

About Some Multilingual Dictionaries In The History Of Uzbek Lexicography

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Abstract: The article analyzes some multilingual dictionaries that hold an important place in the history of Uzbek lexicography - Mahmud Kashgari's "Devonu lug'otit turk," Mahmud Zamakhshari's "Muqaddimatul adab," Ishoqxon Ibrat's "Lug'oti sitta alsina," and Salohiddin Toshkandi's "Lug'oti salos." These dictionaries are evaluated as early examples of the formation of Uzbek lexical traditions, the development of the principles of multilingualism, and ideographic structure. The article highlights the role of multilingual dictionaries in the development of Uzbek lexicography and their scientific, spiritual, and educational significance.

Keywords: Uzbek lexicography, multilingual dictionaries, "Devonu lug'otit turk," "Muqaddimatul adab," "Lug'oti sitta alsina," "Lug'oti salos," Mahmud Zamakhshari, Ishoqxon Ibrat, Salohiddin Toshkandi, ideographic dictionary, historical lexicography.

Introduction: The compilation of manuscript dictionaries directly related to Uzbek lexicography covers the period from the 11th century to the first half of the 19th century, and the beginning of manuscript dictionaries is undoubtedly "Devonu lug'otit turk" (1074). [4] This work is the first universal dictionary covering all elements of bilingual (Turkic-Arabic), dialectological, explanatory, ethnographic, historical-etymological and other dictionaries in the history of Turkic peoples, and it serves as an important source in studying the Turkic tribes living in Central Asia and adjacent territories and their linguistic features.

Another ancient dictionary, which occupies a special place in the lexicography of the peoples of the East, including in the history of Uzbek lexicography, is the work of the great encyclopedic scholar Mahmud Zamakhshari "Muqaddimatul adab," which is considered the first multilingual dictionary in the history of Uzbek lexicography. Created in 1137, this work consists of 5 parts, such as nouns (nouns, adjectives, numerals and pronouns), verbs, letters (auxiliary words), declension of nouns, conjugation of verbs, it covers almost all words and phrases used in the Arabic language of that time; special attention is paid to the etymology of words. "Muqaddimatul adab" has been translated into Persian, Uzbek ("Chagatai"),

Mongolian, and Turkish. The work is also a valuable source for Uzbek historical lexicology. [5] Unfortunately, although this dictionary has been studied in considerable detail by several specialists, it has not been published for a wide readership like "Devonu lug'otit turk." Recently, as a product of mutual cooperation between Uzbek and Japanese scholars, a unique four-language Arabic Persian-Turkic (Uzbek) Mongolian facsimile copy of "Muqaddimatul adab" stored in the manuscript collection of the Alisher Navoi Literature Museum of the Academy of Sciences of the Republic of Uzbekistan was published in Tokyo. [5] Doctors of Philological Sciences S.Hasanov and Z.Islamov wrote brief forewords and annotations to this publication, informing readers to a certain extent about the content, essence, and structure of this dictionary.

In the work "Muqaddimatul adab," which covers information about Arabic, Persian, Turkic-Khorezmian, and Mongolian languages of the XII-XIII centuries (the "Names" section alone contains 6250 lexical units), although the presentation of Persian, Turkic, and Mongolian vocabulary in many cases depends on the composition and meanings of Arabic lexical units, and although Persian, Turkic, or Mongolian equivalents corresponding to most Arabic words are not given, it

remains the only four-language dictionary for its time and for the period from the XIV century to the beginning of the XX century. At the same time, it is considered the first thematic, ideographic dictionary, while the first ideas about ideographic dictionaries appeared in European linguistics only in the 19th-20th centuries.

The structure of "Muqaddimatul adab," that is, the arrangement of words in it, is also original and unique. In it, the words are arranged vertically based on certain

topics: in the first row, Arabic words, their plural forms and synonyms are given, and in the second, third, and fourth rows, under the corresponding Arabic word, its Persian, Turkic, and Mongolian translations are given. If an Arabic word is used identically in subsequent languages or in one of them (or in the absence of a corresponding equivalent), these cases are indicated by special symbols, abbreviations. For example, pay attention to the presentation of some words in the group of words expressing time, tense ("time" thematic group):

A	Time	date	hashtod sol	Rabi	sayf	shahr	g'urrat
F	hangom	sol	sakson year	Spring	tobeston	Moh	avvali moh
O'	choq	year	noyon hun	Summer	yoy	Moon	Beginning of month
M	choq	xun		Qobur	jo'n	sora	Yekin soro

Above, we presented only 7 dictionary articles within the same topic, trying to create a certain impression of the dictionary in the unfamiliar reader. Similarly, in other chapters and sections, names related to celestial bodies, earth, water, the plant world, man, animal world, human anatomy, objects used in everyday life and family conditions, words and terms expressing their number are grouped based on the topics to which they belong, and are reflected in the above-mentioned four languages. In the second part of the dictionary, verbs are grouped based on Arabic chapters and translated into Persian, Turkic, and Mongolian.

Mahmud Zamakhshari's work "Muqaddimatul adab," taking into account the sequence of languages in it, can be called the first multilingual dictionary, and it became a great impetus for the creation of dictionaries of this type in subsequent periods. In particular, Khalil ibn Muhammad ibn Yusuf al-Qunawi's work "Kitobu Tarjumani Turkiy va Ajamiy va Monguliy" is characterized by its comparison of the lexicon of Turkic, Persian, and Mongolian languages.

Later, until the beginning of the 20th century, multilingual dictionaries were not created in Uzbek lexicography. Along with Russian-Uzbek and Uzbek-Russian dictionaries compiled at the end of the 19th and beginning of the 20th centuries, when lithographic and typographic printing methods were established in

Turkestan, which contributed to the development of Turkestan, multilingual dictionaries created by local authors for educational and enlightenment purposes by representatives of educated intellectuals with new thinking emerged, continuing the ancient traditions in this field. [7]. Let's briefly discuss two such dictionaries:

The first dictionary we want to focus on is the work "Lug'oti sitta alsina" by the famous Uzbek enlightener Ishoqxon Ibrat, published in Tashkent in 1901.

The renowned Uzbek educator, poet, and scholar Ishoqxon To'ra binni Junaydulla Eshon Ibrat (1860-1937) promoted knowledge, enlightenment, and culture to the Uzbek people in his scientific and historical works and numerous journalistic articles, as well as in his extensive social activities. [3]

Deeply acknowledging Ishoqxon Ibrat's activities in Uzbek science, culture, and enlightenment, we would like to discuss his work "Lug'oti sitta alsina" ("Words of Six Languages" or "Six-Language Dictionary") [3]. In the preface to the work, the author writes that when he was twenty-five years old, having embarked on a journey in his cherished dream, traveling through the cities of Afghanistan, India, and Persia (Iran), he witnessed that for travelers (travelers), knowing and understanding another language was worth a hundred gold coins, and in this regard, he made great efforts to learn the languages of the peoples in these regions.

"With the intention of leaving a mark on the people of the time (generations) " from his many years of language learning experience, I tried to create this book for some time and organized it into one or two volumes. He emphasizes that the book has become an example for the people and that "because it is complex from six languages, I arranged it in two volumes, giving it the name *Lug'oti sitta alsina tasmiya edub.*" [3]

The dictionary's name is sometimes written as "*Lug'ati sitta alsina,*" sometimes as "*Lug'ati sitta-al-sina,*" sometimes as "*Lug'at sitta as-si na*" in works and articles dedicated to Ibrat's life and creative work. These names do not imply the essence of the dictionary. Ibrat's book should be presented in the current (Latin) script as "*Lug'oti sitta alsina.*" In this case, the Arabic dictionary is a plurality of words, *sitta* - six, *alsina* - "language" (i.e., "languages"), and words related to six languages, simply put, mean "six-language dictionary."

As can be seen from the author's emphasis, the dictionary consists of two volumes (parts). We can conditionally call these volumes "Verbs" and "Names." In the first volume, the infinitive and present-future forms of 156 verbs, the past tense and imperative forms of 12 verbs, as well as 5 pronouns, a total of 341 words are divided into 6 columns and presented in the form of a Persian-Arabic-Turkish-Sartish-Hindi-Russian dictionary in the order of the Arabic alphabet; words related to all languages are written in Arabic script. It should be noted here that Ibrat did not use this method because he did not know Hindi and Cyrillic scripts, but rather tried to reflect the materials of these languages in Arabic script, considering the interests of Muslims who did not know these scripts at all or partially, and he mainly succeeded in this task.

The second volume of the dictionary covers a total of 694 names (nouns, adjectives, and numerals), divided into 37 thematic groups and presented in six columns in the form of an Arabic-Persian-Turkish-Indian-Sart-Russian dictionary. For example, the first topic is called "*A'zoyi hayvonot*" ("Members of Animals"), in which the names of 61 members are given. In the second topic, 8 names are given, which name the derivatives (humors) that come from these organs. Similarly, the ninth theme includes names of professions (40), the eighteenth theme includes terms related to housing and construction (47), the twenty-sixth theme includes names of diseases (15), the twenty-eighth and twenty-ninth themes include names of numerals and ordinal numbers (40), the thirty-first theme includes names of colors (8), the thirty-fourth theme includes names denoting day, month, time (26), the thirty-sixth and thirty-seventh themes include nouns and adjectives denoting good morals and beauty (9), as well as bad

behavior and ugliness (14). In short, this dictionary is one of the unique dictionaries that occupies a special place in the history of Uzbek lexicography, covering the expression of 1035 words related to the categories of verbs, nouns, adjectives, numbers, and pronouns in six languages. [3].

Indeed, "*Lug'oti sitta alsina*" is a unique original dictionary, and no such dictionary has been compiled in Uzbek lexicography, neither before nor after Ibrat. But in the history of lexicography, dictionaries similar to it in some respects have been created. Thus, in 1991, a comparative dictionary of the main Turkic languages was compiled in Ankara. Uzbek scientist Berdakh Yusufov also participated in the compilation of this ten-language dictionary, that is, Turkish-Azerbaijani-Bashkir-Kazakh-Kyrgyz-Uzbek-Tatar-Turkmen-Uyghur-Russian.

In general, Ishoqxon Ibrat's work "*Lug'oti sitta alsina,*" despite some minor flaws, is one of the original dictionaries of great importance for its time and for the subsequent development of Uzbek lexicography.

The second dictionary, compiled according to the rules of traditional lexicography, is the work "*Lug'oti salos*" (three-language dictionary) by Salohiddin Toshkandiy (Sayyid Salohiddinxo'ja ibn Alouddinxo'ja ibn Norxo'ja Eshon), published in 1909 by lithographic method. [9] The author of the work was not only an educated, intellectual linguist of his time who knew several Eastern languages perfectly, but also a poet who was well-versed in the secrets of poetic art. This can be seen from the fact that the works "*Lug'oti salos*" and its short version "*Nisobus sibyonit turkiy*" were written in a poetic (poetic) way.

"*Lug'oti salos*" was created in the masnavi genre, each bayt rhymes with each other and is written in the meter of *aruz*: *failotun, failotun, failot*. The dictionary is divided into 6 chapters and 33 sections, each chapter and the sections within it consist of specific topics and subtopics. For example, Chapter 1 covers the names of concepts related to a person, his life, lifestyle, environment, relatives, and these names are divided into small topics and presented in the relevant sections; Chapter 2 is devoted to the names of the animal world and related concepts, etc. Thus, "*Lug'oti salos*" consists of 51 pages, totaling 492 verses or 984 lines. As mentioned above, "*Lug'oti salos*" is a trilingual dictionary: Arabic-Persian-Turkic. The author placed a special mark above each word to indicate its linguistic affiliation; he wrote the letters (a) for Arabic words, (f) for Persian words, and (t) for Turkic (Uzbek) words in red ink.

Since the author wrote his work for school teachers, pupils, and students, he created it in a poetic style.

Indeed, any memorized text is retained in memory for a long time and facilitates learning. In this respect, the work can be considered one of the first educational dictionaries. Since the words listed in the dictionary are divided into certain thematic groups, it is also considered an ideographic dictionary [9].

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In short, the "Lug'oti sitta alsina," briefly analyzed above, emphasizes the importance of knowing languages other than one's native language for any educated, intellectual person and calls for learning other languages, while "Lug'oti salos" shows rational methods of learning and teaching other languages. Both of these dictionaries are important and relevant for their time and are considered dictionaries that consistently continued the traditions of Turkic lexicography.

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