

The history of the creation of the author's lexicography

Orzigul Shodimurodovna Khodieva¹

Sohib Salimovich Sharipov²

^{1,2} Bukhara State University

Bukhara. Uzbekistan

ABSTRACT

This article examines the history of the creation of modern lexicographic dictionaries, in particular the theory and practice of creating author's lexicography. Examples of the author's lexicography based on the dictionary of Mahmud Koshgari "Devoni lugat at Turk" are given, as one of the brightest examples of compiling a dictionary in the Middle Ages in the East.

Key words: *history of lexicography, author's lexicography, Turkic language words, dictionary, author's dictionary, aesthetics, worldview, philosophy.*

Introduction

A distinctive feature of all modern lexicography is, according to Yu. D. Apresyan, "a synthesis of philology and culture in the broad sense of the word. A significant part of the culture of any nation is realized through its language, and the language in all its richness is fixed, first of all, in the dictionary" [Apresyan 1993: 6]. Developing this idea, we can say that part of the culture is realized through the language of masters of the word (writers, philosophers, publicists, etc.), and this latter appears - in increasing volume - in the author's dictionaries.

Author's lexicography - the theory and practice of compiling dictionaries of the language of individual authors and groups of authors - originally took shape in philology as "writer's lexicography". The basis of the complex type of the author's dictionary was created in their totality precisely by the dictionaries of the language of writers, representing the lexicographic interpretation of the artistic language as part of the national language. And at the present time it is developing mainly as a literary, gradually replenishing with dictionary interpretations of non-fiction author's texts.

The roots of the author's lexicography go back to ancient times, in the pre-dictionary period, to which the creation of glossaries for individual works and individual authors belongs [Grigoriev 1971a; Hartmann, James 1998: 10]. Active work on the creation of dictionaries of writers refers to different periods in different national lexicographies: English, American, German, Italian, French, Swedish, Polish, Serbian, Bulgarian, etc. (see, for example: [Grigoriev 1973; Gelgardt 1983; Karpova 1978, 1989a, 19906, etc.]). At the same time, all nationalities began to take shape, as a rule, in a common period of developed lexicography for them. The result of the approval in the XVIII-XX centuries. Such a function of lexicography as the collection and processing of data for linguistic research in the field of lexicology, stylistics, history of language, etc., became the compilation of dictionaries of historical, etymological, frequency and many others - including the language of writers.

In the world of author's lexicography, English has the longest history: the first reference books appeared here in the middle of the 16th century, then the compilation of dictionaries for the works of outstanding writers became systematic. According to the calculations contained in [Karpova 1994, 2010], by 2000 over 300 dictionaries for the works of more than 70 writers and poets had been created in the English (English and American) lexicography, of which at least 100 were Shakespearean.

In 1960, the first volume of the Dictionary of the Language of the Bulgarian poet Hristo Botev [Bozhkov, Genadieva 1960] was published (in 1956, we recall, the first volume of the "Dictionary of Pushkin's Language" was published), in 1962 - the first volume of the Dictionary of the Language of Adam Mickiewicza [Słownik Mickiewicza 1962-1983]. The first attempt to create a dictionary of a Serbian writer was the experience of the Serbo-Croatian-Russian explanatory dictionary for the works of S.M. Love (see: [Trofimkina 1971]), in the 80s. dictionaries of other Serbian authors were published, for example, Milan Rakic. Moreover, the origins of the Russian AL are associated with the second half of the 19th century. - a time significant for Russian lexicography in general. For almost a century and a half history of the creation of author's dictionaries, considerable compiling and research experience has been accumulated, the need for generalization of which is long overdue. Author's lexicography is currently undergoing a process of active development; its methodology, terminological apparatus, theoretical foundations - all this, in the absence of generalizing scientific works, requires multilateral comprehension and systematization.

However, the idea of creating such dictionaries, to some extent, was still made much earlier, back in the Middle Ages in the East. A vivid example of this is the dictionary of Mahmud Koshgari "Divan Lugat at Turk" created in 1072-1074. "Divan lugat at-Turk" - the first encyclopedic dictionary of the Turkic language is the author's lexicographic dictionary not only of the era, but of the entire Turkic language population of the East. A special place in the lexical structure of the Uzbek language and in the Turkic written monuments of antiquity, as well as the Middle Ages, is occupied by words meaning objects necessary in life practice and associated with the material culture of the Uzbek people, its social philosophy, aesthetics and worldview. In this sense, "Divan lugat at Turk" by Mahmud Kashgari, as a unique written monument of its kind, is a common spiritual heritage of all Turkic peoples. The value of this work was once noted by the Russian linguist A. N. Kononov: "The dictionary of Mahmud Kashgari is a unique work in which the common linguistic facts of the Turkic languages are like small particles of a nugget. In addition, it includes information of a linguistic, ethnographic, folklore, geographical and, finally, historical nature about such Turkic peoples as Khakass, Turks, Turkmens, Oguzes, Yagmas, Chigils, Kyrgyz, Uzbeks" [4]. The history of studying the dictionary of Mahmud Kashgari "Divan lugat at Turk" has a wide scale in the field of general linguistics and directly in Turkic studies. Studies of the dictionary in general linguistics include the works of the following linguists: P.K. Zhuze (1926, 1927, 1930), K. Brokkelman (1918, 1921, 1928, 1930), O. Pritsak (1950, 1953, 1955), Y. Kelly (1971, 1972, 1973, 1988), R. Dankoff (1972, 1973, 1975, 1980), V. A. Zvegintsev (1964), I. V. Stebleva (1965), S. Klyashtorny (1974) and others. Fundamental works of such scientists as J. Validov (1920), A. Fitrat (1920), A. Z. Valida Togan (1930), S. Akhalli (1958), S. M. Mutalibov are known in the field of Turkology. (1947, 1957, 1961), A. M. Demirchiadze (1964), A. K. Kuryshzhanov (1972), V. P. Aslanov (1972) and others.

Scientific interest in "Divan" in Uzbek linguistics is renewed in independence by the leading scientists of the country. Despite the presence of such scientific works, the study of this dictionary from

the lexical aspect remains poorly studied. Taking into account the above circumstances, we consider it necessary to consider in this article the ratio of words meaning the names of household items in the dictionary of Mahmud Kashgari "Divan lugat at Turk" and the Uzbek language. It should be noted that the analysis of the problem posed should be comprehensive, i.e. when studying, we must rely on scientific findings in the field of history, ethnography and art history. In the Uzbek language, the word *kigiz* (felt, *koshma*) is a material made of sheep wool for covering a yurt and for making various products [11, b. 314]. In the "Divan" this word is found in the following forms: *kiyiz // kigiz // kidiz*. Concerning the etymology of the aforementioned word, K. Seydakmatov expressed the following opinion: "Ancient Türkic roots *kiy // ked // kid*, possibly, had the meaning *kiy* (put on). Those. the initial meaning of this word was associated with putting on, later this meaning passed into the traditional understanding of the purpose of *qiyiz*" [8, b. 271]. In the same way the word *kuilak* (shirt) was formed from the word *ken* (skin) [2, p. 34]. In the "Divan" the word *oimo* is found as a synonym for *kiyiz*. For example, *Ol ma'ya oimo talkysht* - He helped me to roll felt [6, b. 327]. The word *oimo* (ornamented, ornamented) in the modern Uzbek language fits the word *ala kiyiz - kigiz* (ornamented felt). Because the ornament is superimposed only on *ala kiyiz*, therefore, the name is explained by the imposition of the ornament, i.e. *ala kiyiz* in Russian means motley felt. As it seems to us, in the sentences *Ol kyzka kiziz syrytty - al kyzga kiyiz shyrytty* - He helped me to sew a felt mat [7, b. 491] the word *kiyiz* (*koshma*) was used in the sense of *shyrdak* (ornamented felt sewn in two layers). This means that the word *shyrdak* (*tekimet*, ornamented felt sewn into two layers) was formed in the Kyrgyz language from the verb *cheeses* (Kirg. *Shyry* - quilting, stitching something, folding in several layers) [12, p. 922]. Based on such premises, it can be concluded that the current objects of the material culture of the Kyrgyz people, such as *kiyiz* (*koshma*), *ola kigiz* (ornamented felt), *shirdok* (ornamented felt sewn in two layers), have been used by Uzbeks since ancient times. It is well known that the nomadic Turkic tribes had in their daily life vital items, convenient for the nomadic way of life, which were mainly made of leather. This is evidenced by the words found in the dictionary of Mahmud Kashgari. For example, the word *butyk* (> *but + yk*) in the dictionary meant a small wineskin. The word *butyky* is interpreted as a wineskin made of horse skin of a leg, a vessel for *kumis* or water [5, b. 638]. And the word *kasuk* meant a vessel also made of horse skin, only similar to a vessel for storing milk and *kumis*. Such examples can be seen in many Turkic languages of the East, such as Kyrgyz, Kazakh, Bashkir and many others.

According to the Azerbaijani scientist A. Demirchizadeh, the work was published in the Azerbaijani language. Baskakov, called Kashgari "a pioneer in the comparison of Turkic languages", Samoilovich A. N. - "Radlov of the 11th century." In terms of content, the work contains a lot of valuable information about the economic, material, spiritual situation of the Turks. It contains valuable information in the field and literature, geographic and astronomical information, language features and scientific research. Akdemik Kononov I.A., according to the coverage of materials, divides Diuani into 5 branches:

1. Vocabulary, vocabulary of certain genders;
2. Information about the location of the clans of the Turks;
3. Grouping of Turkic languages;

4. Information about historical phonetics and grammar;
5. Information about the history, geography, ethnography, poetry, folklore of the Turks.

Mahmud Kashgari set a goal: to consider words that belong only to the Turkic language. Therefore, we find in the dictionary words for clothes, household utensils, agricultural products, weapons, musical instruments, related and tribal names, titles, names of dishes, animals, vegetation, names of days, months, cities, diseases, medicines, games. Here are the names of 29 tribes. According to the map of Kashgar M., they are located from Rum to the East: Begemen, Kyfgan, Oguz, Yemen, Bashgirt, Basmyl, Kai, Yabaku, Qatar, Khyrgyzy; further on there are Chigel, Tukhsi, Yagma, Ugrak, Charuk, Chomyl, Uigur, Hytay, Taigut, Tavgats.

Kashgar is a city in the alien-Uyghur autonomous region of the PRC, was a large trade center on the Great Silk Road. The great scientist grouped 6,800 Turkic words (110 names of lands and rivers, 40 nationalities and tribes) in the book, gave an explanation in Arabic. The book contains 242 versification, 262 proverbs and sayings. It is surprising that the 875 words and 60 proverbs and sayings included in the Diuani entered the Kazakh language without any changes. "Diuani" is the first philological study and the first comparative dictionary of Turkic words, giving their etymology. This work should not be viewed only as a dictionary. It contains a lot of historical information, samples of oral folk literature of the peoples of Central Asia of the 11th century.

Thus, its author, a man of great erudition and talent for his time, created a unique, unparalleled dictionary, which became one of the most valuable cultural and historical monuments of the Turkic peoples. Modern oriental studies, including Arabic and Turkic studies, are unthinkable without this work. Scientists - Türkologists consider this work to be the first comparative-historical study, more than seven centuries ahead of its time. Mahmoud Koshgari's dictionary has historically become one of the first author's lexicographic work. Many language means available in the dictionary of Mahmud Kashgari require similar clarifications. Introducing this kind of clarity into the vocabulary of the dictionary will serve as a condition for restoring the history of the Kyrgyz language and clarifying its development during the 11th-12th centuries.

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