

Tatar Language Dictionaries of XIX Century as a Unified Historical and Cultural Phenomenon

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Abstract: The formation of bilingual dictionaries body in the XIX century was the result of the objective and subjective factors complex, due to changes in the socio-political life of Russia. To a certain extent, the fact of their (dictionaries) creation has testified about the growth of Tatars national consciousness and the consolidation of Tatar language and culture role in the socio-political and economic life of the Russian Empire. To an even greater degree the extension of body Tatar-Russian and Russian-Tatar dictionaries and the improvement of their quality characteristics have pointed to the significant strengthening of process of multidimensional embedding of the Tatar people into all most important spheres of life of Russia and the Tatar and Russian population rapprochement.

Key words: Dictionary · Tatar Language · Word Stock · Obsoleteisms · Dialect Units · Lexicographical Monument

INTRODUCTION

The lexical composition of each language reflects the various aspects of people life throughout its history. A modern Tatar language was also formed in the historical context of the Tatar people formation. In this regard, the study of dictionaries, created over several centuries, is necessary not only to the history interpretation of the Tatar lexicon and the Tatar language word stock transformation, but also it is important for a more precise characterization of changes occurring in the socio-political and cultural life of the Tatar people.

The particularly valuable sources for the historical and linguistic investigations are the bilingual dictionaries and tutorials. Together they allow you to document the role and place of those or other languages in the global lexical space, the relationship of such languages, including their relation with other languages. Moreover, at the study of such dictionaries you may focus on the linguistic material of one of its two languages without any prejudices to the scientific objectivity requirements.

In recent years the philological dictionaries became the object of special scientific researches of such scholars as V.P. Berkov, T. Fontenelle, V.V. Dubichinsky, B. Atkins, B. Anri, A. Kirkness and S. Nielsen [1- 8].

In the XIX century the Tatar language was the state language and the language of diplomacy in relations between Russia and the East countries. The diplomatic documents sent on behalf of the Russian authorities to Crimea, Turkey, Central Asia, Iran, India and Mongolia were written at that time in Tatar [9: 16-17]. The specified above dictionaries and tutorials in this context were absolutely necessary and they have served as the instruments in the dialogue of cultures between different nations [10:165].

MATERIALS AND METHODS

Currently a special importance in the linguistic investigations has the systematic approach. The shown herein material is so diverse in its origin, content and purpose that it is simply impossible to find in it some trends and patterns, except a systematic approach.

Besides of that, the methods of linguistic descriptive analysis for the objects of study in their diachronic and synchronic and the comparative-historical method were used. We have tried to use elements the statistical method to receive the quantitative indicators, to determine the frequency of use and the functional qualities and properties of the dictionaries lexicon.

Main Body: Teaching of the Tatar language as a separate subject in such well-known institutions like ST. Petersburg, Kazan and Kharkov universities, vocational schools, high schools and religious academies also caused the creation of Russian-Tatar and Tatar-Russian dictionaries.

Since 1801 the printed bilingual dictionaries began to appear-lexicographical records, intended for study by Tatars of the Russian language and by Russians of the Tatar language.

The first of them were the Tatar-Russian and Russian-Tatar dictionaries by I. Giganov published in 1801 and 1804 respectively [11:146].

This activity was pursued by other authors. In the XIX century there were publications of the dictionaries by A. Troyanskiy (1833, 1835) [11:p. 272], S. Kuklyashev (1859) [11:201,], L. Budagov (1869, 1871) [11:130], N. Ostroumov (1876, 1892) [11:p. 229], K. Nasyr (1878, 1892)[11.:224], Missionary Society (1880, 1882, 1886, 1888, 1891) [11:246], Sh. Gabdelgaziz (1893) [11: 141], M. Yunusov (1900) [11:293].

In the XIX century, along with the scientific works on the Tatar language, dictionaries, manuals, textbooks, there were numerous tutorials and phrasebooks of the Tatar language.

We have established the existence of 20 tutorials of the Tatar language for Russian people that were published in the XIX century. They were written by different authors at different times and published in various Russian cities. The tutorials by G. Vagapov (1852-1899), M. Bekchurin (1859, 1869), Sh. Sainov (1880), M. Salihov (1885, 1893), I. Kondratov (1893), Sh. Gabdelgaziz (1894) reflected the most commonly used words and typical grammatical structures of the Tatar language. It is interesting that for the first time they also defined the principles of provision of linguistic materials that are used nowadays in solving the problems of teaching the language as a second language (thematic principle of selecting vocabulary, situational dialogues, communicatively-conscious principle and others [8:3-15].

Composed by scientists, teachers and missionaries, these bilingual dictionaries and tutorials, many of which were written for missionary purposes, brought us the rich lexical material of that era that reflected the cultural and historical dialogue of the Russian and Tatar people.

Formation in the XIX century of the vast body of bilingual dictionaries and tutorials of the Tatar language is explained by the aims and objectives of both internal and external "Eastern" policy of Russia.

Establishment in 1804 of Kazan Imperial University was due to the objective requirements of social and economic development of Russia. Such actions of the government were dictated by economic, political and diplomatic considerations, as well as favorable geographical position and multiethnic population of Kazan and the Volga-Kama region [12:33].

Tatar-Russian and Russian-Tatar dictionaries of the XIX century can serve as a model for modern lexicographic works. Considered structure and composition of these dictionaries suggest that their authors possessed the method of compiling dictionaries. Despite the fact that they coincide with each other in the most part, each of them has its certain distinctive feature. The words in bilingual dictionaries are arranged in strict alphabetical order, in many of them (Tatar- Russian) according to the Arabic alphabet. They are presented in three columns: Arabic-Tatar-Russian. The Russian-Tatar dictionaries firmly comply with the Russian alphabet.

Another type dictionary is compiled by systematic macrostructure: the words are not placed in alphabetical order, but are grouped by meaning. Among the Tatar-Russian and Russian-Tatar dictionaries of the XIX century the dictionaries by I. Giganov (1801), Missionary Society (1880-1891) and Sh. Gabdelgaziz (1893) are thematic dictionaries.

Among the Tatar-Russian and Russian-Tatar dictionaries of the XIX century the principal place is allocated to the dictionary body. Introductions, directions for use, various applications are presented only in some of them. For example, the introduction of the dictionaries by N. Ostroumov and A. Voskresenskiy present the grammar material; M. Yunusov draws attention to the pronunciation of sounds of the Tatar language and tries to explain the articulation of specific sounds; K. Nasyri (1878), Sh. Gabdelgaziz (1893) include only the alphabet, and in the dictionary of K. Nasyri (1892) the introduction provides the valuable advice of the author about learning the Russian language. The appendix of the dictionary by K. Nasyri presents the terms of the Russian-European origin; in the dictionary of the Missionary Society (1880) the church (religious) words. It should be noted that there are not any dictionaries with directions for use of it.

In the Tatar-Russian and Russian-Tatar dictionaries and tutorials of the XIX century in most cases (75-80%) the people's spoken language is reflected that is actively used in the modern Tatar language.

The dictionaries also include outdated vocabulary of the Tatar language. There is a small number of words that are included mainly in the works of A. Troyanskiy, L. Budagov, N. Ostroumov. Such words as bal ikmek-gingerbread, yaruk ton-moonlit night, mik-nail, hook, zattash-countryman, etc. are not functioning as linguistic resources in the modern Tatar language.

Some lexical tokens recorded in the Tatar-Russian and Russian-Tatar dictionaries and tutorials, with the perspective of today, are archaisms or historicisms: leshker-army, tu-banner, binek-thousand, tomen-large crowd of people, etc. The words dropped out of the living language can be used today in literature works of historical themes (aybalta, yau, han, atamani etc.).

Many dictionaries and tutorials of the XIX century were compiled on the basis of the material of written literary language and have retained the words related to the dialect vocabulary. These dictionaries include ones by I. Giganov, N. Ostroumov, K. Nasyri, Sh. Gabdelgaziz. For example, bakrach-copper vessel, komshen sui- mercury, kukar-carpenter, alimsak-grafter, etc. The causes of this phenomenon can be explained as follows: the authors of dictionaries recorded the words related to the vocabulary of the place where they were born (K. Nasyri, S. Kuklyashev, Sh. Gabdelgaziz, M. Yunusov). They probably considered these words as the norm of literary language.

The missionary authors (A. Troyanskiy, N. Ostroumov, A. Voskresenskiy, authors of the dictionary of Missionary Society) used the dialect vocabulary and thus avoided the Arab-Persian borrowings, trying to introduce into the literary speech the entire words from the lexicon of baptized Tatars.

In the dictionaries of I. Giganov most of lexical material refers to the eastern dialect. It is primarily explained by the place of residence and work of the author. The dictionaries were compiled on the territory of Siberia. All language features of the dialect of Siberian Tatars in parallel with the literary norm were reflected in the dictionaries of I. Giganov. For example: tilbadan viburnum, baylan - fir, mazhir-rowan, muyil-bird-cherry, karagat- currant, urgachi – female animal, moshek-cat, uchke-goat. Some words in this series have been preserved in the speech of Tatars living in China [13:170].

The Arab and Persian borrowings presented in the Tatar-Russian and Russian-Tatar dictionaries of the XIX century constitute a large part of the vocabulary of these works. The collected material suggests the possibility to divide them into the following thematic groups: religious words, scientific terms, social and political terms, military

and medical terms as well as the words that relate to the field of ordinary life, flora and fauna, food, drinks, and concepts of time, etc. Until the beginning of the twentieth century the Arab-Persian borrowings dominated in the Tatar literary language that amounted to 60-65% of its vocabulary. This pattern is observed in the Tatar-Russian and Russian-Tatar dictionaries and tutorials of the XIX century.

In these dictionaries the number of words borrowed from the Russian language and included in the Russian language from the European languages is presented as follows: in the dictionary of I. Giganov (1801)-about 1700 words, 14 of them are the Russian borrowings, the dictionary of A. Troyanskiy includes about 10,000 units, among them there are 35 borrowings, the dictionary of S. Kuklyashev has just a few Russian borrowings since it was compiled on the basis of the Arabic and Persian texts: only 3546 units, and only 5 of them are borrowed from the Russian language; the two-volume dictionary of L. Budagov recorded 25200 units (in the first volume 16800, in the second-8400 units), among them-52 Russian borrowings, the dictionary of N. Ostroumov (1876)-about 5040 words, 184 of them are the Russian borrowings; and in the dictionary of 1892-2728 words with 187 Russian words; the dictionary of K. Nasyri (1878)-about 2970 words, including 51 Russian words; the dictionary of the Missionary society (1880)-983 words, including 83 Russian borrowings; the dictionary of Sh. Gabdelgaziz, 1781 words with 33 Russian borrowings; the dictionary of M. Yunusov-about 4448 words, 22 of them are the Russian borrowings. The total volume of the Russian European borrowings is only 1.13% of the whole vocabulary in the studied dictionaries.

Many dictionaries do not have any theoretical and scientific information on phonetics, morphology, syntax of the Tatar language. The authors are limited only to representation of the alphabets of the two languages: Tatar (in Arabic graphics) and Russian. It certainly impoverishes their content. Only the dictionaries by K. Nasyri (1878, 1892), N. Ostroumov (1876, 1892), A. Voskresenskiy (1894) and Missionary Society (1888) provide brief information on the grammar of the Tatar language.

During each act of translation, whether oral or written translation of the text, the selection of the vocabulary equivalent, etc., we are dealing with two languages. The language, from which the translation is made, is called the source language, the language to which the translation is made-the target language. In the Tatar-Russian dictionaries of the XIX century the source

language is Tatar as the first column consists of the Tatar words, and in the Russian-Tatar dictionaries by I. Giganov (1804), K. Nasyri (1892), A. Voskresenskiy (1894) the source language is Russian.

In the dictionaries of the XIX century the main place is given to the equivalent translation; their semantization with the help of synonyms that contributes to the better understanding of a foreign language.

For the disclosure of the meaning of other capital tokens the authors of the dictionaries in some cases turn to the method of encyclopedic interpretation, this technique is found in all dictionaries of the studied period that gives them the encyclopedic character. This characteristic of the Tatar-Russian and Russian-Tatar dictionaries, apparently was caused by their goals and objectives, because the dictionary is not only a set of lexis from the vocabulary fund of the language, but is also intended to reflect the educational intentions, the level of linguocultural development of society, as well as the evolution of the science of language.

The authors of the Tatar-Russian and Russian-Tatar dictionaries of the XIX century were focused on the most complete and consistent solution of important linguocultural objectives. Many authors of the Tatar-Russian and Russian-Tatar dictionaries of the XIX century sought to interpret the words, show the position and status of words in the lexical system of the language, to identify their features, conditions of their use, the relations between words and life, their essence, so that they had to include in the dictionary entries the additional information of historical and geographical and cultural and mass character: the names of major events and historical dates, names of heroes and characters of myths and legends, the terms of astronomy, medicine, chemistry, physics, mathematics, algebra, philosophy, logic, the meanings of which cannot be disclosed using only the equivalents or antonyms.

It shall be noted that for a beginner in studying language it will be difficult to use the large dictionary, he will "sink" in it: such a dictionary provides too much information in which it is difficult to navigate (I. Giganov (1804), A. Troyanskiy, L. Budagov, N. Ostroumov (1876, 1892), K. Nasyri (1892), A. Voskresenskiy). The beginners need a small simple dictionary that can give a clear answer to a specific simple question, is easy to navigate and that does not scare the user by the abundance of meanings and a long series of equivalents (the dictionaries by I. Giganov, 1801; K. Nasyri, 1878; S. Kuklyashev, 1859; the dictionaries of the Missionary Society, 1880-1891; Sh. Gabelgaziz, 1893).

In the Tatar-Russian and Russian-Tatar dictionaries of the XIX century the part of the lexical units is presented by the proper names as the separate lemma. It is shown in the works by A. Troyanskiy (1833, 1835), L. Budagov (1869, 1871), N. Ostroumov (1876), S. Kuklyashev (1859).

In the certain linguistic aspect the study of the Tatar-Russian and Russian-Tatar dictionaries and tutorials is related to the analysis of patterns of development of the vocabulary of the Tatar language, including literary language and dialects, professional terminology. On the basis of this particular linguistic material we can state the origins and stages of evolution, define chronological frameworks of the emergence and transformation of individual words or entire groups and categories of words in the Tatar language.

CONCLUSIONS

The main part of Tatar language written monuments of the XIX century is the bilingual dictionaries. In 1801-1900 years 13 Tatar-Russian and Russian-Tatar dictionaries and about 30 Tatar language tutorials were published. In them the most active lexical units, which were used in colloquial speech are recorded.

We have considered the Tatar-Russian and Russian-Tatar dictionaries of the XIX century as a unified historical and cultural phenomenon. All the above mentioned dictionaries and tutorials had a lot in common. Firstly, they were aimed at solving the common ideological task-to promote the missionary activity among the Tatar population of the Russian Empire. Secondly, the authors, makers and publishers by being highly educated specialists philologists carried out the important research task in the field of Tatar linguistics at preparation of these works. They actually laid many key trends of research in this field, relevant and to this day.

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