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ОТДЕЛЕНИЕ ИСТОРИИ
ИНСТИТУТ ВОСТОКОВЕДЕНИЯ



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ПИСЬМЕННОСТИ
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ВА ДЖАХĀНПŪЙĀ**

**(СЛОВАРЬ ГОВОРЯЩИЙ
И МИР ИЗУЧАЮЩИЙ)**

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СПИСОК ТОЛКУЕМЫХ СЛОВ,
ПРИЛОЖЕНИЯ С.И.БАЕВСКОГО**

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SUMMARY

Only unique monuments preserved in rare manuscripts have come down to us from Persian lexicographical literature of the earlier period from the eleventh to fourteenth century.

The dictionary entitled *Zafāngūyā wa jahānpūyā* was compiled by a certain Badr ad-Dīn Ibrāhīm in the fourteenth century in India and has been quoted frequently since in the works of Persian lexicographers of the fifteenth and latter centuries. It is named as a source in the following dictionaries: *Farhang-i Ibrāhīmī* (1473), *Tuḥfat as-sa'adat* (1510); *Mu'ayyid al-fuḍalā* (1519), *Madār al-afāzil* (1593), *Majma' al-furs* (1599-1600), *Farhang-i Jahāngīrī* (1608-9), etc.

Up to the latest years the dictionary, *Zafāngūyā wa jahānpūyā*, has been considered lost, and the information about it was limited to quotations extracted from Persian medieval *farhangs*. In 1964 the editor of the monument identified this dictionary in a defective codex in the Tashkent University Library (B 09/292) under a flat title of *Farhang-namah*. The discovery of the manuscript and its general characteristics were covered in an article in 1965 (see С.И. Баевский, Уникальная рукопись персидского толкового словаря "Фарханг-и Зафангуйа ва джаханпуйа", – "Народы Азии и Африки", М., 1965, № 3, стр. 118-121).

The present, also the first, edition of the dictionary is based on the Tashkent codex dated (fol. 54a) the 21st of Jumada II, 1123, i.e. August 6, 1711. The copyist names himself as 'an Arab Nasafi from Khitay' (fol. 54a). The text of the dictionary itself

Summary

covers fols. 1a-54a in a convolute volume. Each folio contains 18 black-ink lines in a running-hand *nasta'liq*. The manuscript is defective: initial folios with the author's introduction and beginning of the first part (*bakhsh*) including seven chapters are missing. The text on several folios has been affected by time and sun-rays, as well as by humidity. Diacritical marks are not consecutively used.

After the work on the present edition had been practically finished, a new manuscript was discovered in the Indian town of Patna. This codex is also defective, many lines are destroyed by worms. A photostat of the Indian manuscript was used to restore lacunae of the Tashkent one.

A study of the dictionary proved its importance in the development of the early Persian lexicographical tradition.

The *Zafāngūyā wa jahānpūyā* was evidently one of the first experiments in Persian lexicography to create comprehensive dictionaries using wide-range lexics. It includes about 5.170 vocabulary entries. The dictionary distinguishes itself among the early Persian *farhangs* by its originality of composition. The whole bulk of the lexicographical material is divided into seven major parts (*bakhsh*), which are subdivided into chapters (*gūnah*), while the latter are segmented into *bahrs*.

Each of the *bakhshes* represents a separate dictionary entitled by the author.

Bakhsh I (fols. 1a - 286) is a kind of defining dictionary with a wide-range lexicon. It defines separate one-stemmed words with the meaning of familial terms, utensils, clothes, and ornaments, also names of sicknesses and medicines, agricultural tools, months, measures of weight, etc.

Bakhsh II (fols. 286 - 36a) includes two-stemmed Persian words. The range of its lexicon is similar to that of *Bakhsh I*, adding names of countries and territories, specimens of flora and fauna, minerals, proper names of literary heroes, etc.

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Bakhsh III (fols. 36a - 396) defines simple (mono) infinitives exclusively, with preference to archaic ones.

Bakhsh IV (fols. 396 - 436) defines Arabic words used in Persian, they are mostly agricultural terms, geographical and astronomical names, measures of weight and volume, also some accessories, etc.

Bakhsh V (fols. 436 - 50a) defines Arabic and Aramaic words incorporated into Persian to denominate accessories and utensils, clothes, ornaments, musical instruments. There are also treated several ethnical terms, names of diseases, medicines, animals, plants, minerals, etc.

Bakhsh VI (fols. 50a - 51a) is a concise dictionary of Greek, Latin, and Syriac words; it gives appellation of the Church hierarchy and names of prominent Christian figures. There are also denominated Christian temples and monasteries, the Christian cult accessories, months of the Syriac calendar, accessories and meanings related to Ancient Greece and Byzantium.

Bakhsh VII (fols. 51a - 536) defines elementary Turk lexicon consisting mainly of familial terms, numbers, utensils, names of plants and animals, selected verbs.

The last folios of the dictionary (fols. 536 - 54a) contain a small addendum entitled 'About Some Persian Words with Metaphoric Meaning'. It explains meanings of several Persian words and word-combinations of allegorical nature.

The ample range of the lexicon including borrowings from other languages and their respective subdivision observable in the inner structure of the *Zafāngūyā* are most interesting since it is one of the earliest attempts in the history of Persian lexicography to classify dictionary lexics, and at the same time to select into separate dictionaries Arabic, Turk, and Greek borrowings used in Persian. It is also remarkable that the author classifies the proper Persian lexics in three divisions. One- and two-stemmed Persian words are selected on the wordformation

Summary

principle. Persian infinitives form a separate chapter. The preceding lexicographers had usually given verbs in their derivative forms. The *Zafāngūyā* tends to give mostly archaic verbs in their main and derivative forms, sometimes the compiler marked the former one. Phraseological elements of the Persian language had never been treated in special divisions of the preceding lexicographical works, which was done in later ones.

The separate vocabulary of the *Rumi* lexics included in the Persian *farhang* may be, too, regarded as a novelty. Although single Greek words had been incorporated in a eleventh-century dictionary, *Luġat-i furs*, the author of the *Zafāngūyā* considerably enlarged the lexicon and thus created a kind of first *Rumi*-Persian dictionary.

Bakhsh VII of the *Zafāngūyā* seems to be the first attempt to define the Turk lexics within the frame of a Persian *farhang*. Nothing similar had been recorded in earlier dictionaries, while later lexicographers steadily included the Turk lexics into Persian dictionaries. This part of the *Zafāngūyā* is of special value since it may be interpreted as the earliest experience in creating Turk-Persian dictionaries.

The author of the *Zafāngūyā* fairly often gives Indian equivalents of this or that word naming them *hindawī*.

Thus our dictionary presents itself in a new quality, that of the first attempt to create a multilanguage dictionary in Persian lexicography.

Judging by the data available to us, we may conclude that the *Zafāngūyā* was the first Persian defining dictionary to break away from the traditional composition in accordance with the last letter, and to use the first letter. Later on this structural principle, a more practical one, too, became widely used in Persian lexicography.

The *Zafāngūyā* gives a larger variety of dialectal lexics.

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Pronunciation is given in description, and sometimes even its variants are marked.

Business and colloquial terms besides words of literary usage permit a judgement that the author of the *Zafāngūyā* principally bypass the usual intention of earlier Persian *farhangs* which were limited to be a tool in reading Persian poetry, i.e. a dictionary of rhythms. The author of the *Zafāngūyā* has wider intents, that is to adapt his dictionary in some parts as a tool of communication with foreign-speaking neighbours.

There is also no doubt that this *farhang* pays more attention to the linguistic and lexicological aspects.

The present edition of the dictionary, *Zafāngūyā wa jahānpūyā*, contains a phototypographic part of the text in manuscript, an introduction to the study of the monument, a complete list of the vocabulary entries, a textual decipherment of two *bakhshes*, which were novelties in Persian lexicography: *Bakhsh III*: 'Persian Infinitives', and *Bakhsh VII*: 'Turk Words', and of the author's Introduction on metaphorical elements of the Persian language. The text of *Bakhsh VI*: 'Rumi Words' has been published in a special article (see С.И. Баевский, "Румийские" слова в персидском толковом словаре "Зафангуя", – "Палестинский сборник", Вып. 21 (84), Ближний Восток и Иран, Л., 1970, стр. 91-99).

In Addendum to the edition the text of Badr ad-Din Ibrahim's introduction to the *Zafāngūyā* in the Indian MS together with the list of vocabulary entries of *Bakhsh I* in the Indian MS are given. The latter restores the lacunae of the Tashkent MS.

بدرالدین ابراهیم
فرهنگ زفان گویا و جهان پویا

مشتمل بر عکس نسخه
بامقدمه، صورت کلمات تفسیر شده و ملحقات
بقلم س. ا. بایفسکی

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