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Ш.Р. Рахматова (Худжанд, Республика Таджикистан)

**Использование сравнительного метода
при объяснении формы лексических единиц
в словаре Мухаммадхусайна Бурхана под названием «Бурхан Коте»**

Аннотация: В статье рассматривается вопрос использования сравнительного метода при объяснении формы лексических единиц в словаре под названием «Бурхан Коте» Мухаммадхусайна Бурхана. Автор статьи акцентирует внимание на том, что есть два варианта использования данного метода при объяснении формы лексических единиц в «Бурхан Коте». В СТЛЯ слова сохраняются в исправленном варианте, что отражает происходящие в языке изменения.

Ключевые слова: метод, сравнительный метод, уровень употребления, «Бурхан Коте», персидско-таджикский словарь, лексические единицы

Sh.R. Rahmatova (Khujand, Republic of Tajikistan)

**The Usage of Comparative Method under Explaining Lexical Item Form
in the Dictionary Entitled as “Burhoni Qote”
by Muhammadhusayan Burhon**

Abstract: The article dwells on the issue concerned with the usage of the comparative method under explaining lexical item form in the dictionary entitled as “Burhoni Qote” by Muhammadhusayan Burhon. The author of the article lays an emphasis upon the idea that the usage of the relevant method in the explanation of lexical item form in “Burhoni Qote” is subdivided into two groups. It is worth mentioning that the comparative method is considered to be as the one, in which the weight of the explained word is expressed by a common one to render help for readers in comprehension of a lexical item correctly. It is concluded that the importance of the level of usage, structural and grammatical peculiarities the comparative method lie in the fact that the words are preserved in the corrected form in MTLT because the language is always adapted to changes and gradual evolution.

Key words: method, comparative method, level of usage, “Burhoni Qote”, Persian-Tajik dictionary, lexical items

INTRODUCTION

Previously, scholars of lexicographic studies used different methods to explain a lexical item form. In particular, Muhammadhusayan Burhon resorted to various methods to explain the lexical items in “Burhoni Qote” dictionary; one of them being comparative. The outstanding scholar in linguistic studies S.I. Baevsky gives information concerned with the comparative method and adduces series of examples in his work entitled as “Early Persian Lexicography Referring to 11th–15th Centuries” [2: 115].

One can assert that the relevant method is considered to be as the one, in which the weight of the explained word is expressed by a common one in order to render help for readers in the comprehension of a lexical item correctly. As far as we are concerned, there are no any signs (*fatha, zamma, kasra*) in Persian script as in the Arabic language. Therefore, adducing similar words helps to read the form of the word properly. In the Persian-Tajik lexicography a comparative method is considered to be as a popular and frequently used one and it was resorted to by scholars in lexicographic studies widely and properly [1; 6; 7; 8; 10; 11; 12]. Since the usage of the relevant method has become a tradition at the time of the publication of this dictionary, at the same time, the comparative method possesses its own particular rules and requirements. In this regard, on the issue beset with the usage of the comparative method M. Khojaeva wrote as follows: “1) the comparative word formed in the same weight should be common and popular one; 2) there should be no doubt in the way of reading and reciting it; 3) the comparative word should be rhymed with the lexical item of the dictionary, however compliance with this requirement is not mandatory” [13: 28].

The object of the study is revelation of semantical peculiarities and level of usage of the comparative method under explaining lexical item form in the dictionary entitled as “Burhoni Qote” by Muhammadhusayan Burhon belonging to the 17th century and including series of lexical items of different aspects and notions.

The aims of the study are:

- to clear out the role and status of the comparative method in terms of its function and meaning;
- to correlate the actualness of the theme explored with MTL (modern Tajik literary language);
- to consider certain distinctive peculiarities and level of usage of the relevant method under explaining lexical item form in the dictionary under consideration.

Scientific novelty

The article under consideration dwells on the analysis beset with semantical peculiarities and level of usage of the comparative method under explaining lexical item form in the dictionary entitled as “Burhoni Qote” by Muhammadhusayan Burhon in Tajik linguistic studies, for the first time. It is worth stressing that such kind of method in dictionaries specifies the explained words giving its correct and proper pronunciation in order the readers were not confused.

Book review

Our factual material is the dictionary entitled as “Burhoni Qote” by Muhammadhusayan Burhon which was prepared and transferred from Persian into Tajik, in Dushanbe: Man-of-Letters, 1993. 416 p., Vol. 1.; 2004. 424 p., Vol. 2.; 2014. 400 p., Vol. 3. by Amon Nurov; sentences from this dictionary are cited to prove our opinions and statements in certain cases. In this case number, volume and page of the dictionary are indicated separately.

Methodology

In order to make our study convincing a visual method of research was used; at the same time, comparative-historical methods, synchronic and diachronic analysis were resorted to as well.

THE MAIN PART

Muhammadhusayan Burhon resorted to the comparative method in the dictionary called as “Burhoni Qote” a lot. Researcher Firuzakhon Ghiyasoza outlines the relevant point and divides the level of usage of the method in question into three groups in the dictionaries written in the 17th century and she considers the dictionary under consideration among the formers, those ones which used different methods, including the comparative one [9: 111].

Designing on the premise of the conducted analysis and observations beset with the corpus of our study it became clear that the usage of the relevant method in the explanation of lexical item forms in «Burhoni Qote» is subdivided into two groups:

Discussion

The first group includes the lexical items, whose equivalent words were adduced by the author of the dictionary at the beginning of the explanation. For instance: “*Barzigar* – based on the weight *yakgigar*; it means “landowner, farmer, peasant, plowman” [3: 165]; other related examples: “*Zangona* – based on the weight *afsona*; it means “the name of one of the musical curtains and the name of the river as well” [4: 108]; “*Gazand* – based on the weight *kamand*; it means “damage and calamity, suffering, pain and evil eye” [5: 23].

The author of the dictionary mentions the weight of the word together with its meaning in certain cases. For instance: “*Angoma* is based on the weight and meaning of *hangoma*, which is a complex and assembly of actors and storytellers” [3: 120]; other related examples: “*Dushkhor* – based on the weight and meaning of *dushvor* that means ‘difficult’” [4: 30]; “*Murchona* – based on the weight and meaning of *muryona* (anthill), and it is rust that joins iron and steel” [5: 110]; “*Borob* – based on the weight and meaning of *Forob* – a famous and extensive district in Movarunnahr; and it means also a crop that was harvested and watered from the the river and sewage” [3: 143].

It is worth stressing that the usage of the comparative method while explaining a lexical item form of any dictionary is a very difficult task and it requires much efforts and attempts for a scholar in lexicographic studies, because the author of the dictionary must know a great deal of common and frequently-used words and put them according to their weight. There are also words that are very difficult to pronounce or rarely-used in the dictionary and Muhammadhusayan Burhon found an appropriate weight for them masterfully. For instance: “*Aranyabzh* – based on the weight of *alamyajd*; it means “*baqam* – wood used to paint things; it is also called “ax” and it is written by the letter *bo* (abjad), instead of the letter *hutti* based on the weight of *saharkhez*” [3: 83]; other related examples: “*Tahshiqun* – based on the weight of *aftimun*; it means “a medicine that sometimes poisons arrows, daggers and swords in the Greek language. Someones say it is Armenian borrowed words and instead of the letter dotted *hoi*, *fo* is also seen to be a punctuation” [5: 222]; “*Mavazdunitan* – based on the weight of *gharazgufikan*; it means “selling something in Zandu and Pozand language” [5: 111].

Sometimes, the same weight of a comparative word may differ by only one letter in “Burhoni Qote”, because certain sounds have two or three forms of writing in Persian.

For instance: “*Istakhr* (with *hutti* letter) – based on the weight and meaning of *Istakhr* (with *toi* double points letter) it means “the fortress of Persia and it is the throne of Daro ibni Dorob; and it also means “scoop” and “cistern” [3: 101]; other related examples: “*Tuti* (with *to* letter) – based on the weight and meaning of *tuti* (parrot) (with *toi itqi* letter) and it also means “equipment” and “construction” [3: 298]; “*Avom* (begins with *alif* letter) – based on the weight of *avom* (begins with *ain* letter), it means “loan and borrowing, and it also means color and painting” [3: 124]; “*Mehrob* (with *hoi hawvaz* letter) – based on the weight of *mehrob* (with *hoi hutti* letter) *Mehrob* means the name of the king and governor of Kabul; and its composite meaning is sunshine, because it also means “moon, sun and water” [5: 115].

Additionally, the sound of letters is mentioned as a means of words and expressions of the same weight in “Burhoni Qote”. For instance: “*Rof* – based on the weight of *kof* is called *bazboz* and called *basbosa* in the Arabic language. It also means the skin of a walnut” [4: 60]; other related examples: “*Rim* – based on the weight of *mim* it means pus that comes from the wound” [3: 85]; “*Tin* – based on the weight of *sin* it means figs in Zandu-Pozand language, it is a well-known fruit which has the same name in Arabic” [3: 306].

In reference to it, Muhammadhusayan Burhon used the words of equal weight with numerals. For instance: “*Dehudor* – based on the weight of *sevu chor* (three and four) [4: 50]; “*Ruzmah* – based on the weight of *nuzdah* (nineteen) means “history” and it is used to calculate a certain year, month and day” [4: 78].

Occasionally, the author of the dictionary may have used the repetition of words due to similar words inclusion. For instance: “*Panj ganj* (five treasures) – based on the weight of *panj-panj* (five-five) being sarcasm of a person’s desire referring to the following feelings: listening, watching, tasting, catching and smelling, they should also say *khamis* meaning salutation, as there are five times of praying in Muslim religion” [3: 248].

Sometimes, Muhammadhusayan Burhon adduces two versions of the word in the same lexical item and gives its weight in two forms. For instance: “*Hoina va hoyena* – based on the weight of *oina and oyena* (mirror); it is a shorthand form of the word of *haroina* which means that it is necessary, hardly ever, unquestionable and unsolicited one” [5: 185].

A large considerable number of the declinable forms of verbs is used while adducing the words based on the same weight as well. For instance: “*Inaft* – based on the weight of *meraft*, it means the sense of need when you ask someone to lend something” [3: 133]; other related examples: “*Avzhanid* – based on the weight of *barmazid*, it means the sense of *afgan and andokhot* (to fall and to throw)” [3: 127]; “*Kazbud* – based on the weight of *farmud* (to command)» [4: 373].

The author of the dictionary included certain compound words in the composition of lexical items of the same weight of compound words as each other’s equivalent. For instance: “*Poyu par* – based on the weight of *bomu dar* (roof and door), it means the sense of tolerance, power and strength” [3: 221].

On the contrary, we noticed certain cases where composite words were mentioned to express those ones based on the same weight as well. For instance: “*Barmuz* – based on the weight of *har ruz* (every day), it means the sense of grass for cattle and bees it also means “waiting and hoping” as well [3: 170]; “*Barhakhta* – based on the weight of *har hafta* (every week)” [3: 173].

The author of the dictionary changes the place of the explained word in order to resort to the comparative method. For instance: “*Puku luk* – based on the weight of *luku puk*, it is known to be rough and the first version (that is, *paku luk*) means to attack

and gather around people; and they also say nonsense and useless things and it means household appliances in this sense, they said to offer *lik* on *puk* (that is, *luku puk*) as well” [3: 243–44].

Muhammadhusayan Burhon uses a series of imitative words to adduce the same weights in certain cases. For instance: “*Usu* – based on the weight of *kuku*, it means ‘kidnapping’ and ‘abduction’ and to the first *fatha* sign (*awsu*) means the sense of mourning and grief” [3: 127].

Otherwise, there are certain cases where the author while adducing the weight of the lexical item did not find its suitable equivalent, and then he associate the phrase with the fact that can correctly express the weight of the word under expression as well. For instance: “*Usturdan* – based on the weight of *dur suftan* (*to grind a distance*), it means ‘to shave’ and ‘to make clean’ and ‘to destroy’” [3: 91]; other related examples: “*Parvardan* – based on the weight of *sar kardan* (*to begin; to start*), it means ‘worshipping’” [3: 234]; “*Dastvarjan* – based on the weight of *qasd kardan* (‘to make a plan’; ‘to decide’ it means the sense of the bracelet made of gold and silver for women” [4: 29].

While resorting to the comparative method, Muhammadhusayan Burhon adduces equal weight words by dint of one-composition sentences properly. For instance: “*Azarmidukht* – based on the weight of *sahar meguft* (*to say in the morning*) being the name of Parvez’s daughter, whose army swore allegiance to him and drove the kingdom for six months; and by it is also called the name of a city that he built” [3: 85].

In addition, the author of the dictionary used the comparative method in the lexical items of the corpus of our study to adduce the same weight words denoting famous people, outstanding poets’, philosophers’ names and those ones of cities and rivers. For instance: “*Nomi* – based on the weight of *Jomi*, means the sense of being and becoming famous and bringing popularity and fame and it is also called the letter and order meaning rising and lowering in Arabic” [5: 128]; other related examples: “*Giromi* – based on the weight of *Nizomi* means the sense of being dear, honorable, beloved and great” [5: 10]; “*Garorun* – based on the weight of *Falorun* it means the act of boiling, which is called *dod* (*shouted*) and it is called *qubo* in Arabic” [5: 10]; “*Duloba* – based on the weight of *Rudoba*, it means the sense of *dolob* (*a water wheel*) being treasure and a small treasure» [4: 47]; “*Areho* – based on the weight of *Maseho* being the name of the village located in Sham province” [3: 84].

Into the bargain, Muhammadhusayan Burhon adduces in the expression to the equal word to the name of the city. For instance: “*Burand* – based on the weight of *Khujand*; and to the first *fatha* based on the weight of *samand* (i. e. to carry), appeared in both meanings, such as: a blade and a sharp sword” [3: 171]; “*Girdabon* – based on the weight of *Isfahon* means the sense of a keeper and preserver” [5: 15].

Moreover, the author of the dictionary adduces in the expression of the equal word the name of rivers. For instance: “*Sayjun* – based on the weight of *Jayhun* is the name of the river in Movarunnahr near Khujand” [4: 188] (today’s Syr-Darya).

It is worth stating that it is not easy to find synonyms of many words, and for this reason there are some cases where the author of the dictionary uses equal weight words in the composition of lexical items based on the comparative method. For instance: “*Rimoz* – based on the weight of *Shiroz* being a type of soft cloth and it is called *gimia* as well (in Persian)” [4: 85]. And “*Revoz* – based on the weight of *Sheroz*, means the sense of justice, and it is the correctness of actions and the state of everything in its proper place” [4: 86]; other related examples: “*Gardish* – based on the weight of *varzish* (*sport*), means the sense of becoming which is spinning and is also called as ‘change

and ramish” [5: 14]: “*Garzish* – based on the weight of *varzish* (*sport*), means oppression and begging and a clean hand (that is, *karzish*)” [5: 15] and so on.

The second group includes the lexical items which are explained with the comparative words of the same weight, another form of the word is included in the explanation of such kinds of methods. For instance: “*Zavash* – based on the weight of *habash* means *Zovush*, it is the name of the star of Jupiter. In addition, it is also called as the weight of *khomush* (i. e., *Zavush*) and with indefinite tense, on the weight of consciousness (that is, *zush*), in the sense of ‘angry and sour-faced’, ‘aggressive, eccentric and quick-tempered’” [4: 110–111]; other related examples: “*Afghon* – based on the weight of *maston*, means the sense of shouting and pleading and the name of the tribe being famous and well-known” [3: 106]; “*Nuj* – based on the weight of *uj*, is called a pine tree and it also comes from the Persian *jim* (that is, *nuch*) which is based on the weight of *luch*” [5: 151].

THE RESULTS OBTAINED AND CONCLUSION

Adducing the results of the conducted analysis beset with the theme explored one can come to the conclusion that the importance of the level of usage and structural and grammatical peculiarities of the comparative method lies in the fact that the words are preserved in the corrected and proper form in MTL (Modern Tajik Literary Language), because the language is always adapted to changes and gradual evolution, and over the time, different forms of writing and reading words appeared in the composition of series of lexical items of dictionaries, in particular, in the dictionary entitled as “*Burhoni Qote*” by Muhammadhusayan Burhon. It is worth mentioning that, on the one hand, the usage of the comparative method in dictionaries indicates the explained words of the dictionary in question and they are pronounced correctly and properly, in order the readers did not confuse them and evaded mistakes. On the other hand, the usage of the relevant method testifies how an eloquent scholar in lexicographic studies can present the word correctly to the reader by finding similar words, sometimes close in meaning.

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Сведения об авторе:

Шахноза Равшановна Рахматова,
доцент
факультет восточных языков
Худжандский государственный университет
имени академика Б. Гафурова

Shahnoza Ravshanovna Rahmatova,
Associate Professor
Faculty of Oriental Languages
Khujand State University
named after Academician B. Gafurov

rahmatova.sh@mail.ru