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GALIYA KAMBARBEKOVA
PhD in Philology, Senior Lecturer,
Department of Middle East and South Asian Studies,
Al-Farabi Kazakh National University (Kazakhstan)

KUANYSHBEK KARI
MA in Philology,
International Science Complex Astana (Kazakhstan)

STRUCTURAL ANALYSIS OF UNPUBLISHED CHAGATAI-PERSIAN DICTIONARIES OF THE 16TH–18TH CENTURIES: LEXICOGRAPHIC AND SOCIOCULTURAL ASPECTS

Дослідження присвячено чагатайсько-перським словникам XVI–XVIII ст., що зберігаються в Центральній бібліотеці Пенджабського університету. *Метою* статті є вивчення структурних особливостей цих словників у контексті їх соціокультурного значення та впливу на подальший розвиток тюркських мов. Ці безцінні середньовічні артефакти були детально вивчені за допомогою таких *методів*, як структурний, лексичний, кодикологічний, лексикографічний та соціокультурний аналізи.

В одній обкладинці рукопису містяться шість трактатів з тюрко-перської лексики поряд з підручником, що роз'яснює граматику тюркської мови. Вони написані персько-арабською в'яззю, системою письма, що використовується для чагатайської мови. Основний лексикографічний дизайн поєднує великі слова та їх пояснення у куплети, уникаючи будь-яких типографічних чи граматичних розмежувань. Майстерне використання схем римування очевидно в систематичному розташуванні заголовних слів.

Ретельне вивчення цих середньовічних чагатайсько-перських словників виявляє їх чітку лексикографічну структуру, ретельно розроблену для забезпечення мовного збереження. Ці роботи охоплюють широкий спектр лексики з різних тюркських територій, підкреслюючи прагнення охопити широку культурну спадщину. Спостерігаються такі елементи, як римовані пояснювальні речення, натхненні маснаві, тематичні групи та виділені сегменти, присвячені командам та кінській термінології. Примітно, що інтеграція перських елементів, особливо у формі допоміжних дієслів, символізує злиття мов. Словники демонструють акцент на практичному оволодінні словниковим запасом завдяки гармонійному поєднанню заголовних слів з поетичними контекстами, позбавленими друкарських або граматичних відхилень. Незважаючи на плавну інтеграцію заголовного слова, особлива увага приділяється збереженню безперервності римування. Рідкість передмов врівноважується багатством колофонів, які містять важливі відомості про рукопис.

Хоча чагатайська мова з часом зникла, незгладимий слід, залишений цими словниками, зберігається, і його залишки можна виявити в сучасних тюркських словниках. Більш вичерпне порівняльне дослідження цих робіт могло б ще більше поглибити розуміння чагатайської лінгвістики та лексикографічних практик у середньовічний період. Це дослідження також спонукає до більш широких роздумів про ключову роль двомовної лексики у збереженні вразливих мовних цінностей. Методично представляючи та аналізуючи ці лінгвістичні дорогоцінні камені, дослідження сприяє їх визнанню в наукових колах, підкреслюючи тюркську культурну спадщину. Це також зміцнює їх визнання як яскраві приклади взаємної літературної взаємодії тюркських та перських традицій, відносин, що сягають середньовіччя.

Ключові слова: тюркологія, Середньовічні рукописи, тюркські племена, Пакистан, чагатайсько-перський словник, історія мови.

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Introduction

The study of written monuments that appeared as a result of the intense contact of the Turks with the Iranians is one of the important subjects in Iranian studies. Such written sources can be called the common heritage of the Iranian and Turkic worlds. Common heritage can be divided into three groups: mixed compositions written in Persian and Turkic languages, translated literature, as Gulistan bit-Turki of Saifi Sarai, Shahnama-ye Firdawsi, and many other works. Bilingual dictionaries and textbooks on the grammar of the Turkic language, intended for Persian-speaking students.

Specialists studied this topic at the beginning of the last century. The role of researchers from Turkey, Iran, the subcontinent, European countries, and the Soviet Union should be noted. After the collapse of the USSR, each country in Central Asia studied this subject based on its national interest. In Kazakhstan, this subject is being studied, but so far, it is studied separately by the specialists of Iran and Turkey. It should be emphasized that after gaining independence, Kazakhstan's orientalists received more opportunities to work in the most famous funds and book depositories in the world. This step would give a new impetus to the study of new subjects and understudied works such as bilingual dictionaries and textbooks, as well as sources on the history of the Kazakh Khanate.

D. DeWeese [2019] notes the enormous influence of the Persian language in its literary form on the Turkic oral and later written languages of northeastern Eurasia. It would not be an exaggeration to say that Persian Islamic literature served as an exemplary model for Turkic literature for a long time.

According to J. Perry [2001], Persian influence on the Chagatai Turkish in the syntax and vocabulary was immediately noticeable during the Islamic period. Until now, it can be said much about the influence of Iranian culture on the countries of Central Asia. However, the Turks also influenced the Iranian culture. Zabihollah Safa [1999] pointed out that "Hard and difficult times, starting with the Ghaznavids, Seljuks, then the era that will continue with the Ilkhans, must recognize as the Era of Turkic rule". Since the 11th–12th centuries, Ghaznavids, Seljuks, Ilkhanids, Timurids, and Safavids ruled in Iran and were of Turkic origin. During that period, the Turkic language did not dominate in Iran, and the Turkic rulers did not pursue a compulsory language policy. The language of the local population of Iran has always been the Persian language, and it has always kept the status of the official language in Iran. But gradually the Turkic-Mongolian words entered the Persian language.

It's necessary to emphasize the role of the Persian language in the spread of the Turkic language to the Indian subcontinent. The Persian language acted as an auxiliary language to the Turkic language. We cannot view the history of the Turkic language and the Turks on the subcontinent without the Persian language. That is why specialists in Turkic studies need to study the Turkic manuscripts of the subcontinent together with the specialists in Iranian studies. *The aim* of the article is to study the structural features of Chagatai-Persian dictionaries of the 16th and 18th centuries held in the Central Library of Punjab University in the context of their socio-cultural significance and influence on the further development of Turkic languages. This describes a comprehensive approach for studying the written monuments of the Middle Ages in the Chagatai language, which is of great importance for the study of the history of Chagatai literature, including Kazakh literature.

Theoretical overview

Before proceeding with the major topic, it is necessary to talk about a brief history of the literary connection between the Iranian and Turkic peoples. This process took place during the reign of the Ilkhanids dynasty. The Ilkhans showed great interest in historiography and ordered the Persian chroniclers to write the histories of the Turkic-Mongol tribes and genealogy, starting with the ancestors of Genghis Khan, his exploits and victories, as well as the history of the Chingizids. Turkic-Mongolian words were used in state administration and military affairs. In addition, in everyday life, the Ilkhans communicated in Mongolian and did not use Persian for a long time. As a result, one can observe a lot of borrowed Turkic-Mongolian words in the Persian language. For example, the words آقا (agha) and خانم (Khanom) have entered the vocabulary of the Persian language and are widely used now. Here it is worth noting the most significant work of the Ilkha-

nid period on the history of the Turkic-Mongol tribes and the general history Jami› at-tawarikh of Rashid al-Din Hamadani (1247–1318), which contains many Turkic-Mongolian words [Hamadani, 1995]. This historical document contains about 20,000 Turkic-Mongolian words.

In the Persian historiography of the Ilkhanid period, many Turkic-Mongolian words gradually entered the vocabulary of the Persian language. For example, Urdu, qarauyl, shapauyl, il, ilchi, and many other words. In Timurid sources, the use of Turkic-Mongolian terms in historical writings has become a tradition [Üngör, 2022]. This tradition continued in the Safavid period. In addition, other palace terms appeared in the Turkic language or a mixed language, such as eshikaghasi-bashi, sharabchi-bashi, kapuchi bashi, qullar-agasi, qurchi-bashi [Akynbekova, 2020]. It is notable to point out two key aspects. Turkic-speaking authors wrote works on various topics in Persian. Among them, Mirza Muhammad Haydar (1499–1551), Zahir al-Din Babur (1483–1530), Muhammad Shaybani Khan (1501–1510), Ubaydullah bin Mahmud Khan (1533–1540), Abdul Latif Khan (1540–1551), Abd al-Aziz Bahadur khan (1540–1550), Sultan Abu Sayd khan (1530–1533). The names of many other khans and sultans of Turkic origin in the anthologies of poets along with their samples [Safa, 1999].

Several outstanding historical figures stand out among them. The first is Muhammad Shaybani Khan (1451–1510), the founder of the Shaybanid dynasty (1501–1598). He was an educated person, engaged in science, poetry and knew the Persian language perfectly. Muhammad Shaybani Khan wrote poetry in two languages: Chagatai and Persian [Ruzbihan 1976, p. 341]. Ubaydulla Khan (1487–1540) was the nephew of Muhammad Shaybani Khan who also spoke several languages and knew the Koran by heart. He wrote poetry under the pseudonym Ubaidi Arabic, Chagatai and Persian. A list of his works has been preserved in Tashkent and Saint Petersburg. However, there is another insufficiently explored copy of his poems in Persian, which is kept in the Royal Asiatic Society, Calcutta [Ivanov, 1985]. Zahir al-Din Muhammad Babur is an equally famous author and founder of a new Muslim dynasty in India. Babur was fluent in several languages, including Persian. In Babur-Namah he talked about the literary and cultural life of his time. Among them, there is valuable information from the life of Alisher Navoi [Babur, 1992].

The Iranians wrote compositions in the Turkic language as well. The founder of the Safavid dynasty Shah Isma'il I (1501–1524), also wrote poetry in two languages. A collection of poems by Shah Isma'il has been preserved on different lists and a text has been published [Isma'il 2017]. Turkic-speaking poets such as Sultan Valad, the son of the Jalaluddin Muhammad Rumi (1207–1273), Qasim Anwar, Lutfi, Nasibi, Latifi, Mir Ali Kabuli, Mir Heydar Turkiguyi, and many others lived before the Safavid period. Despite the fact that they were Persians, each of them wrote in the Turkic language [Safa, 1999]. As a result, there is a close literary relationship between the Turks and the Iranians, especially starting from the Ilkhanid period. However, this trend was observed not only in Iran but also in the Ottoman Empire, Central Asia, and the subcontinent.

Materials and methods

In the research paper the Chagatai-Persian dictionaries stored in the Central Library of the Punjab University were used. All these dictionaries have not been published and have not been fully investigated yet. In the study of bilingual dictionaries, were used codicological methods to study manuscripts. The physical properties of the manuscripts were investigated, such as structure, images, script, constituent materials, content, annotations, etc.); aspects of its creation and subsequent development – distribution, purpose of existence, transmission, planning, and production.

To delve deeper into the content and structure of the dictionaries, structural, lexical, and codicological analyses, lexicographic and sociocultural *methods* were introduced. The goals and objectives of creating such dictionaries were observed. Articles from Turkish peer-reviewed journals were used as the sources of information.

Manuscript code: APi II 6, the name of the manuscript – Majmu'a [1823]. In one cover there are six treatises on the Turkic-Persian dictionary and one textbook on the grammar of the Turkic language:

Nur al-Absar, the compiler is Rai Dahan Singh, known as Kashi 'Urf Rai Shitab Rai. Compiled with the participation of Hayat 'Ali Dikhlavi, 6-jumadi-us-sani, 1195 Hijri, in Lucknow in the Mawlana Sarkar region. The copyist is Rahmatulla Kashmiri, copied in Peshawar, 1239. A number of

folios 3a–51b, Nastalik script mixed with Naskh, in each page is 13–14 lines. There are two seals in the manuscript: ʻAlawaddin Muhammad Maulavi Sultan ʻAli Qadiri Naqshbandi, known as Qazi Khil, and ʻAbduћ Muhammad ʻAlawaddin. This work is a grammar of the Turkic language for Persian-speaking students.

Nisab-i Turki – Turkic-Persian dictionary in poetic form, the compiler is Rai La'l Jiy Mull, nephew of Rajeh Amir Singh ʻAzimullah Khan. The copyist is Rahmatulla Kashmiri, copied in 9 Sha'ban, 1239 in Peshawar and the number of folios 53a–68b, Nastalik, 12 lines on each page. There is a seal: ʻAlawaddin Muhammad Maulavi Sultan ʻAli Qadiri Naqshbandi.

Nisab-i Turki va Farsi, the compiler is Fuzuli Rumi. He should be compared with the famous bilingual poet Fuzuli Baghdadi (d. 963/1556). In the colophon: Nisab-e Maulana Fuzuli Rumi, 25-shawal 1239, completed in Kabul. The scribe is Rahmatullah Kashmiri, and the number of folios 69b–80a, Nastalik script, 12 lines on each page.

Nisab-i Turki, the compiler is Hazrat Amir Khosrow Dikhlavi, 47 parts, and 199 lines. The manuscript was copied in 1239, Kabul. The scribe is Rahmatulla Kashmiri, number of folios 81b–90b, Nastalik script, in each page 12 lines. There is a seal with the inscription ʻAlawaddin Muhammad Maulavi Sultan ʻAli Qadiri Naqshbandi.

Nisab-i Turki, the compiler is Mirza ʻAshurbek Muhammad Shahi, ruler of mountainous Kashmir (d. 1175/1762). The dictionary comprises 8 qasidas and 180 lines. Copyist Rahmatulla Kashmiri, copied in 1239, Kabul. The number of folios 92b–105a, Nastalik script, 12 lines on each page. There is a seal: ʻAlawaddin Muhammad Maulavi Sultan ʻAli Qadiri Naqshbandi.

Nisab-i Turki, the compiler is Sheikh ʻAbd al-Mumin, known as Mulla Dupiaz (d. 1030/1621). Rahmatulla Kashmiri is the scribe, copied in 6 Zul-Hijah, 1239, and number of folios 106b–130b, 12 lines on each page, Nastalik scipt. The dictionary comprises three chapters. The first chapter is divided into 11 parts; the second chapter is dedicated to the Present Tense and Imperative Mood, and the third chapter miscellaneous names, verbs, and sentence structure. Mulla Dupiaz is mentioned as a linguist and had a work Lughat-i Turki.

Nisab-i Turki, the compiler is Mulla Muhammad Ya'qub Balkhi. The copyist is Rahmatulla Kashmiri, copied in 1239, and the number of folios 131a–138b, Nastalik script, each page contains 12–13 lines. This treatise is defective, the end is missing. The dictionary comprises 32 parts and two fard. The external description of the manuscript was written by ʻArif Naushahi.

Results

General information about the Chagatai language and literature

The Chagatai language and literature developed from the end of the Timurid rule and continued their development at the beginning of the 16th century. Nizamuddin Mir Alisher (1441–1501) contributed hugely to the development of the Chagatai language and literature. He was a bilingual poet who had two literary pseudonyms. In Persian poetry he is known as Fāni, and in Chagatai poetry as Navāi. The works of Alisher Navoi were at the center of the attention of many readers, which led to the emergence of Chagatai-Persian dictionaries. After the death of Alisher Navoi, followers of his work wrote dictionaries for the poet's works. For the work of Alisher Navoi, it is worth noting the term Chagatai language. The Turkic language of Central Asia is called the Chagatai language, and scholars associated with the name of the second son of Genghis Khan (1162–1227) – Chagatai (1185–1242). Although none of the medieval authors used the term Chagatai language in their works. Only Alisher Navoi once mentioned the word Chagatai Lafzi [Montanay, 2021]. Surely, for this reason, the Chagatai language and literature are associated with the name of Alisher Navoi. The Chagatai language was used more in northeastern Iran and the bilingual dictionary is written in the Chagatai language. It will not be superfluous to recall the words of Bertels [1962] about the influence of Tajik-Persian classical poetry on the literature of the Turkic-speaking peoples. He did not consider literary research to be the cornerstone and foundation on which to create a complete picture of the development of the poetry of the Turkic-speaking peoples. He was not a supporter of those who sought to deny the mutual influence of their cultures and literature. The creation of bilingual dictionaries suggests that the works of Alisher Navoi and other Turkic poets of the Middle Ages contain a huge number of borrowed Arab-Persian words. The creators of bilingual dictionaries tried to write comments on the

complex words of Alisher Navoi. One of the earliest Chagatai-Persian dictionaries is Badaʿi' al-Lughat. Herat Talʿi Imani compiled this dictionary for Sultan Hussein Bayqara (1438–1506). The dictionary includes thousands of words and it is of primary interest from the point of view of Chagatai-Persian lexicography [Borovkov, 1961]. The study showed that Chagatai-Persian dictionaries had specific goals:

- Bilingual dictionaries are written for the works of famous poets, for example, Alisher Navoi.
- Bilingual dictionaries were created as textbooks of the Chagatai language, so as not to forget the native language.

The Persian language appeared on this subcontinent as early as the Ghaznavid period. During the reign of the Baburids, Persian became the official language of the Great Moguls [Alam, 2010]. However, along with the Persian language, the Turkic language also entered the life of the subcontinent peoples. After all, the Ghaznavids and Baburids were Türks by origin. On the one hand, it considered Persian the official language; the Turkic language was the native language of the rulers in India. Therefore, both languages were in use and it created bilingual dictionaries. Each vocabulary has its history, and each requires careful research. It insufficiently explored many of these dictionaries and is still waiting for their researchers [Csató et al., 2016].

Chagatai-Persian dictionaries were written in both Iran and the subcontinent [Rahimi, 2017]. In the Indian subcontinent, Chagatai-Persian dictionaries were written at different times and in different parts of the subcontinent. One of them is Kelur-name of Muhammad Ya'qub Chengi. The dictionary was written with the support of Abu Muzaffar Mukhiddin Aurangzeb (1658–1707), a preface is in Persian, and then the author briefly explains the grammar of the Turkic language, after that starts the dictionary. The Kelur-name of Muhammad Ya'qub Chengi was studied in the early 80s. We do not know the total number of Chagatai-Persian dictionaries. Therefore, the Chagatai-Persian dictionaries can be divided according to the names of the funds where they are stored as Salar Jang, Raza Library, Khuda Bakhsh, Punjab University Central Library, etc.

Considering the lexical and phonetic features of the Turkic-Persian dictionaries, the researchers divided them into two groups: Chagatai-Persian and Ottoman-Persian dictionaries. Because of different genres and forms, such dictionaries are also divided into two major groups: prose and poetic. Bilingual dictionaries were further divided into dictionaries with a preface and without one. Some bilingual dictionaries have a short or fairly complete preface, some begin without a preface, especially dictionaries in poetry. According to the subject, genre, and other parameters, bilingual dictionaries are divided into the following three major groups: general, thematic, and encyclopedic dictionaries [Akyuz, 2021]. Gulbahar Ugur's [2019] master's work includes 233 Arab-Persian-Turkic dictionaries with scientific descriptions and bibliography. In Ugur's list of dictionaries, our attention was attracted to many Chagatai-Persian dictionaries that had not been published before. The names of many Chagatai-Persian dictionaries are mentioned in review articles. It is also worth noting the work of the Kaçoğlu. He studied the fund of the Salar Jung Museum and Library in Hyderabad and devoted an article to the Chagatai-Persian dictionary Lahjatut-Turk (2018: 1–32). In this paper, he published the entire dictionary, since the dictionary comprises only 10 sheets. Lahjatut-Turk was written in poetic form during the reign of Shahrukh (1377–1447). In the preface, the compiler Jalaluddin writes that the dictionary was written in 817/1414 and the purpose of compiling the dictionary is to teach the Turkic language to Persian-speaking peoples. It is worth recalling that at different times the following Chagatai-Persian dictionaries were published: Bada'i al-Lughat, Kelur-namah and Sanglah in Turkey and Iran [Perry, 2001]. Fazlullah Khan published the Chagatai-Persian dictionary Lughat-i Turki in Calcutta, 1910. The article was devoted to the Chagatai-Persian dictionary Lughat-i Turki from an unknown compiler which was kept at the Salar Jang Museum and Library. It published the research results in the journal of the Turkic Academy [Kambarbekova, Kari, 2018].

Pakistan is known for its rich manuscript funds and book depositories. The most famous and ancient fund is the Central Library of the Punjab University. The Fund of the Central Library of the Punjab University comprises personal collections: Maulana Azad, Pirzada, Kaifi, Woolner, Shirani, Mahbub Alam, and Azar [Naushahi, 1986]. According to the latest data, the total number of manuscripts in Arabic, Persian, Turkic, Urdu, and Pashto is 17,264 titles [Hossein, 2005]. They compiled the catalogue of Persian manuscripts of the Central Library at different times. At

first, each fund separately compiled a catalogue of Persian manuscripts. Then a joint catalogue of Persian manuscripts of the Central Library of the Punjab University was compiled. Catalogue of Persian manuscripts also includes manuscripts in the Chagatai language and the total number of manuscripts in the Turkic language is unknown. The Chagatai manuscripts are essentially mixed manuscripts, written in two languages: Chagatai and Persian [Gedik, 2019] The Turkic manuscripts of this collection are Chagatai-Persian dictionaries or textbooks on the grammar of the Chagatai language for a Persian-speaking audience. In this catalogue, there is a manuscript with the code APi II 6 on the Turkic.

External description of the manuscript and it's analysis

Scientific description of the manuscript: a close examination of the manuscript Majmu'a. [1823] showed that this manuscript comprises seven separate works combined under one cover. The first treatise is the grammar of the Turkic language, written in Persian. The six treatises are Chagatai-Persian dictionaries in poetic form. All treatises were copied in one year and by one scribe, in 1239/1823. These works were copied in different places: two works were copied in Peshawar, three works were copied in Kabul, and they do not show the place of the other two works. We observe the same seal in all works. The seal belongs to a certain 'Alawaddin Muhammad Maulavi Sultan 'Ali Qadiri Naqshbandi known as Qazi Khil. But only the first work has two seals. Notably, the treatises were compiled by different authors. The compilers of the first two treatises judging by their surnames are local: Rai Dahan Singh and Rai La'l Jiy Mull. The authorship of the other two works is questionable. These are Fuzuli Baghdadi and Amir Khosrow Dikhlavi. We have widely known these poets as lyric poets. However, there is no information about the compilation of a bilingual dictionary. The author of the fifth composition is Mirza 'Ashurbek Muhammad Shahi. As mentioned above, he was the ruler of mountainous Kashmir, and his authorship raises our doubts. Mirza 'Ashurbek is not the author, but most likely the customer. The authors of the last two works are Mulla Dupiaz and Mulla Muhammad Ya'qub Balkhi. We know little about them, but they are the real compilers of these works. The customer and owner of the manuscript are not known. But, according to the information already available, we can assume it either Qazi Khil is the customer, or he is the owner of the manuscript. The most voluminous work is the first, 50 ff., the grammar of the Turkic language. Pagination starts from the first till the last one. The manuscript is in poor condition and after restoration, it became even more difficult to read. Now we will try to give more detailed information about each work.

Nur al-Absar explains the grammar of the Turkic language in Persian. The genre of the composition is prose. As stated in the manuscript, the compiler is Rai Dahan Singh which shows that he is local. Naushahi [2012] pointed out the year of production 1195/1780. However, a careful study of the manuscript reveals that the work was written in the year 1190/1776. The manuscript is in poor condition. Especially after restoration, some pages are difficult to read. The title of the work is stated in the colophon. In fact, the author did not leave a message about the title of the work. According to the content, the author of the Turkic grammar textbook intended for Persian-speaking students. At the beginning of the work, the author talks about the origin of the Turks. The Turks originate from Abu at-Turk, then prophet Noah. The Turkic language the compiler divided into seven groups: Turki, Uzbaki, Turkmani, Rumi, Qizilbashi, Kakshari, Nagi Afzah turki (beautiful Turk). The author notes that among them, Kakshari is easy for Uzbak and Turkman speakers, and Rumi and Qizilbashi are close in similarity. The peoples of Turan use the letter غ more, and the Rumanians use the Persian ک, but Kakshari and the Nude use letters with a dot more [Majmu'a, 1823, f. 6a]. Further, the compiler explains the name of Tense in the Turkic language, Plurals, Imperative Mood, Verbal endings, Nouns, Numerals, Verbs, and Verbs in passive and active forms with specific examples. The author relied on the textbooks of his predecessors. When the author lived, textbooks on the grammar of the Turkic language already existed on the subcontinent. However, the originality of the textbook cannot be ruled out, since each textbook is a separate author's work.

Nisab-i Turki is a Turkic-Persian dictionary in poetic form. The number of lines is 195, and folios 12, eastern pagination. Notably, compiling a dictionary in poetic form is not a simple task. However, this tradition has existed in Iran since the 13th century. At the origins of this tradition is Abu Nasr Farahi full name is Badr al-Din Muhammad bin Abu Bakr bin Hussein Farahi. Nisab al-

Sibyan of Abu Nasr Farahi is written in poetic form and intended for learners of the Arabic language. It mostly intended this vocabulary for children [Safa, 1999]. This dictionary was included in the curriculum in many madrasahs and has gained immense popularity among people studying the Arabic language. Lithographic editions of Nisab al-Sibyan were also widely used in the madrasahs of Central Asia and have been preserved in significant numbers in the funds of various libraries [Kambarbekova, 2011]. We think that the Arabic-Persian dictionary Nisab al-Sibyan for children was so popular that the Nisab-i Turki appeared. Nisab-i Turki starts without a preface. The first lines start like this:

ینکالول بحاص چووالی مھ ینکاپ یادخ رالرودید یرگنیت
Translation: Tengri is called the creator of the pure, also Yalavuch is the master (lord).

Yalavuch means the messenger of Allah – Prophet. The first line starts with the words God and Prophet (Khoda va Paygambar/Tingri and Yalauych). There are also incomprehensible words in the first line; the last words could not be read as well. The last word in the first line is misspelt and therefore difficult to read and not translated. Errors are everywhere, that is why some words are not readable or, because of spelling errors, words lose their meaning. There is a separate heading called Imperative Words [Cimen, 2022]. They perfectly combined the poetic form of the words in Imperative Mood with their equivalents in the Persian language. For example, kel – bya, ket – borou, oqi – bekhan, yaz – benevis, kui – besuz, bil – bedan, uyghan – bidar bulgin, unut – faramush qil [Majmu'a, 1823, ff. 67a–68a]. Attention should be paid to the Compound verbs of the Persian language. In Persian, the verb to do (**ندرک**) and several other verbs act as an auxiliary verb [Umarov, 1992]. Compound verbs in Persian: Noun + Auxiliary verb. Thus, compound verbs are formed, like kar kardan – to work, fekr kardan – to think, faramush kardan – to forget. This formula in this dictionary has kept its form, but instead of the Auxiliary verb kardan, the author used the Türkic variants qilu – to do and bolu – to be (Table 1).

Table 1.

Examples of using Persian auxiliary verbs in the Turkic-Persian dictionary No. APi II 6

Turkic version according to Nisab-i Turki	Meanings in Persian for Nisab-i Turki	Persian Transliteration and spelling	Meanings in English
unyt اونت	faramush qil لیق شومارف	faramush kon نک شومارف	forget
uyat اویات	sharm qil	sharm kon نک مرش	be ashamed
uyghan اویغان	bidar bolgin	bidar shou وش رادیب	wake up
ughirla اوغرلھ	qil dozdliq/ dozdliq qil قیلدزد لیق	dozdi kon	do the theft
bashla الشاب	qilghin shoru'	shoru' kon نک عورش	start let's start

In the Turkic-Persian dictionary, the author wrote the Persian Compound verbs in a mixed form; the nouns are in Persian, and he wrote the Auxiliary verbs in the Turkic language. The author used this method for the following reasons: to preserve the rhyme of the verse and the Turks of the subcontinent mixed the Turkic language with the Persian language. Many Turkic peoples spoke a mixed language, and they still speak it. We know a little about the compiler. There is evidence that he is the nephew of Rajee Amir Singh 'Azimullah Khan. On the subcontinent, not everyone used the definition of Khan and Bek. We can conclude that the compiler is from a noble or military family.

Nisab-i Turki va Farsi is comprised of 10 parts and 226 lines. The colophon says Nisab-i Maulana Fuzuli Rumi. Naushahi [2012] showed the compiler of this dictionary is Fuzuli Rumi. He also wrote that we should compare the author with the bilingual poet Fuzuli Baghdadi. We believe

that Fuzuli Baghdadi cannot be the compiler of this dictionary. The compiler of this dictionary dates back to the 18th century. And the bilingual poet Fuzuli Baghdadi lived much earlier, in the 16th century (died in 963/1556). As noted earlier, many bilingual dictionaries were compiled for the works of famous poets. Fuzuli Baghdadi could have been among such poets. Therefore, this bilingual dictionary was compiled for the works of Fuzuli Baghdadi, and not compiled by Fuzuli Baghdadi himself.

Nisab-i Turki is comprised of 47 parts and 199 lines. The volume of the dictionary is small, only 10 folios. The name Hazrat Amir Khosrow Dikhlavi is written in different handwriting and it showed his name as the compiler of the dictionary. However, Amir Khosrow (1353–1325) lived much earlier. The case with the previous dictionary is repeated and everything that was written earlier applies to this dictionary. Amir Khosrow – an Indian poet, Turkic by origin, wrote in two languages, and also spoke several other languages (Schimmel 963–965). Therefore, to get better acquainted with the works of the poet, it compiled similar dictionaries. We believe Nisab-i Turki is a dictionary for Amir Khosrow's works. The peculiarity of this dictionary is that each part of the dictionary is dedicated to a specific topic. For example, parts of the human body, animals, birds, planets, Imperative Mood, etc.

Nisab-i Turki is also a Turkic-Persian dictionary in poetic form. The compiler of the dictionary Mirza 'Ashurbek Muhammad Shahi in the preface mentions he is a local and began compiling the dictionary with great love. Naushahi [2012] pointed out that the compiler was the ruler of mountainous Kashmir. However, he did not show the source where he took this information. The bilingual dictionary is written in the qasida genre. Naushahi listed 8 qasidas, 180 lines in total. But we made sure that the dictionary comprises 7 qasidas, 312 lines, and 12 lines of preface and afterword in prose. In addition, the dictionary contains the names of cities and areas, as well as the names of tribes and peoples. For example, Arab, Argin, Baluch, Qarluq, Qipchaq, Turgalyk, Uyz, Yarkand, Tashkent, Andijan, Miankal, Qarshi, Shakhrisabz [Majmu'a, 1823, f. 105 a].

Nisab-i Turki is the oldest among the six dictionaries. Mulla Dupiaz (died 1030/1621) we know compiler of the dictionary as Sheikh 'Abd al-Mumin. They referred him to as a linguist. We knew also his work Lughat-i Turki. We should note that the volume of this dictionary is larger than the other dictionaries. The dictionary comprises 576 lines and is divided into three chapters. The first chapter comprises 11 parts. Each part is dedicated to a specific topic. For example, names of planets, birds, animals, clothes, months, numbers, and stars. The second chapter explains the rules for spelling words in the Present Tense and the Imperative Mood. The third chapter of the treatise is devoted to nouns and Verbs.

Nisab-i Turki, the compiler of this dictionary, is Mulla Muhammad Ya'qub Balkhi. Naushahi [2012] writes that the dictionary comprises 32 qit'a and two fards. However, during the study of the manuscript, 15 qit'a were revealed, and at the end a simple text. This treatise contains 165 lines and 34 lines of text and the author wrote text at the end and it explains the grammar of the Turkic language in Persian. The work has defects; the end of the manuscript is missing. This dictionary does not differ much from other dictionaries, but there is a slight difference. In this dictionary, the author tried to reveal as much as possible the meaning of each word. In other dictionaries, considering the rhyme, after each Turkic word, but the explanation is in Persian. For example, kuz-chashm (eye), ai-makh (month), kuk-asman (sky). The dictionary has several options for conveying the exact meaning of words in Persian. The first option is short, comprising one or two words. The second option: short, but with over two words of explanation. For example, Begim va Bike aghacha, Aghcha zan ra khatab that's how women are called. Elsewhere the word Ataliq has the following meaning: Ataliq mardi bashad ke nadir-o ham savar. Translation: Ataliq is the name of a famous person or person on a horse. In the Kazakh language, we still use the phrase as Attan tuspegen adam, At tizginin bermegen. It can be translated as a person who always was in the service and a person who does not give up the bridle of power. The word Ataliq means a person in power, in the service of a khan or sultan, adviser, educator, and vizier. Therefore, we can conclude that the author tried, where necessary, to give more explanations, to reveal the meaning of some words. In addition, the author mentions the name of Fuzuli. His name

confirms our earlier assumptions. Compilers of bilingual dictionaries took words from a specific work or wrote dictionaries for a specific work.

It should be noted that the headword in the Turkic-Persian dictionaries is not in bold or in other handwriting. They are structured as follows – they contain a poetic introduction or collophones, and are divided into sections based on the subject matter of the words. The structure of dictionary entries in these Chagatai-Persian dictionaries reflects their unique purpose and poetic form. Unlike modern dictionaries, typical entries lack conventions like typographical distinctions or explicit grammatical notation. Headwords appear inline within the continuous masnavi verse, marked only by their position starting each rhyming couplet. They are written in the Perso-Arabic script used for the Chagatai language. No bolding, capitalization or other graphical differentiation sets them apart. This seamless blending into the poetic text promotes memorization.

Explanatory equivalents immediately follow each headword to complete the rhyming couplet. They provide the Persian translation and explanation for the Chagatai term. Explanations can vary in length and specificity. Some give a direct one-word Persian equivalent, while others offer more descriptive phrasing or synonyms. The compilers of these dictionaries basically wrote first the title word in Türkic, then wrote the Persian version. But, since dictionaries are in poetic form, sometimes the title word was first written in Persian, then translated into Turkic. For example, in the dictionary compiled by Mulla Muhammad Yaqub Balkhi, some headwords begin with the Persian variant, like gushvare-sirgha, harboze-qauyn, angur-uzum, berenj-kurunj, ab-su [Majmu'a, 1823, ff. 110 b]. Although, this dictionary is a Turko-Persian dictionary. In other dictionaries, except for the last dictionary, such cases rarely occur.

Part of speech and other grammatical details are not marked for headwords. The freer flowing explanatory text focuses on conveying vocabulary meaning rather than precise grammatical function. Some explanations may inherently indicate a general part of speech, like nouns or verbs. But specific forms are not explicitly denoted. Most dictionaries lacked extensive prefaces on their purpose and use, but colophons detailing manuscript copying specifics were common. Marginal commentary and examples were typically sparse as well.

In order to preserve the rhyme, the compilers used such words as *dan – know, amad – came, shud – became, ast – is, bulur – will be*. Although, there are often such explanatory words as, *be Turki – to the Turks* and the *gift of the Turks – in Turkic*, shud farsi – it became in Farsi "and so on". It should be noted that all Turko-Persian dictionaries are written in the genre form of masnavi (or mesnevi), where couplets are written with a separate rhyme.

Thematic focus and type of dictionaries are also similar. The dictionaries mainly use the most common words from the everyday life of any person. In other words, the compilers selected frequently used words from the everyday life of people. The dictionaries compiled by Mulla Muhammad Yaqub Balkhi and Mulla Dupyaz are thematic dictionaries. In these dictionaries, the compilers divided into different thematic parts and each part is devoted to specific topics such as parts of the body, animals, birds, planets, clothes, numerals, the name of a weapon, the name of fruits and vegetables, colors, etc. It should be noted that the vocabulary of dictionaries is diverse and rich in different words from different parts of the Turkic world, from East Turkestan to the Ottoman Empire. In addition, many words from these dictionaries are found in Chagatai literature. Although, as already noted, there are words from everyday life. However, in dictionaries, there is a separate part where only imperative verbs are collected.

Particular attention is drawn to a small part in the dictionary of Mulla Dupyaz, dedicated to the subject of horses. The cultural markers, such as Mulla Dupyaz's focus on equine terms, not only offer a snapshot into societal priorities but also highlight the enduring nature of language when tethered to traditions. The preservation of many equine terms in the Kazakh language, for instance, is a testament to the continued significance of horse breeding in the region. While the Turkic communities of the subcontinent gradually assimilated, leading to the fading of their native tongue, the resilience of the language is evident in its remnants found in modern Turkic languages like Kazakh. This trend underlines the cyclical trajectory of language evolution, where some terms, though dormant for a time, find a way to resurface or adapt.

Discussion

According to F. Rahimi [2017], Chagatai Turkic is the second period of the North-East Turkic language, from the beginning of the 15th century to the beginning of the 20th century continuing language. After Nevayi's death various dictionaries in every corner of the Islamic world for easy reading started to be written. Usually the Ottoman Empire, Iran, Azerbaijan. Many Chagatai Turkish dictionary was arranged to understand the works of Alisher Navoi. F. Rahimi's study is also included Chagatai Turkish manuscript dictionaries in Iranian libraries.

Turkish researcher F. Kurt Yildiz [2019] studied the phenomenon of pejoration in today's Uzbek Turkish vocabulary, which is a direct descendant of the Chagatai language. She found fifteen words, borrowed from Chagatai dictionaries, that were peiorated in modern Uzbek, and determined their etymology. It turned out that nine of these fifteen words are of Persian origin. This situation can be an example of the depth of borrowing from Persian in the Chagatai language.

F. Cimen [2022] draws attention to the etymological connection of the verb puye urmak with the verb puymak found in the dialect of the Ordu region, the verb puye urmak, used in the translation of Chagatai Kelile and Dimne from the work of Molla Muhammad Timur called Asarul-Imamiye. Based on current information and sources, it can be understood that the first part of the verb puye urmak is synonymous with the infinitive نددیوپ of the Persian verb puyiden meaning یوپ puy~وپ pu "*to run, to search*", puyende هدنیوپ "*runner*", puye هیوپ "*to run, to walk quickly, to walk as running*". The verb puye urmak was phonetically displaced in time and in the dialects of the Ordun region was transformed into puymak "*to fly, run, move quickly, run, run down the slope, run fast*". Its transformation should be carried out by shifting the verb stem, in the transition from Persian to Turkish – by reducing the auxiliary noun-verb puye urmak to puymak. Thus, a word of Persian origin changed its root, became a Turkic word, and due to the similarity with another Turkic verb fıymak, its identification became very difficult.

F. Rahimi [2022] in his research worked on the Chagatai-Persian dictionary called Miftāġu'l-Luġat, which was written by Muġammed bin Żiyā'u'd-dín el-Ḡüseynί Ferāġί. He made a comparison with Senglaĥ and Abuşḳa, one of the most important dictionaries in the field, as well as with the dictionary of Bedāyi'ü'lLuġat and Naŝírí.

As a result of centuries of measured neighborhood and interaction between Turks and Iranians received several loanwords in both languages, and these elements are reflected in many sources, especially in medieval Persian dictionaries, G. Orujova [2021] says. In some cases, it is possible and even easy to identify elements, but some words have changed so much that everyone has to look them up to recognize them in the research process. Iranian writers mostly generalize Turkic words. Most of these words are accompanied by a word that indicates that they are of Turkic origin as well as belonging to the Turkic language.

According to K.B. Sultanbek et al. [2021], it is known that many works were written in the Chagatai language in Kazakhstan, but a complete catalog of them has not been made. Since the catalog of works written in Arabic letters has not been created, it is not known that there are many works in the manuscript collection of libraries. One of these is the manuscript text "Āsār-ı Dāstān-ı Emır Temür Köregen". To date, no research has been done on this work, and it is not known whether it exists. If these manuscripts are fully studied, the birth, growth of manhood, campaigns, war strategies, etc. of Amir Temir will be revealed. information can be obtained. On the one hand, it has a lot of merit in distinguishing linguistic features between the Chagatai language and the Kazakh language. Transcription of texts written in Arabic letters is still not uniform. That is why Chagatai texts are transcribed in Latin letters. Similar to some other Temirnama's in terms of content and linguistic features, this work also has its own features. If this is the case, it can be assumed that Temirnama was mixed with other Temirnama's. According to the stages of Ekman's Chagatai language, it can be said that it belongs to the later classical period in terms of language features. In addition, there are features of Persian, Kypchak, and Oghiz languages.

The John Rylands Library holds 12 manuscripts which are written in Chagatai Turkish, E. Üşenmez [2018] says. Alisher Navoi and his works, as well as Chagatai dictionaries and grammar

books written in the Indian region, have drawn the attention of researchers to the Chagatai/East Turkic manuscripts in the John Rylands Library.

T. Anikeeva [2021] studied the Chagatai manuscript collection of the Karkalpak Institute of Humanities). A collection of manuscripts, lithographs and old printed books was identified. It consists mainly of newcomers (most of the manuscripts come from the so-called "Chambe Collection", from the city of Chambe, formerly Shaktimir in the modern-day Republic of Karakalpakstan). A preliminary catalog of manuscripts, lithographs, and old printed books has been compiled and classified by language, date, and subject. These manuscripts include Muslim dogma, the Qur'an (and fragments of the Qur'an), poetic works (poems of Suleiman al-Baghrhani, Saadi in Persian, various dastans, etc.), treatises on the grammar of the Arabic language ("Umals"), dictionaries, etc.

T. Koçoglu [2018] researched the Indian libraries, only seven works based on teaching Turkic in Salar Jung were identified. The second of these works, which we started to introduce with a series of articles, and aims to teach Chagatai Turkic to those who know Persian, Polishtu't-Turk was written in the early 15th century by a person named Calâlüddin Han who lived during the Timurid period. Since the first existing work on teaching Turkic as a foreign language, Divanü Lügati't-Türk, works on teaching Turkic have been written in every century and all over the world. Especially in the lands where the rulers are Turkic and the people from different nationalities, more importance has been given to teaching Turkic.

Current scholars, like F. Rahimi [2017] and T. Anikeeva [2021], have often viewed these dictionaries as literary artifacts or historical documents. However, there is a lacuna in understanding their socio-cultural and linguistic importance for the Turkic community within the Persian-dominant context. This article attempts to bridge this gap, positioning these dictionaries not just as linguistic repositories, but as tools of cultural sustainability. In the context of Persian cultural dominance, these dictionaries may have served as a pin fastening Turkic linguistic and cultural identity. The poetic form chosen by the authors reinforces this hypothesis by making the vocabulary memorable and easily transmitted from generation to generation.

Obviously, the Turkic peoples of the subcontinent, despite such dictionaries and textbooks, lost their native language and assimilated with the local population. However, the words and terms that were once used by the Turks in the 16th–18th centuries, are preserved in the vocabulary of many Turkic languages, including the Kazakh language. In addition, the study of these dictionaries will help to study the Chagatai literature of the 16th–18th centuries. After all, the Chagatai language has preserved many written heritages on the history and culture of the Turkic peoples.

Conclusion

This study fulfills its purpose of introducing and thoroughly examining a collection of rare Chagatai-Persian dictionaries from 16th–18th century Punjab. Through integrated codicological, lexical, and structural analysis, the dictionaries are shown to represent a vital attempt to sustain the Chagatai language against its decline under Persian cultural influence. Examination of their extensive regional Turkic vocabulary demonstrates the diversity of language heritage compilers sought to preserve. Structural analysis reveals specialized lexicography techniques adapted to this linguistic preservation goal, including inconsistent headwords, explanatory rhyming phrases, Imperative and equine terminology sections, and auxiliary verb blending.

This study proves the intellectual mutual influence of the works of Turkic-speaking authors in Persian and the works of Iranian authors in the Turkic language, using the example of Chagatai-Persian dictionaries. Since the 15th century, the intensive development of the Turkic language and literature attracted the attention of many peoples to the Turkic language, from the Ottoman Empire to the subcontinent. The creation and distribution of the Turkic-Persian dictionaries, on the one hand, shows a great interest in the Turkic language.

Detailed examination of the medieval Chagatai-Persian dictionaries reveals a unique lexicographic structure tailored to aid linguistic preservation. Their structure is characterized by a poetic preamble, followed by divisions based on the topical relevance of the words. The core structure of integrated headword-explanation couplets reflects a streamlined approach

prioritizing practical vocabulary knowledge. Headwords seamlessly blend into the poetic text without typographical differentiation or grammatical notation. Careful headword grouping by rhyme scheme maintains consistent end rhymes. Prefaces are rare, but colophons provide key manuscript details.

While the Chagatai language ultimately faded over generations, the dictionaries' linguistic legacy perseveres, with traces discernable in present-day Turkic lexicons. A more extensive comparative study of the collection's content and composition can expand the understanding of medieval Chagatai linguistics and lexicography illuminated by this research. Broader conceptual implications arise regarding the role of bilingual dictionaries in maintaining endangered linguistic heritage.

By comprehensively introducing and examining these rare language artifacts, this study makes them accessible to the academic community for ongoing study and highlighting of Turkic cultural heritage. It also cements their status as exemplars of the bilateral Turkic-Persian literary linkage that originated in the medieval era. Through integrated analysis of their physical, lexical, and structural dimensions, this research comprehensively conveys the vital historical narrative encapsulated in the Chagatai-Persian dictionaries of Punjab.

By themselves, such dictionaries are not used in the modern world, and the structure of modern dictionaries is completely different from such poetic dictionaries. We can say that such dictionaries no longer exist and almost no one uses them. However, the words and terms that entered the Turkic-Persian dictionaries have not lost their historical value and the meaning of vocabulary. We can say with confidence that more than 70% of the vocabulary of this dictionary exists in the modern vocabulary of the Kazakh language. In addition, it should be noted the historical role of the Persian language and Persian authors who contributed to the development and preservation of the Turkic language on the territory of the subcontinent in the 16th–18th centuries.

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STRUCTURAL ANALYSIS OF UNPUBLISHED CHAGATAI-PERSIAN DICTIONARIES OF THE 16th–18th CENTURIES: LEXICOGRAPHIC AND SOCIOCULTURAL ASPECTS

Galiya Kambarbekova, Al-Farabi Kazakh National University (Kazakhstan)
e-mail: galiyakambarbekova178@gmail.com
Kuanyshbek Kari, International Science Complex Astana (Kazakhstan)
e-mail: kuanyshbek.kari@proton.me
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Key words: *Turkic studies, medieval manuscripts, Turkic tribes, Pakistan, Chagatai-Persian dictionary language history.*

The investigation delves into Chagatai-Persian dictionaries from the 16th to the 18th centuries, preserved in the Central Library of Punjab University. The article *aims* to study the structural features of these dictionaries in the context of their sociocultural significance and influence on the further development of Turkic languages. These invaluable medieval artifacts underwent detailed scrutiny using multiple *methods*, encompassing structural, lexical, codicological, lexicographic and sociocultural analyses.

Within a single manuscript cover, there exist six treatises on the Turkic-Persian lexicon alongside a textbook elucidating Turkic language grammar. These are inscribed in the Perso-Arabic script, a writing system employed for the Chagatai language. The chief lexicographic design integrates headwords and their explanations in couplets, avoiding any typographic or grammatical demarcation. The artful use of rhyme schemes is evident in the systematic arrangement of headwords.

A thorough scrutiny of these medieval Chagatai-Persian dictionaries brings to light their distinct lexicographical framework, crafted meticulously to support linguistic conservation. These works capture a wide spectrum of vocabulary from different Turkic territories, underlining the endeavor to encapsulate a broad cultural legacy. Elements such as rhyming masnavi-inspired explanatory sentences, thematic clusters, and dedicated segments on commands and equine terminology are observed. Notably, the integration of Persian elements, especially in the form of auxiliary verbs, symbolizes a fusion of languages. The dictionaries showcase an emphasis on practical vocabulary acquisition through the harmonious pairing of headwords with poetic contexts, devoid of typographic or grammatical deviations. Despite the headword's seamless integration, there is meticulous attention to maintaining rhyming continuity. The rarity of prefaces is counterbalanced by the richness of colophons, which offer vital details about the manuscript.

Though the Chagatai language receded over time, the indelible mark left by these dictionaries endures, with remnants identifiable in modern Turkic vocabularies. A more exhaustive comparative exploration of these works could further deepen insights into Chagatai linguistics and lexicographic practices during the medieval period. This study also triggers broader reflections on the pivotal role of bilingual lexicons in safeguarding vulnerable linguistic treasures. By methodically presenting and analyzing these linguistic gems, the investigation facilitates their appreciation within scholarly circles, underscoring the Turkic cultural legacy. This also solidifies their recognition as prime examples of the mutual literary interplay between Turkic and Persian traditions, a relationship rooted in the medieval timeframe.

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