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### **Некоторые соображения об особенностях таджикской лексики в «Мукаддимат-уль-адаб» Замахшари<sup>1</sup>**

*Аннотация:* Рассматриваются некоторые особенности таджикской лексики «Мукаддимат-уль-адаб» Замахшари – одного из арабо-персидских двуязычных словарей, в которых таджикская лексика встречается в особом значении. Отмечается, что большинство таджикских слов, попавших в словарь, до сих пор сохранились в различных диалектах современного таджикского языка, и это, с одной стороны, свидетельствует об осведомленности автора о живом языке народа, а с другой стороны, о том, что значимость этого словаря определяют вопросы, связанные с исторической диалектологией и формированием живого языка народа во времена автора.

*Ключевые слова:* арабо-таджикские двуязычные словари, словарь «Мукаддимат-уль-адаб» Замахшари, лексика, производные слова, сложные слова, простые предложения, подчинительные сложные предложения

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### **Some Considerations Beset with Peculiarities of Tajik Lexicon in “Muqaddimat-ul-adab” by Zamakhshari**

*Abstract:* The article dwells on some peculiarities of Tajik lexicon of “Muqaddimat-ul-adab” by Zamakhshari being one of the Arabic-Persian bilingual dictionaries, in which Tajik lexicon is occurred in a special meaning and freshness ones. It is noted that the majority of the Tajik words those ones included into the dictionary are still preserved in various dialects of modern Tajik language, and from this point of view, on the one hand, this indicates the author’s awareness of the live language of the people, and on the other hand, the value of the relevant dictionary is determined by issues related to historical dialectology and formation of the live language of the people at the author’s time.

*Key words:* Arabic-Tajik bilingual dictionaries, dictionary “Muqaddimat-ul-adab” by Zamakhshari, vocabulary, derivative words, compound words, simple sentences, subordinating compound sentences

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## INTRODUCTION

“Muqaddimat-ul-adab” is considered to be one of the prestigious bilingual Arabic-Tajik dictionaries, and alongside with the usage of different Arabic, Tajik lexicons can be encountered in it. Therefore, the consideration of the dictionary under study in terms of its criteria and value in the streamline of Persian-Tajik formation, not only from the side of the recognition of the Arabic words and lexicon and various aspects of its usage in the former in question, but from the side of the interpreted language of the dictionary, i. e., Persian-Tajik dictionary and standards of the author’s time are very important either. As far as we are concerned, scholars in linguistic studies have not yet resorted to the materials from bilingual dictionaries as research ones in this context. The linguist researcher A.Hojiev also made an interesting reference to the relevant point: “In our opinion, the comparison of the entries of these dictionaries (bilingual Arabic-Tajik dictionary. – *S.N.*) with the lexicon of prosaic works belonging to the time of its author (Somi fi-l -assamese” is meant. – *S.N.*), such as “Safar-name” by Nosir Khusraw, “Masudi’s History” by Abulfazli Bayhaqi or moral-mystical works, such as “Kashf-ul-mahjub” and “Asror-ut-tawhid” provide the researcher a great deal of living materials that are of immense importance for the study of the stages of development and formation of the Persian-Tajik language appertaining to 11<sup>th</sup>–12<sup>th</sup> centuries [7: 105].

## MAIN RESULTS AND DISCUSSION

Into the bargain, Tajik lexicon in “Muqaddimat-ul-adab” by Zamakhshari can be considered from several points of view, because the former in question includes both simple, derivative, compound words, phrases and sentences. For instance, in terms of morphology, namely, independent and non-independent parts of speech, or word structure possess the main role. In reference to it, the peculiarity of the usage of various phrases and simple sentences and sometimes two-complex sentences reflect the state of the Persian-Tajik language of the time of the author. The issue of spoken compositions and proverbs and sayings, the usage of verbs is not out of this scope and shows the stability of our language in that era thoroughly. However, the words, compositions and expressions of the people, which are used even in the present time in the context of different dialects and styles were in circulation in the living language of that period and found through the researched dictionary and show their value more in the history of the Tajik language.

It is worth mentioning that one of the important peculiarities of the Tajik lexicons of the relevant dictionary and, in general, bilingual ones is revealed in this phenomenon. For example: “Another feature of the lexicon of the materials of the dictionaries (meaning bilingual dictionaries. – *S.N.*), which are being investigated is the closeness of the language of common use and literary literature in them” [7: 115]. In other words, the lexicographers used a language that has the intermediate character of the literary language in order to oppose Arabic, which had a strong position in the world of Oriental science and literature at the time of the formation of the dictionary, and due to the religion of Islam had acquired a special feature of resorting to in all Muslim-populated areas. It included books and living styles of Persian-Tajik. This kind of attitude of lexicographers can be understood in two ways. Firstly, they took this step to show all the peculiarities of their mother tongue and used the living language of the people, which has its own beauties, in this sense. Secondly, in the literary language of Zamakhshari period which is considered to be one of the most fruitful periods in bilingual dictionary, the influence of the Arabic language was greater, and almost 70–80 percent of the words and expressions of the language were made up of modern words, and the authors of the dictionaries therefore used mostly the living language of the people. However,

in our opinion, perhaps the turning to the living language of the people by the authors of dictionaries, especially Zamakhshari is due to another factor. Researcher Yu.A. Rubinchik underscores the influence of Arabic on Persian and observes that “the influence of Arabic on Persian was so great that the Arabic words sometimes replaced the Persian equivalents. As a result, not only short synonyms appeared in Persian, but sometimes Arabic words completely replaced Persian ones...” [6: 77].

As it was stated above, it is these linguistic phenomena of the work that show the real and scientific value of dictionaries, and a group of words of our language can be normal, which are not visible in other works, and even if they are seen they are not as inclusive. In this regard, “Muqaddimat-ul-adab” is very interesting. For example, the words “cannab” [2: 14], ghoza” [2: 15] are mentioned in the same form and meaning as they are in circulation today in dialects. Or the words “kashniz” [2: 16] and “bigiz” [2: 17] are used in the meanings of greens. An example of the following type of Tajik lexicons can be seen, such as: porsol [2: 3], fardoshab [2: 4], yakhcha [2: 7], yakhdon [2: 12], tejob [2: 13], polezbon [2: 15], bediston [2: 17], poru, kaland, sambar, dos, seshokha, seshofa, doskola, sarshoh [2: 18], kucha, bemoriston [2: 21], bemorxona [2: 21], kaftar [2: 22], devorzan [2: 23], tanurxona, gezumxona, oghil [2: 24], novdon [2: 26], taghora, kafgir, kaffes [2: 27], xoshokdon [2: 30], kuza [2: 40], gurbachashm, shabkur [2: 41], xusur [2: 45], mola, andova, kafshgar [2: 52], anbur [2: 54] bozicha [2: 55], burma [2: 56], ustara, kunjora [2: 57], paitoba [2: 62] and so on. Some of these words, such as bediston, polezbon, sarshox are not widely used in all Tajik dialects, but they are still used in the dialects of distant and mountainous regions. The other words that were listed with their meaning and form in the dictionary are still used in MTL. As well as, the usage of the words sarzoujcha (meaning the head of a small stream), yakhcha (meaning hail), tejob (meaning a river or stream with fast water), bemorxona (in today’s common sense), kunjora (in the sense of fodder taken from sheep) etc. shows the awareness of the author of the dictionary about the living language of the people and determines its value while determining many issues related to historical dialectology and the formation of the living language of the people during the time of its author.

Words formed with prefixes are less frequently observed than words formed with suffixes. In this context, it is worth stressing that the words formed by prefixes have two peculiarities: nosudmand [2: 12], nobarovarda, nopirosta [2: 13], etc.

Compound words are used more often than derivative ones in the dictionary and are a very important part of the dictionary’s language: kurob [2: 8], muhrafurush [2: 10], takjoh, dulob, zharfjoh [2: 13], obkand, gandumfurush, boqilofurush [2: 14], seshofa, seshona, giyobur, dosgiyo, [2: 17], pustinxona [2: 21], diramzan, sikkaxona, vairons-huda [2: 22], dastos [2: 26], nimkosa, shirdush [2: 27], datshuy [2: 28], sepoya, gavorafurush, dasband, pashshaxona [2: 29], juvolduz, bodvezan [2: 30], gushtfurush, zardob [2: 33], haromamaghz [2: 37], turshrui, borikmiyon [2: 40], gurbachashm, ruzkur, yakchashm, morbini [2: 41], dastafzor, kogil, hishtzan, muzaduz, astormuza [2: 52], pustinduz, daspona [2: 53], hokangisht, barbatzan, changnavoz [2: 54], bodbara [2: 55], dastarra, mehkub, ragzan, poband, muytarosh, oinador [2: 56], shikastaband, ustukhonband, duktarosh, punbazan [2: 57], gulshakar, tabgarm, dushob [2: 58], shirbirinj, shakarrak [2: 60], nonpora [2: 61], kulohduz, zerjoma [2: 62], shalvorband, ahruband [2: 63], kuhnafurush, dusad [2: 64], seyak, chakhoryak, pangyak [2: 65], garonmoya [2: 66], sapedsar, sapedpusht, sapeddast, sapeddunbol [2: 67], zinduz, chubzin [2: 68], silagonon, nayzador, sipardor [2: 69], paikondarosis [2: 70], darozdoman [2: 71], hunbaho [2: 80] etc., are included in the group of compound words. Alongside with many compound words common and used in the dictionary, the author has taken steps to

create and adduce certain words into the scope of usage. For example, the mentioned words korob, takjoh, obkand, gegbur, sapeddunbol are less common-use. Or that the words “morbini, shakarburra” and the like have roots in folk word-building.

A large considerable number of the Tajik lexicon is made up of syntactic expressions in the relevant dictionary. Phrases can be a very important part of this dictionary and most other bilingual ones, but it is worth mentioning that in this dictionary, more phrases are used because of this factor, while paying attention to the topic explored, words and notions of similar meaning by resorting to Persian phrases. For example, in another Arabic-Tajik bilingual dictionary of Zamakhshari time, such as “as-Sami fi-l-asami” by Abulfazl Maidoni, the usage of expressions is also evident. In “Muqaddimat-ul-adab”, a lot of additional expressions were also found: sang-i laghzon, sang-i narm, sang-i sust, tillo-i mexzada [2: 9], gavhar-i obgina, muhra-i mor [2: 10], payishoni-i roh [2: 11], ob-i osonguvor, mohi-i shimdaroz [2: 12], dahoon-i jui [2: 13], pust-i gundum, xor-i xushk-i gundum, jav-i sutur, tuda-i xirman, tuda-i gundum [2: 14], xarbuza-i miyontihi, ghuza-i nashikofta, ghuncha-i gul-i surx [2: 15], sar-i dux, kunda-i suz, kunda-i hezum [2: 17], jorub-i zamini, bel-i chubin, dos-i bedandon, tesha-i xurd [2: 18], olu-i chini, shaftolu-i bemuy, nishemangoh-i boghbon [2: 19], devor-i xorin, dukon-i bofandagi, joygoh-i gadoyon, gur-i bel ahad [2: 22], poin-i xona [2: 23], txa-i non, nova-i xamir [2: 26], pust-i xurmo-i tar [2: 29], tung-i xurmo-i xushk [2: 30], sapusa-i sar, mu-i modarzod [2: 29], sapedivu siyoh-i chashm, dandon-i xirad [2: 35], angusht-i nar, angusht-i tasbeh [2: 37], sag-i obi [2: 53], ruda-i barbat [2: 54], paimona-i tir [2: 70], noxun-i ushtur [2: 72], murgh-i kofir [2: 79] are composed in this way. Some of these phrases were used for the first time in the relevant dictionary, which also increase the value of the Persian-Tajik part of the work in question. These are expressions such as “paynishoni-i roh”, “mohi-i shimdaroz”, “kaliddor-i duzax” and “murgh-i kofir”. In reference to it, a number of phrases out of the corpus of our study are formed by a different method of Tajik phrases building, which are less in number compared to additional ones. For instance, the usage of the prepositions, such as “shox-e az rud” [2: 13] and “xok-i buzurg dar tan” [2: 34], or by means of numerals, such as “gil-i miyon-i du xisht” [2: 23], “dusad hazor” [2: 64], “du kanor-i lashkar” [2: 68] and so on.

Sentences are one of the other components representing the Persian-Tajik lexicon of the dictionary under study. Although sentences are not as widely used as phrases, compositions and words specific to the style, they are used to explain some notions of the dictionary. Simple two-component sentences are used in the corpus of our study as well: “On chi dar sar afkanand” [2: 10]. In most cases, composite sentences are used, including: “On sang, ki bad-u mushk soyand” [2: 9]; “Obe, ki oson ba gulu furu rawad” [2: 12]; “Rud-i farox, ki dar on sangrezaho boshad” [2: 13]; “Daraxtest, otashash bisyor namonad” [2: 16].

## CONCLUSION

Adducing the results of the conducted analysis beset with the theme explored one can come the conclusion that the majority part of Persian-Tajik words of the dictionary is made up of specific expressions of the people’s living language, this part of the Tajik lexicon shows the enrichment of the language of the former in question and the author’s time, and provides the material for stylistic researchers as well.

Word-building and the usage of compound words, which are among the most beautiful phenomena of the language of the corpus of our study being recognized as the so crucial linguistic peculiarities of the relevant work in its Tajik streamline. In this context, adducing the common expressions and in the light of this creation of new unusual ones possesses a prominent position. In reference to it, in this dictionary, although in a very small capacity, the usage of expressions and linguistic compositions is also encountered.

Sentences are also considered important interpretational elements of the dictionary, and although they are not many in quantity, they are used more often than idioms and some types of phrases. The sentences used by Zamakhshari are mostly simple ones, but there are also composite subordinate sentences in the dictionary. In this regard, Tajik lexicons include archaic words, terms, verbs and their forms, as well as the written aspect of the words, which appear in several forms.

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