Bilingual Verse Dictionary Lecixography

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Abstract: This text that is in our hand is one of the dictionaries that was used as a school book in the Ottoman elementary-primary schools at the time it was written. The text that we are dealing with is the section of the 53 page Persian-Turkish periodical's first 29 pages. The complete version of the text is composed of 53 pages. After the Persian-Turkish part there is an Arabic-Turkish part and the dates of the verses are not given in the text. It is known that the only edition of the text was copied in 1560. The Persian-Turkish dictionary section between the pages 1a-28a is studied to serve for the Turkish Language and language education fields.

This study involves information about the purpose of the publication and its arrangement as well as the section from of glossary list and translated text of *İlm-I Lugat,*[1] which is a Turkish-Persian verse dictionary. The writer of the dictionary is Imad-zade Veli b. Yusuf-I 'Imadi and the text was written in 968/1560.

Verse dictionaries played an important role in the old education system. Compared to prose dictionaries verse dictionaries had some deficiencies in vowel points and they were corrected by word and grammar information. It also had some deficiencies in prosody and they were tried to be explained and corrected by annotation.

Verse dictionary which helps students around the ages of 6 to 14 learn basis information about various sciences. It is a dictionary that teaches vocabulary in foreign language education that is practical for everyday use and teaches basic grammatical rules with the aid of verse. These type of dictionaries aims to teach with poem and while they are not large in size they are very useful in teaching and memorizing vocabulary with the method of repetition.

This lecixography which is a verse dictionary is written with the purpose of teaching Arabic and Persian correspondences of the Turkish words. The dictionary is not only useful for foreign language education but it also reinforces the aruz prosody technic. Vocabulary is limited to words of the target language that should be known as first-hand accounts. However the fact that words are given in a certain context in the text adds value to the vocabulary.

The dictionary which originally aims to teach a foreign language also helps students to gain acquaintance of the words in their mother language. This work which transmits the heritage of both cultures via words is both a personal and a social gain.

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[1] On the following lines *Sözlük Bilimi (Lexicology)* will be used as the name of the text. The full text that is edited with the transcription alphabet and the full index version of the text is present under the name of *İlm-i Lugat* in the Turkish Studies journal (Volume 11/4 Winter 2016)

In the old education system during the process of a foreign language teaching to teach proverbs and idioms that are considered vital to keep in mind were thought through these kinds of poetic texts. And the subjects like literature, rhetoric and art of eloquence that are thought to go hand in hand with foreign language learning were also thought with the same purpose. The variety of these functions serves as a proof of the functionality of the aforementioned education system.

Verse dictionaries should be adapted into the contemporary era with the guidance of sociological and cultural needs and without ignoring the benefits of the verse dictionaries to the foreign language education in primary schools of the time. We should consider it necessary to enhance this dictionary which is past's basis resource and future's resource of experience in the matters of style and theme. It also should be reinterpreted according to pedagogical methods in order to create a fund from it for the future generations.

Key Words: Verse dictionary, *İlm-I Lugat*, Turkish Language, Language Education, Cultural Transmission

1. Introduction

The verse dictionary, in contemporary Turkish known as *Lexicology (Sözlük Bilimi)*, is written in order to teach the Persian and Arabic correspondences of the Turkish words. The dictionary is not only useful for foreign language education but it also reinforces the aruz prosody technic.Vocabulary is limited to the basic vocabulary of the target language. However it is worthy to examine the vocabulary of the text since it uses proverbs and idioms in order to contextualize the words or it uses a poetic text to serve this purpose; and it mostly gives the correspondences of the words not from standardized language but from words that are used in local, rural areas.

2. Methodology in *Lexicology*

This dictionary is one of the texts that are accepted as a language education book in the old education system and that shares it information through metrical rhyming sayings. In the book the phrases and expressions that are seen necessary to keep in mind are exemplified with the elements of colloquial language. Literature, rhetoric and fluency, which are seen as other types of practices alongside language education, are not ignored. These practices and methods should be understood as efforts to make the language education process a permanent experience.

The words that are used in the text and the headings, under which these words gather, are put in order in accordance with their purposes. When I examined this order I arrived at the following conclusions:

•This text is a text that is formed by couplets that have independent metric systems and rhymes from each other meaning it is written with the mesnevi verse type. Introduction part of the dictionary begins with prayers to God, Prophet Muhammed (s.a.a.w) and to his close ones and ahlul-bayt[2].

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[2]Ahlul-bayt:people or the family of the house

Haźā kitāb bismillāhirraĥmanirraĥīm dānişten

El-ĥamdu'l-lahi el-ʿalliyyi el-ķaviyyu'l-cebbāru ve'ś-śalāvatu ve's-selām³

Ķutludur baş çekicidir daĥi raĥmet esenlik

'Ala en-nebiyyu'l-muĥtār ve 'ala 'alihi el-etĥāru ve śaĥbihi⁴

• Following these, writer of the text states that the good humans are the ones who knows the needs of the people and cover these needs emphasizing and declaring the aim of the text. The statements in the text are as following:

Éyülerdir şöyle söyler ĥalķa muĥtācı gider

cı İlyās 'afa'l-lahu 'anhumā bi-ĥurmeti en-nebiyyu vel-ʿabbās⁵

Allāh 'afv eylesün

Ez'-zeylī ve çūn śubyān-ı mutaʿallim pīş ez taʿallum luġāti…

Ögrenci oġlanlardan kim taʿlīm cihetiyle 'arab luġātinden ögrenmezden öñdin

'Arab-ı raġbet mī dāştend be-guften-i zebān-ı fārisī

(They prefer to speak in Persian)

• In the section where the poet explains order of the text, he lists the sub-headings and main headings as follows:

*Sāĥte emr-i müştemil ber **deh ķısm** ve **çehār faśl***

(Text is written in ten sub-headings and four main headings)

• With this sentence what are sub-headings and main headings are stated.

*Ķısm-ı evvel **maśdarī** ķısm-ı dovom **māżī** ķısm-ı*

*Sevvom **fiʿ il-i mustaķbel**; ķısm-ı çehārom **ĥāl** ķısm-ı*

*Pençom **emr**; ķısm-ı şeşom **nehy**; ķısm-ı heftom **nefī**; ķısm-ı*

*Heştom **caĥd** ķısm-ı nehom; **ism-i fāʿ il** ķısm-ı dehom*

*İsm-i mefʿ ūl; faślu'l-evvel; **der esmā'-i semāvī***

(Declaration of the names of earth and the heavens)

*Vu ārażī faśl-ı dovom **der aʿ żā'i unāsīyu'l-faśl***

(Declaration of the human organs)

*Sevom **der esmāʾī śanāʿ āt u ādāt-ı u***

(Declaration of the craft and craft tools)

*El-faślu çehārom **der esmā'-i ĥayvānāt u ūrā tuĥfe***

(Declaration of the names of animal species)

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[3]May the blessings be upon the God who is powerful and almighty. Prayers and salaams are to him.
[4] May the prayers and salaams be onto the chosen prophet, on to his clean, pure family.
[5]The most indigent of all people the son of Hacı İlyas' Muhammed – May Allah forgive those two for the reverence of the Prophet and Abbas-.

• In our text that is named Lexicology first information that are shared are about the grammar and the vocabulary. In thiscontext firstly infinitive forms of the verbs are listed:

Niʿ amu'r-refīḳu'l-maṣdar ve ḳısmu'l-evvel-i dānisten Şināħten, āmūħten, ħ(v)āndan, nuvişten

Bilmek añlamaḳ, öğrenmek, oḳumaḳ, yazmaḳ

Der-āġūş kerden, perverden, pezīroften

Ḵuçmaḳ, beslemek, ḳabūl eylemek,

• While he is listing the infinitives he adds the expression mislu-hu that is stating that the following verb is structurally similar to the previous one, adjusting the word to the rhythm.

Kerden, şoden, buden, mālīden, dūşīden

Eylemek, olmaḳ, mişlu-huovmaḳ, saġmaḳ

• After the infinitives, tense conjugations and pronoun declension are given.

Cemʿ u'l-maṣdar dānistenħā, şināħtenħā, āmūħtenħā

Bilmekler, añlamaḳlar, ögrenmekler

Nevʿ -i dīger dānistī, şināħtī, āmūħtī; Nefī-yi

Bilesi, añlayası, ögrenesi

Maṣdar ne-dānisten, ne-şināħten, ne-āmūħten

Bilmemek, añlamamaḳ, ögrenmemek

Nefī-yi cemʿ iyu'l-maṣdar

ne-dānistenħā, ne-şināħtenħā

Bilmemekler, añlamamaḳlar

Ne-āmūħtenħā. Nevʿ ī-yi dīger ne-dānistenī, ne-şināħtenī

Ögrenmemekler, bilmeyesi, añlamayası.......

Teraħ̂ħum koned, bulend şeved, ħuceste şeved; cemiʿ yu'l-mużāriʿ

Esirgeye; yüce ola, şād ola

Be-dānend, be-şināsed, beyāmūzend; muħāṭıbu'l-mużāriʿ

Bileler, añlayalar, ögreneler

Be-dānī, be-şināsī, beyāmūzī; cemiʿ yu'l-muħāṭıbu'l-mużāriʿ

Bilesin, añlayasın, ögrenesin

Be-dānīd, be-şināsīd, beyāmūzīd; nefs-i mütekellim-i vahide

Bilesiz, añlayasız, ögrenesiz

Be-dānem, be-şināsem, beyāmūzem; nefs-i mütekellim-i maʿ a'l-ġayr

Bilem, añlayam, ögrenem

Be-dānīm, be-şināsīm, beyāmūzīm; ḳısm-ı çehārom ħāl

Bilevüz, añlayavuz, ögrenevüz

Mī dāned, mī şināsed, mī āmūzed; cemʿ iyu'l-ħāl

Bilür, añlar, ögrenür

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Mī dānend, mī şināsend, mī āmūzend; **müfred-i muĥātıb**

Bilürler, añlarlar, ögrenirler

El-ĥāl *mī dānī, mī şināsī, mī āmūzī;* **cemʿ i-i muĥātıbu'l-āĥl** *mī dānīd, mī şināsīd, mī āmūzīd*

Bilürsin, añlarsın, ögrenirsin

Bilürsiz, añlarsız, ögrenirsiz

Nefs-i mütekellim-i vāĥid *mī dānem, mī şināsem, mī āmūzem*

Bilürim, añlarım, ögrenürim

•Following this chapter negative forms of verbs are given:

Nemī şināsed, nemī āmūzed; **cemʿ iyu'n-nefī-i** *nemīdānend, nemi şināsened*

Añlamaz, ögrenmez, bilmezler, añlamazlar

Nemī āmūzend; **Muĥātıbu'n-nefī-i** *nemī dānī, nemī şināsī*

Ögrenmezler, bilmezsin, añlamazsın

Nemī āmūzī; **nefs-i mütekellim-i vaĥid** *nemī dānem nemī şināsem*

Ögrenmezsin bilmem añlamam

Nemī āmūzem; **nefs-i mütekellim-i maʿ aʾl-ġayr** *nemī dānīm, nemī şināsīm*

Ögrenmem, bilmezüz, añlamazuz

Ne-mī āmūzīm, **kısm-ı heştom cahd** *ne-dānist, ne-şināĥt*

Ögrenmezüz, bilmedi, añlamadı

Ne-āmūĥt; cem'iyu'l-cahd ne-dānistend, ne-şināĥtend

Ögrenmedi; bilmediler, añlamadılar

• Afterwards active and passive verbs part comes.

Ķısm-ı nehom-ı ism-i fāʿ il *dānende, şināsende, āmūzende*

Ögrenmedik; bilici, añlayıcı, ögrenici

Cemʿ i-i ism-i fāʿ il *dānendegān, şināsendegān, āmūzendegān*

Biliciler, añlayıcılar, ögreniciler;

Ķısm-ı dehom ism-i mefʿ ūl *dāniste, şināĥte, āmūĥte*

Bilmiş, añlamış, ögrenmiş;

• When verbs are done nouns are handled.

El-faśılu'l-evvel esmā'-i semāvī; ve

Ögrenmişler; yerin ve gögün adların beyān ider

Rāżı Ĥuźā resūl nām, nāmhā, surūş

Tañrı, peyġamber, ad, adlar, ferişte

Āsumān, kenār, āfitāb, ĥurşīd, māh, māh-tāb

Gök, ķırañgüneş, miŝlu-hu ay, ay aydını

• When nouns are addressed essentially day, month and year names are given and besides them planets, constellations and heavenly bodies are listed. Following these information words that have

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religious importance are listed. In general, common nouns are given within a classification among themselves. This classification is made in relation with the usage of these words in the target language.

Tīzrev ve an heftset ḳamer ʿuṭarid ṣems

Tīz gidici ol yedidir ay güneş tīr

Zuhre, merīħ, muṣterī, zuħal burūcī

Mīzān, kejdom,ḳavs, cedī, delv, hūt

Terāzū, ʿaḳreb, yay, oġlaḳ, ḳoġa, balıḳ

Behiṣt, dūzaħ, barḳ, śāʿıḳa, mīġ

Uçmaḳ, ṭamu, çimṣek,gök çatlamaḳ, bulıt….

Namāz-ı bāmdād, namāz-ı pīṣīn, namāz-ı dīger, namāz-ı ṣām

İrte namāzı, öyle namāzı, ikindi, aĥṣam namāzı

Namāz-ı ħoften, rustaħīz, īn cihān, ān cihān

Yatsı namāzı, ḳıyamet, bu cihān, ol cihān

• Among common nouns tool names, both under the heading of tool names and in previous lines, are mentioned a considerable number of times.

Zemīn-i cāy, kūh, maʿden, seng, mer-āhen-keṣ

Ŧopurcuḳ,ṭaġ, maʿden, ṭaṣ, demir çekici

Mıḳnāṭīs, ħuṣt,māla, milāŧ, ezend

miŝlu-hu kireç, malamiŝlu-hu

• After these lines comes the part in which season names, directions, tree and fruit names are listed:

Bahār, tābistān, pāyiz, zemistān

Mertek,yaz, yay güz, ḳış….

Bālā, zeber, zeberīn, rīz, rīzīn, ferāz, niṣīb

Yüce, miŝlu-hu yücerek, aṣaġa, aṣaġarek, yoḳuṣ, iniṣ

 (Tree and fruit names)…

Çūb, dıraħt, bīħ, bun, dıraħt ṣāħ

Aġaç, yemiṣ aġacı, kök, aġaç dibi, budaḳ

Ṣukūfe, berg, mīve, nev-bāve, sīb, emrūd

Çiçek, yapraḳ, yemiṣ, tervende,alma, armud

Bih, gülnār, tālānak, astā, ālū, ālūca, girdū

• Subsequent to words about human body parts the color names and words indicating deficiencies about humans are listed:

Var, yoḳ, miŝlu-hu, nāslarıñ aʿżāsın bildirir

Ṣehver-i zen, ner, māde, ħūn, goṣt, reg

'Avret eri, 'avret-i erkek, dişi, ḳan, et, ṭamar…

Çeşm, çeşm-i mūr, muje, bīnā, lūc, zefek

Göz, göz bebegi, kirpik, görür, şaşı, çapaḳ

Ħuşk, ter, eşk, ser, akāne, pīşānī

Ḳurı, yaş, göz yaşı, baş, yaşdaş, alın

Surħ, surħī, sebz, sebzī, gūş, ker

Ḳızıl, ḳızıllık, yeşil, yeşillik, ḳulaḳ, śaġır

• After kinship terms, disease names and similar expressions comes tool and animal names part.

Peder-ender, māder-ender, peder-zen, māder-zen, 'arūs

Ögey ata, ögey ana, ḳaynata, kaynana, gelin…

Bīmār, teb, surħīze āsā, fancā, ħāb, lerze

Śayru, ısıtma, ḳızılca istemek, gerinmek, uyħu, ditremek…

Nīrū, ħofte, bīdār, mest, huşyār, dilīr, suvār

Muĥkem, uyur, uyanıḳ, esrük, ayuḳ, bahadur, atlu…

Faśl-ı Sevom der-esmā' ; śanā'āt u ādāt-ı o

Śanā'atlarıñ ve aletleriñ beyānındadır

Şemşīr, kāred, kāredger, ber-ken,ser-tırāş

Ḳılıç, bıçaḳ, bıçaḳçı, ustura, dellāk

Der esmā'- i ĥayvānāt esb esb-i eşġaresb-i siyāh

Ĥayvanlarıñ isimleriñ bildirir at, boz at, ḳara at

Esb-i çordeester, uştur, māriyān, kūre, gavsāle

Keher at, deve, ḳatır, ḳıśraḳ, ḳulan, buzaġu

• In following lines dictionary is completed with examples of noun-making suffixes and pronoun declensions.

İżāfet-i esmā ber īn mūceb est

Ḳayġuluḳ, ḳayġusız

Nām-ı men, nām-ı mā, nām-ı to, nām-ı şumā, nām-ı īşān, nām-ı heme

Benim adım, bizim adımız, seniñ adıñ, siz adıñız, anlarıñ adı, seniñ ad dükeli

Nev' ī-yi diger *bī-men, bī-mā, bī-to, bī-ū, bī-īşān, bī-hemā*

Bensiz bizsiz sizsiz onsız anlarsız dükelisiz….

*Ġayr-ı ez şumā, ġayr-ı ez īşān; **tammatu'l-kitāb be' avnu'l-llahu'l-mulku'l-u'l-haźāel-kitāb-ı***

Sizden ġayr, anlardan ġayr[6]

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[6]haza el-kitāb-ı Aħmed ibnu'l-ve'dān

El-aḳça şehrī raħmetu'l-lahu

ve 'alā ve'd

• Some Important Notes About Orthography:

If there is a word that will be repeated the expression *mislu-hu* is used. This is written with the abbreviation 'م'. This abbreviation also means *important explanation.* Exceptionally it is seen that this method is not used and the word itself or the meaning of the word is repeated.

It is seen that in the text in several examples some vowels are not existent. Some of which are: in the line *…śuç(ı)maḳ, yaman śanmaḳ* the vowel '*ı*' of the word suçı- ; in the line *it, çetük…* the vowel '*i*' of the word 'it'.

The reason why the letter 'waaw' is persistently skipped is not because of carelessness but because it is a spelling choice specific to the era: in the line *…yüce olmaḳ, śād olmaḳ…* the vowel 'o' of the word *'olmak'* is written with only the letter *alif* instead of *alif-waaw* ; another example can be from the line *üzengü…* the vowel '*ü*' at the beginning of the word is only written with the letter '*alif*'.

Even in scarce numbers it is seen that in some examples the difference between velarized and front letters, while writing the suffixes, are neglected. For instance in the suffix +lık from the word *ḳızıllık* suffix is written with kaaf instead of qaaf.

In the text when same words are written with different spellings it shows that there is not a certainty about the words' spelling. Examples to such words are: *ton, ton; na'ne, nāne*

Our purpose in examining the orthography of the text is to identify and to document the inclinations in the literary language of the era. In this way we will be able to confirm the general tendencies of the Turkish orthography which are determined according to writing periods. It can be said without a doubt that the identification of our linguistic values through orthographic properties will be a source to historical dictionary studies in Turkish language field.

3. Conclusion

Dictionaries are not only the guardians of the sounds of their own language but they also reflect the related language universe with concrete examples. This bilingual dictionary which is the subject of our research is an important reference guide in that it shows the vocabulary of Turkish language in a specific century and it also includes the archaic words that belong to the related century.

Our purpose to examine this text is to document the changes of the words that constitute a language in any time period. This dictionary is a dictionary that classifies the words that is necessary for everyday life in Persian and gives the equivalents of the words in Turkish and it is also a dictionary that includes the words that has the same spelling but different meanings. In this respect, even if it seems as a memory from the past our text poses like a testimony to the changing structures and meanings of the words.

This dictionary whose method is to use rhyming words for language education is also important in that it helps us to determine the education systems that are used in the past. This method was actively used for language education both in Seljukian's and in Ottoman's primary schools. The

method constitutes the lexicology and grammar with the help of repetition of rhyming, harmonious words and this leads to formation of the first step which is extensive vocabulary knowledge in students. While this first step is taken in hand it is not neglected that the students who have a strong memory will be more able in grammar subjects. Thus it is not coincidental that this method was used almost six hundred years to reinforce the students' speaking, reading and writing skills.

Memorization with the aid of the fluency of poetry is a local method in language education that we internalized in the past years. When it is improved with the aid of contemporary education materials it is possible that this method will have a place in education life all around the world, it will no longer be ancient and will be adapted to be modern and active.

The reason to bring the text called *Lexicology* in to the light is rather than bringing attention to the text itself, it is to highlight the methodology and to observe the process in language education. It has been a local enlightenment in teaching methods to uncover one of the multilingual dictionaries that is written with verse which carries out the language education without causing distress and reduces memorizing difficulties to just entertaining word games or nursery rhymes and makes these difficulties ineffective.

The bond between the old and the new systems will bring along with itself crucially important information and experience. The recognition of the dictionaries that are the examples of this bond will unveil the phases of the Turkish language from past to the future and it will undoubtedly enrich the language education.

4. Index

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R

rīm̂ārhā

r. 23a/5.a

[=1]

S

silgin

Total word: 4173

Current word: 4168

Sub heading: 3412

Lexical entry: 3080

s. 22b/7.b

[=1]

Y

yaḳa

y. 24a/1.b

[=1]

yigin

yūġ

y. 22a/6.a

[=1]

Z

zāle

z. 15a/3.a

[=1]

zıvla, zivle, zevle, zavla

z. 22a/6.b

[=1]

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