемые каждым из них. В работе также рассматриваются этнографические, исторические и географические аспекты, объясняющие лексические особенности того или иного племени. Исследование завершается ценным советом Махмута Кашкари, рекомендуя представителям других народов изучать тюркские языки язык, что подчеркивает практическую значимость результатов работы. Данное исследование не только представляет ценную информацию о прошлом

и настоящим тюркских племен, но и является важным вкладом в лексикографию и историю языков, благодаря тщательному анализу Махмута Кашкари и его методологическому подходу.

Ключевые слова: лексикография, словарь, сравнительно-исторический метод, тюркские языки, тюркские этносы.

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Xülasə

Tədqiqat ensiklopedist alim Mahmud Kaşğarının "Divani lüğət-it türk" əsərinə həsr olunub. M. Kaşğari öz əsərində tarixi-müqayisəli metoddan istifadə etməklə türk dilləri tarixi və dialektologiyasının əsasını qoymuşdur. Divanda XI əsrdə türk tayfalarının məskunlaşaraq şəhər mədəniyyətini mənimsəmələri haqqında onun məlumatlarını görə bilərik. Kaşğari öz Divanında müasir türk boylarını qərbdən şərqə doğru coğrafi yerləşmə sırası ilə sadalayır və onların yerləşdiyi ərazinin xəritəsini təqdim edir. Konkret bir tayfanın dilinə xas olan sözlərin izahı zamanı etnoqrafik, tarixi və coğrafi məlumatlar da verilir. Bu məlumatlar əsasında XI əsrdə türk tayfalarının harada yaşadıklarını, kimlərlə qonşu olduqlarını öyrənmək olar. Mahmud Kaşğari Oğuz tayfasının kiçik boylarını qeyd edir və onların hər birinin istifadə etdiyi simvolların adını çəkir. Başqa millətlərin nümayəndələrinə türk dilini öyrənməyi məsləhət görür.

Açar sözlər: leksikoqrafiya, lüğət, tarixi- müqayisəli metod, türk dilləri, türk etnosları

Relevance: The problem of lexicography cannot be recognized only as a list of dictionaries. The names included in the dictionary should be evaluated first of all as relics of the customs and worldview of the people of each time. because the inner meaning structure of each name, especially in phraseological units, proverbs, in the inner meaning structure of ethnographic names, the manifestations of the folk worldview, and traces of national traditions are well preserved. The history of lexicography can be considered from linguistic and cultural points of view. It is true that, in the end, it also allows us to describe the cognitive aspect of linguistic units.

The theory of lexicography can achieve correct results only if it is based on the history of lexicography. Without the history of lexicography, it is impossible to develop its theory. These can be recognized only in close connection with each other, mutual unity.

Research methods. In addition to the methods of descriptive, historical and comparative analysis, methods of summation, formulation, text analysis and determination of the number of lexical units were used in the article.

Introduction: In the development of human culture, various dictionaries have been created. They have different goals and are created in different systems and structures. folk tradition represented by linguistic symbols is marked in the dictionary. Through the dictionary, folk patterns were written down and played the role of a genealogy of folk knowledge and skills.

The earliest and the most valuable Turkological studies written by Arabic-speaking scholars came from the Turkic dynasty. "Divan-i Lugat It-Turk" dictionary of Baghdad scientist Mahmud Kashkari. In his "Diwan-i", the great scholar writes: "I wrote this book with the wish to have infinite honour and an inexhaustible source, and I prayed to one God and named it "Diwan-i Lugat it-turk" - a collection of the dictionary of Turkic languages.". We believe that the common features and distinguishing features of all the Turkic languages, which represent the unity of the Turkic

languages, have been determined, the relevant laws have been systematized, the grammar of the written Turkish literary language has been created, and the vocabulary has been collected.

At the very beginning of his "Diwan" about the purpose of writing Kashgari's work, he said: "I saw that God created the garden and wealth in the star of the Turks, and turned the cosmos over their kingdom. God called them "Turks" and gave them country and power. He removed the rulers of our time from the Turks and put the will of other peoples in their hands. He made them the leaders of the people, supported them in righteous deeds and made those who were with them noble and dignified.", he placed them in the highest place of the earth, where the air is clean, and he considered them to be his army. Because Turks have good qualities such as charm, decency, cheerfulness, kindness, justice, humility, respect for the elderly, and keeping their word. Thus, after enumerating the many God-loving qualities of the Turks, he said: "To avoid the bullets of the Turks, every intelligent soul must follow their path. "There is no other way than to learn their language in order to find their satisfaction and to be able to express one's sorrows and needs," he explains his ultimate goal. That is, during the period of the Arabic language as the language of culture and civilization, knowledge and science, and most importantly, the language of the Holy Qur'an, which was honoured by the Muslim Eastern peoples, by revealing the semantic and personal qualities of the Turkish vocabulary, by showing its infinite richness, the Turkish language is no different from the Arabic language. proves no less. He glorifies the virtues of the Turks and warns that the future of the growing Turkish nation is great. Future promotes the fact that it will be in the Turkish language and invites other nationalities to learn the Turkish language. Not only inviting, but also comprehensively analyzing proverbs and idioms, poems and proverbs, ethnonyms and toponyms of the Turkish people, introducing the literature and culture of the nation, traditions and customs created for virtue, spirituality and worldview, and introducing the Turks and the Turkish language. wants to kiss. It is probably this quality that made "Diwan" so popular.

Theoretical basis: The first version of the finished "Diwan-i Lugat-it Turk" was probably copied by the Iranian Muhammad ibn Abulfath two centuries later, on August 1, 1266. The following is written about him at the end of the copy: "Muhammad ibn Abubakir ibni Abilfatih (may God bless him!) a resident of Sawa and later Sham, that is, Damascus, copied this book from the original and finished it on the twenty-seventh Sunday of the tenth month in the year 664."

This copy was first found in 1914-1915 by Turkish scientist Ali Amiri in the cart of a seller of antiques in the Istanbul market and bought it. He entrusts the editing of the manuscript to Kilasli Rifat. Rifat made a copy of the work and published the first and second books in 1915, and the third book in 1917 in Istanbul. And the first copy is kept today in Fatih Library in Istanbul.

The first translation of "Diwan" was made in Turkish by Mualim Ryfat in 22 notebooks. However, due to World War I, political instability and civil war in the country, the translation was not published. in addition, Abdullah Atif Tuzuner and Abdullah Sabri Carter also translated it into Turkish. However, none of these are published. All of them are still kept in manuscript form in the libraries of Turkey. Under the leadership of Atatürk, on September 26, 1932, at the 1st Turkish Language Conference organized in Dolmabahçe Palace, the task of translating the work was again assigned to Mualim Ryfat. Ryfat, who re-translated for the second time, met with Nejmi Dil, the general secretary of the Turkish Language Society, and Besim Atalay in Dolmabahçe Palace for publication. however, the negotiations failed and were not published again. At the end of 1937, Besim Atalay took over the translation work under the patronage of Nejmi Dilmen, and in 1940-41, the first Turkish translation was published. This translation has not only been the basis for the publication of many works for many years but also became the basis for translations in other languages. In 1960-63, the publishing house of the Academy of Sciences of Uzbekistan published 3 volumes under the name "Turkish Words Divani". Translated and prepared for publication by Salih Mutallibov. Gani Abdurrahmanov and Salih Mutallibov, who developed the index dictionary of the monument, published it as the 4th volume in 1967.

In 1955, the brothers Muhammad Peyzi and Ahmet Ziyai, in 1963-66, Sairani translated the work into modern Uyghur, but it was not published due to the political instability in East Turkestan.

Finally, in 1978, the issue of translation into Uyghur and Chinese languages was put on the official agenda. It was translated by the members of the council established under the Academy of Sciences of the Xinjiang Uyghur Autonomous Region and was published in 1981-84. In 2002, a Chinese translation was made based on this work. Between 1982-85, it was translated into English at Harvard University is published under the name "Mahmud al-Kashgari Compendium of Turkic Dialects (Diwan-i Lugat at-Turk) "It was Askar Egeubaev who first spoke the relic in the Kazakh language and prepared it for publication. Volumes 1-2 were published in 1997, and volume 3 in 1998 under the name "Turkic Dictionary". "Dictionary" was translated into Russian by Zifa-Alua Auezova in 2005 and published in Almaty. Also, in 2004, professor Huseyin Duzgun translated it into Persian language in 1 volume, and Ramiz Esker translated it into Azerbaijani language in 2006. as we can see, translations of "Diwani Lugat it-Turk" published in Turkish, Kazakh, Uyghur, Uzbek, Azerbaijani, Chinese, English and Persian languages are still relied on by thousands of candidate and doctoral dissertations and fundamental research works.

"Diwan-i Lugat It-Turk" has not yet been studied enough. Even so, the language of this work cannot be limited to only one vernacular. It contains elements of the languages of today's Central Asia and Kazakhstan, the Volga-Ural region, and even all the Turkic peoples who live in the North Caucasus. The book "Diwan-i Lugat It-Turk" is not simply the vocabulary and grammatical structure of the language, but also it is a consistent with the materials of the modern Kazakh language. This alone proves that it is very necessary to conduct research works of Kashgari's work in terms of its proximity to the Kazakh language.

Of course, it's a fact that the surpassing and incomparable honour of "Diwan" dominated the career of Kashgari is that he collected the vocabulary of the language of the Turkic tribes a thousand years ago and added it with examples. As a result of the statistical analysis of the Kashgari dictionary to this day, consistency is not observed. K. Brockelman's work "Mütteltürkischer Wortshats nach Mahmut al-Kashgaris Divan Lugat at-Turk" contains 7993 words, while the number of words in Besim Atalay's Index dictionary is 8783 Abdurrahmenov and Mutallibov's index contains 9222 words, while Vefa Nalbant's dictionary contains 8624 words. The reason for this difference in statistics can be explained by the fact that some researchers have taken some of the registered words in "Diwan" as individual words.

In addition to general Turkic words, the diwan contains words unique to tribes such as Oghuz, Kypchak, Kyrgyz, Yagma, Uyghur, and dialect words used only in a certain region. also focusing on anthroponyms, ethnonyms and toponyms and providing detailed information about them gives "Diwan" not just a dictionary, but also an encyclopedic tone. That is, "Diwan" can be called "encyclopedic directory of Turkic peoples". thus, the vocabulary of "Diwan Lugat" reveals not only the language, but also the historical aspects of the spiritual and material culture of the Turks. Every person who studied the words, the concept of family and kinship relations, old and new beliefs, social and state structures, economic life and customs, national handicrafts, types of food, weapons, etc., of the Turks Undoubtedly, it is full of unparalleled information about its features.

M. Kashgari's connection of the "Dictionary" with the geographical map of the Turkic world lay the main beginnings of areal (geographical) linguistics. On the map, the east is at the top, the west is at the bottom, the north is on the left, and the south is on the right. "World map" in "Diwani lugat it-turk" by Kashgari is a set of the "Dictionary" text as a geographical map, it is established in the geographical map of the Turkic world of the names of the tribes, rivers, lakes, seas, villages, regions, cities, mountain passes in the places where they are located. also "Sozdik" is a textual explanation of the map. M. Kashgari draws the borders of the Turkic lands. It is written that the land of the Turks starts from the Khazarian Sea, covers the territory from Rum to Chin, and occupies the land of 5 thousand farsakhs in length and 3 thousand farsakhs in width (1 farsakh - 2250 meters). All these are said to be placed in a circular circle in the shape of the earth for clear visibility. This shows that even 5 centuries before Copernicus, the fact that the earth is spherical was not new to the Turks, they knew it well.

It was the first map of the world drawn by a Turkish citizen. If we judge from the point of view of the possibility of geography science in the conditions of 1000 years ago, it was developed at a very high level.

M. Kashgari laid the foundations of areal (geographical) linguistics in the history of world linguistics by using a geographical map in the scientific work on the languages of the Turkic tribes.

This map of Kashgari is also distinguished by being the first map in the world to put Japan on the world map. The scientist showed Japan as an island in the east under the name "Zhabarka". Japan entered the world map only 400 years after the Kashgari's map.

"Dictionary of Words of Turkic Languages" focuses primarily on the account of lexicographic heritage. Kashgari uses his way of arranging words. It first gives words consisting of a few letters, and then it develops according to the number of letters. It is said that what words should be given and what words should not be given, that is, only active words used in the language of the tribes at that time should be given. This proves that the author worked on a preconceived principle. he doesn't consider creating a dictionary as giving words that he somehow knows and hears. At the same time, the author distinguishes between active words and passive words in the vocabulary of the language and considers them to be two different phenomena. The lexicographic value of the "Collection of Turkish Language Words" does not end there. where antonyms and synonyms, homonyms and metaphors, and dialectal words are explained separately. Such systematization and observation were a great success for linguistics in Kashgari's time. The author claims that he did not include obsolete words and foreign words in the dictionary. Of course, from the point of view of today's Turkish history, it would be a very important thing to present them in the "Dictionary". However, the author sticks to his principle from beginning to end.

Mahmud Kashgari who collected the speech dialect and vocabulary of the Turks and made a book, named his work "Diwan-i lugat it-Turk". The word Diwan is said to be a poem in Arabic written by a poet in alphabetical order. Mahmud Kashgari's work written from the point of view is used in the dictionary meaning of divan. In the Arabic-Russian dictionary of Kh.K. Baranov, the word dictionary, whose roots are from the Arabic language, means sentence, word, vocabulary and language, the language of one people [2, 465]. In his works, Mahmud Kashgari used the word dictionary in the non-individual plural form in the sense of "speech of the Turkic peoples". Mahmud Kashgari tried to widely show the tools and vocabulary of the written language of that time in his work.

Mahmud Kashgari set the following goal: to consider only words related to the Turkish language. Therefore, in the dictionary, we can find words for clothes, household equipment, agricultural products, weapons, musical instruments, clan and tribal names, food names, animals, plants, names of the sun, moon, year, cities, diseases, and games. Ethnonyms, toponyms of 29 tribes. He emphasizes family names and names of clothes, food, customs and traditions, and describes them down to the symbols of small clans. At that time, the perception of the world, ethnic norms and values, and the habit of self-behaviour of the Turkic peoples are reflected in the language. historical and cultural relations between different tribes, and some historical events in the territory of Kazakhstan and Central Asia (for example, the campaign of Alexander the Great) are presented according to Kashgari's map, they are from Rum to the East: Begemen, Kyfgan, Oghuz, Yemen, Bashkir, Basmyl, Kai, Yabaku, Qatar, Khyrgyz, further Chigel, Tuhsi, Yagma, Ugrak, Charuk, Chomyl, Uyghur, Khitay, Tagut, Tabgash.

The number of words belonging to different Turkish tribes in the "Diwani Lugat-it Turk" dictionary is as follows:

Oguz: 185

Kipchak: 45

Source: 39

Argu: 36

Yagma: 23

Total: 348

The great scientist collects 6800 Turkish words (110 names of places and waters, 40 different peoples and tribes) in a book consisting of 3 volumes, 8 books, and explains in Arabic. The book contains 242 verses, 262 proverbs and sayings. It is amazing that 875 words and 60 proverbs in "Diwani" can be found in the Kazakh language without any changes. Mahmud Kashkari wrote "Diwan-i Lugat it-Turk" divided into eight parts: 1. Hamza book (words starting with the alphabet); 2. Salim book (words without alphabet, words wav, yay); 3. Muzagav book (double-sounding words); 4. Missal book (words beginning with the letter yay); 5. Book with three letters; 6. Book with four letters; 7. Book of nasal sounds; 8. A book with double consonants. the examples given in them are divided into "nouns" and "verbs" for each book. In the books, they form nouns first, then verbs. The number of verbs and nouns found in the works of the great medieval scholars of the Turkic peoples is as follows [4, 99]:

	Noun	Verbs	Everything
Diwan-i Lugat it-Turk	5147	3477	8624
Kutadgu Bilig	2015	946	2961
Hibuat-ul-haqaiq	943	363	1306
Diwani Hikmet	1881	327	2208
Everything:	11411	5687	17098

"This book - writes Mahmud Kashkari - I wrote in alphabetical order, illustrated it with proverbs, sadjas, proverbs, poems, rajaz (military poems) and prose passages. I simplified the difficult, explained the incomprehensible, and worked for years: to introduce (the students of the book) to their (Turks) customs and knowledge, to tell them the poems they read, the proverbs they use to tell them wise stories on happy and unhappy days I wrote a note to convey to the speaker, and he to the next speaker. besides (the words), I collected the mentioned subjects and well-known (frequently used) words in the book, so the book rose to a high level and reached a clear priority."

Baskakov N. A. Kashkari was called a "pioneer of the comparison of Turkic languages", Samoilovich A. N - called "Radlov of the 11th century". The content of work consists of many priceless economic, material, spiritual values of Turks. there are literature, geographical and astronomical data, language features and scientific research works. Academician I. A. Kononov divides "Diwani" into 5 areas depending on the coverage of materials:

1. Vocabulary, lexicon of the defined tribe.
2. Information about the places of residence of the Turks.
3. Grouping of Turkic languages.
4. Details of historical phonetics and grammar.
5. Information about the history, geography, ethnography, poetry, folklore of the Turks.

Professor A.N. Kononov rightly emphasizes in his works that Mahmud Kashgari was first of all close to his native people. One of the factors that contributed to the comprehensive and deep understanding of people's lives was the research approach of the scientist from Kashgar to the Turkic way of life. the great teacher left an excellent example of studying the life of people, considering the ethnic characteristics of people in connection with his ethnic education. child and his upbringing, traditions and customs related to education, folk holidays, and artistic influence of nature born to man - all these are topics that Kashgari paid special attention to. The teacher highly appreciated the oral creativity of the people and the pedagogical experience reflected here. He clearly showed that if the representatives of the scientific point of view want to spread knowledge to the people and bring them to a high ideological level, they must first know their "inner life". in this sense, the scientist himself was moral, his warm feelings and interest for the people, first of all, showed in his work on "Peculiarities of Turkic languages". The stories, poems, legends, and songs collected by the Kashgar scientist turned out to be the beginning of Turkic literature. The author supplemented each of these examples with behavioural principles taken from Turkish folklore - proverbs and sayings. This strengthened the logical conclusion of the work.

The work "Diwan-i Lugat It-Türk" should not be understood as only a dictionary. In addition to individual words, there are numerous examples of oral literature and valuable historical data of the peoples who settled Central Asia in the 11th century.

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