

MS № 1467 OF ARABIC SCRIPT MANUSCRIPTS COLLECTION OF THE MATENADARAN AS A NEWFOUND EXAMPLE OF THE "COLLECTION OF VERSE DICTIONARIES"*¹

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Abstract

The present article touches upon a series of Ottoman Turkish manuscripts from the Matenadaran's Arabic script manuscripts collection, an example of a unique collection in Ottoman Turkish manuscripts known as the "Collection of Verse Dictionaries" MS No. 1467, in order to provide the first detailed study.

These collections were compiled at the religious-educational institutions called tekke or dergāh, and the medrese. They were compiled as language textbooks, in order to provide easy learning of languages (Arabic, Persian, Ottoman Turkish) through the simultaneous use of several verse dictionaries and to be engaged in the process of learning languages by heart.

The unique copy of the Matenadaran's "Collection of Verse Dictionaries" includes 3 complete copies of bilingual (Arabic-Ottoman Turkish) and trilingual (Arabic-Persian-Ottoman Turkish) verse dictionaries of the 14th-15th, 17th and 19th-century writers: copies of Ferišteoğlu 'Abdullaṭīf ibn Melek's (proper name was 'Abdullaṭīf 'İzzeddīn et-Tirevī) "Luḡat-i Ferišteoḡlū" and Bosnalı Ebū l-Fāzl Muḥammed (Meḥmed) ibn Aḥmed er-Rūmī's "Şubha-i Şıbyān" Arabic-Ottoman Turkish and also complete copy of Adanalı Ḥōca Meḥmed Ḥayret's (proper name was Meḥmed Behāeddīn Ḥayret) "Tuḥfe-i Zibā" (known with another titles as "Tuḥfe-i Dürri" or "Tuḥfe-i Ḥayret" or "Tuḥfe-i Se Zebān") Arabic-Persian-Ottoman Turkish verse dictionaries.

The article presents in detail the works included in the collection. At the same time, it has touched upon the methodology of writing verse dictionaries in classical Turkish literature, their structural features, the significance and role of dictionaries in Turkish society, religion, literature and education. The purposes of writing verse dictionaries in all cases were to teach languages, to develop and spread literary speech, and to practice in prosody (especially in 'Arūḡ meter).

The comprehensive presentation of the collection is even sufficient for it to become a part of the manuscripts of the four collections, already known in foreign collections as the "Collection of Verse Dictionaries", in order to become a source of new research opportunities for local and foreign specialists.

Keywords: The collection of Arabic script manuscripts, Matenadaran, Ottoman Turkish manuscripts, Dictionary, Verse dictionary, Collection of Verse Dictionaries, Tuhfe, Luḡat-i Ferišteoḡlu, Şubha-i Sıbyān, Tuhfe-i Zibā.

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¹ This is only a small part of our study; the upcoming book includes 30 manuscripts of bilingual and trilingual dictionaries of the Arabic script manuscripts collection of the Matenadaran.

Introduction

In the Ottoman Turkish manuscripts, which are part of the Arabic script manuscripts collection of the Matenadaran, there are many "Collections" (*Mecmū'ā*), which are separate sources of study both in structure and in the variety of material covered.

Initially, in classical Turkish literature, notebooks (*defter*) made up of various works, fragmentary quotations recorded from works, up to everyday issues (current calculations, bills, etc.) related to instructions were perceived as a collection [12: 8].

Later, these notebooks were replaced by the currently perceived "Collections", which were compiled by both masters and students during the workshops on a regular and mixed basis with irregular principles. Also, there are samples implemented by one hand.

The collections are valuable resources for outlining the temporal heritage of literature, history and culture. They are especially important in terms of revealing unknown works, even the names of new poets, writers, historians, unpublished works of famous writers, and even the prototypes of printed works.

Referring to the collections and the circumstances of their writing, Turkish researcher Atabey Kılıç notes that there are already some attempts to classify the collections, and points out that the Turkish researcher Güney Kut singled out several types of "Collections" and classified them theoretically:

a. "Similar Collections" ("Naẓīre Mecmū'aları"), which include works of the same content,

b. "Collection of Poems" or "Collection of *Dīvāns*" ("Mecmū'a-i Eş'ar" or "Mecmū'a-i Devavin"),

c. "Collections of works related to the same issue" (e.g., "Collection of Medicine Works" ("Mecmū'a-i Edviye"), "Collection of History Works" ("Mecmū'a-i Tevāriḥ"), "Collection of Letters" ("Mecmū'a-i Münşe'āt"), etc.),

d. "Mixed Collections" ("Karişik Mecmū'aları"), which include verse and prose works of various contents, often in different (e.g., Arabic, Persian, Turkish) languages,

e. "Collections compiled for famous people" (e.g., sponsor of the writer or scribe, ruler of the period, owner of collection etc.) [12:8-9].

Attempts at classification of collections should be considered conditional, as the studies are ongoing and many collections with new patterns may emerge.

The "Dictionary Collections" ("Mecmū'a-i Luḡat", "Cāmī'ü'l-Luḡat", "Luḡat Mecmū'ası", "Sözlük Mecmū'ası") are also a separate category in the collections, which as the title states, include dictionary examples and are intended for teaching languages in schools. An example of such a collection is mentioned in MS No. 210

of the Library of the Turkish Linguistic Society, which includes 9 dictionaries related to Persian².

In the history of the Turkish codicology, the collections, which are known as the "Collection of Verse Dictionaries" ("Manzūm Sözlük Mecmū'ası") are also mentioned. Usually, more than one verse dictionary is included in them.

So far, four copies of the "Collection of Verse Dictionaries" are known, i.e., the Library of the Mevlânâ Museum MS No. 4026 (Mevlânâ Müzesi Kütüphanesi 4026 No'lu Mecmua)³, the Library of Süleymaniye in Istanbul, Collection after the name of Reşid Efendi MS No 977 (Süleymaniye Kütüphanesi, Reşid Efendi No. 977)⁴ and also MS No 876 at the same library (Süleymaniye Kütüphanesi, No. 876)⁵ and the last one is the National Library's MS No 2727 (Milli Kütüphane No. 2727)⁶. A number of articles have been published about these collections in various scientific journals.

These collections were compiled mainly at the religious-educational institutions called *tekke* or *dergâh*⁷, and the *medrese*⁸ [12:7].

In fact, they were essentially compiled as language-textbooks, with the purpose to provide ease of learning languages (Arabic, Persian, Ottoman Turkish) with the simultaneous use of several verse dictionaries and to be involved in the process of learning languages through memorizing (*ezberci eğitim* - learning by heart).

A new example of such a "Collection" is **MS No. 1467**, which we find out in the Arabic script manuscripts collection of the Matenadaran. Our collection

² The dictionaries are "Luğat-i Müşkilât-i Şāhnāme", "Risāle fī Beyānī Ma'na'l-Çalab", "Luğat-i Fārisī", "Şihāh-i 'Acemiyye", "Tuḥfet ül-Hādā" ("Luğat-i Dānistān"), "Luğat-i 'Arabī", "Luğat-i Gülistān", "Luğat-i Bostān", "Luğat-i Bahāristān". See in detail [2].

³ 3 verse dictionaries are included: Sunbulzāde Vehbī "Tuḥfe-i Vehbī", Muğlalī İbrāhīm Şāhidī Dede "Tuḥfe-i Şāhidī", Meḥmed ibn Aḥmed er-Rūmī "Şubḥa-i Şıbyān". See in detail [8], [12].

⁴ 8 verse dictionaries are included: Ḥusām ibn Ḥasan el-Konevī "Tuḥfe-i Ḥusām" (or "Tuḥfe-i Ḥusāmī"), Muğlalī İbrāhīm Şāhidī Dede "Tuḥfe-i Şāhidī", Lāmī Çelebī "Tuḥfet ül-Lāmī", 'Oṣmān ibn Ḥuseyin el-Bosnevī "Luğat-i Manzūme", 'Alī "Naẓm ül-Esāmī", Luṭfullāh Ḥalīmī ibn Ebī Yūsuf "Luğat-i Halīmī", Luṭfullāh (Le'ālī) "Tuḥfe-i Muḳaddimet ül-Luğat", Behā'uddīn ibn-i 'Abdurrahmān el-Malkaravī "U'cūbet ül-Ġarā'ib". See in detail [13].

⁵ 9 verse dictionaries are included: Şemsī "Cevāhır ül-Kelimāt", Luṭfullāh Ḥalīmī ibn Ebī Yūsuf "Baḥr ül-Ġarā'ib" (2 copies), 'Alī "Naẓm ül-Esāmī", Muğlalī İbrāhīm Şāhidī Dede "Tuḥfe-i Şāhidī", Ḥusām ibn Ḥasan el-Konevī "Tuḥfe-i Ḥusāmī", [Kalender] "Luğat ibn Kalender", Bedrüddīn Ebū Naşr Mes'ūd ibn Ebū Bekr el-Ferāhī "Nişāb us-Şıbyān" (2 copies). See [6:3].

⁶ 3 verse dictionaries are included: Meḥmed ibn Aḥmed er-Rūmī "Şubḥa-i Şıbyān", Muğlalī İbrāhīm Şāhidī Dede "Tuḥfe-i Şāhidī", Sunbulzāde Vehbī "Tuḥfe-i Vehbī". See reference to this [1].

⁷ The *sufī* spiritual center (monastic complex), formerly a home for *dervīşes*, was later transformed into an institution, which included a mosque, a meeting place, a school, a library, a guest house, a hospital, a charitable center, and more.

⁸ The founding of the *medrese* is connected with the Seljuk leader Turgut Bey (1040, Nişapur), whose traditions continued during the Ottoman period (under Sultan Meḥmed II (1432-1481)) and lasted until the end of the 19th century, with some changes in the curriculum. In fact, education in the *medreses* were primarily based on Islamic religion, culture, law, religious ideas, beliefs, and then included language, literature, grammar, etiquette, rhetoric, arithmetic, history, geography, medicine, translation and other subjects.

contains three verse bilingual (Arabic-Ottoman Turkish) and trilingual (Arabic-Persian-Ottoman Turkish) dictionaries copied in the 19th or mid-19th century. Before discussing the content of the collection, we should first understand what verse dictionaries are, what their structure is and for what purpose they were created.

The writing methodology of verse dictionaries

Verse dictionaries and works in Islamic literature were first compiled in Arabic and Persian literature, then in classical Turkish literature in more extensive and valuable examples [5:7]. The works of Turkish authors have become guidelines for the development of Turkish lexicography.

The first example of a bilingual (Arabic-Persian) verse dictionary in Islamic literature belongs to Bedrüddîn Ebû Naşr Mes'ûd ibn Ebû Bekr el-Ferâhî (d. 640 / 1242-1243) entitled "Nisâb us-Sıbyân" written in AH 618 / 1220-1221AD which has become an Arabic-Persian textbook-dictionary in Iran, Central Asia, as well as in India [10:67].

A tradition of writing verse dictionaries was especially prominent in classical Turkish literature and classified into three groups: Persian-Ottoman Turkish, Arabic-Ottoman Turkish, Arabic-Persian-Ottoman Turkish [10:66].

About 82 verse dictionaries from which 28 Persian-Ottoman Turkish, 20 Arabic-Ottoman Turkish, 17 Arabic-Persian-Ottoman Turkish, 1 Ottoman Turkish-Armenian, 1 Ottoman Turkish-Bosnian, 8 Ottoman Turkish-Greek, 1 Ottoman Turkish-Bulgarian, 1 Ottoman Turkish-Arabian-Persian-Afghan (Pashto)-Hindi, 3 Ottoman Turkish-Albanian, 1 Ottoman Turkish-French, 1 Ottoman Turkish-German verse dictionaries have been written in the territory of the Ottoman Empire.

The first Persian-Ottoman Turkish verse dictionary in Turkish-literature belongs to Konyalı Hüsâm ibn Hasan (Hüsâm ibn Hasan el-Konevî) titled as "Tuḥfe-i Hüsâm" or "Tuḥfe-i Hüsâmî" which was written in AH 802/1399-1400 AD⁹, and the last one is Ahmed Remzî Akyurek's "Tuḥfe-i Remzî" written in AH 1343/1924 AD¹⁰, which is the last verse dictionary written in the Ottoman Turkish period.

The first Arabic-Ottoman Turkish verse dictionary was written by Ferišteoğlu 'Abdullaṭîf ibn Melek in AH 795/1392 AD and called "Luġat-i Ferišteoġlû". The

⁹ The full title of the dictionary is "Tuḥfe-i Hüsâmî ez-Müeltekât Sāmî". It was written with a resemblance to the Arabic-Persian dictionary entitled "Nasīb ül-Fıtyân" or "Nesīb üt-Tıbyân" written by Hüsameddîn Hasan bin 'Abdülmü'min el-Hoyî. It consists of 20 *kıtas* (300 *beyts*) and 5-*beyt hatime* (epilogue), a total of 305 *beyts*. There are given 1350 Persian words equivalents in Ottoman Turkish provided. See [15:111-113].

¹⁰ The author gave as the second title "Uşküfe" ("Flower" or "Bud") both in the preface and epilogue of the dictionary. It begins with prose and 37 *beyt*-verse prefaces, and ends with 18 *beyt*-epilogue. The dictionary section consists of 29 *kıtas* (261 *beyts*), includes 1250 Persian words with the repetitions of lexical items. See [15: 427-430].

last Arabic-Ottoman Turkish verse dictionary belongs to Yaḥyā Efendi (or Efendi Yaḥyā) entitled "Luḡat-i Yūsuf" written in AH 1241/1826 AD¹¹.

The first trilingual (Arabic-Persian-Ottoman Turkish) verse dictionary was compiled by Behā'uddin ibn 'Abdūrrahmān Malkāravī in AH 827/1424 AD and entitled "'U'cubet ül-Garā'ib fī Naẓm ül-Cevāhir ül-'Acā'ib"¹². The latest one is Süleymān Ḥayrī's "Ḥayr ül-Luḡat" dictionary written before 1891 AD¹³.

The most valuable example of the verse bilingual dictionaries is 15th-16th-century Turkish poet Muḡlalī Ibrāhīm Šāhidī Dede's (Šāhidī, Mevlānā Šāhidī)¹⁴ Persian-Ottoman Turkish dictionary entitled "Tuḥfe-i Šāhidī"¹⁵, which was written as a *naẓīre*¹⁶ to Ḥusām's "Tuḥfe-i Ḥusāmī" in AH 920 /1514-1515 AD or AH 921/1515-1516 AD. It is the most copied dictionary. Only in Ankara National Library (Ankara Milli Kütüphanesi) there are more than 40 manuscripts of the dictionary [15:208]. The work was published five times between 1848-1867 AD [10:67].

Another famous example is the 18th-19th-century Turkish poet Sunbulzāde Vehbī's¹⁷ "Tuḥfe-i Vehbī" Persian-Ottoman Turkish verse dictionary.¹⁸ It was written as an imitation of Šāhidī's work in AH 1196 /1781-1782 AD. The vocabulary was copied in large numbers and published about 60 times [10:67].

In particular, the verse dictionaries were widespread in Turkish as well as Turkish-speaking society until the middle of the 19th century. They were used as textbooks in pre-schools, known as *şıbyān mektebī*, *mekātib-i ibtidā'i*, *ilk mektep*, popularly known as *maḥalle mektebī*, *tāş mektep* and by other names¹⁹, and later also in *medreses*, which were large in volume and presumably already in a large number of words [7:119-120].

¹¹ It is a small dictionary, consisting of 6 pages, a total of 114 *beyts*. The author dedicated it to his son Yūsuf. See in detail [4].

¹² The dictionary is especially known by the short title "'U'cubet ül-Garā'ib". It consists of a preface, 36 *kıtas*, a total of 400-436 *beyts*. See [10:68], [5:15-16].

¹³ It consists of 3000 *beyts*. See [15:410].

¹⁴ He was the author of *Dīvāns* and *Meşnevīs*. Šāhidī was born in AH 875/1470-1471 AD in Muḡla, province of Menteşe. He entered like his father the order of *Mevlevīs* and became a *Şeyḥ* of the *Mevlevīs Order*. He died in AH 957/1550 AD. See [21:139b].

¹⁵ It contains a prologue in *meşnevī* verse, 27 *kıtas* and an epilogue with *ebced* (chronogram).

¹⁶ A poem written in imitation of one another poet's poem.

¹⁷ His proper name was Muḥammed ibn Reşīd (or Rāşīd). He was born in Marāş. After completing his studies in his native town, he settled during the reign of Muṣṭafā III (1757-1774 AD) in Constantinople and obtained employment as secretary to Yenişehirli 'Osmān Efendi and the *Re'īs ul-Kuttāb* (head clerk) Ismā'īl Beg. Vehbī died at Constantinople in AH 1224 /1809-1810 AD. See [21:144], [19:242].

¹⁸ It contains a prologue in *meşnevī* verse, 57 *kıtas* and a *meşnevī* titled "İştīlāḥāt-i 'Acem" ("The Idiomatic Expressions of Persian"), short epilogue with *ebced* (chronogram).

¹⁹ Schools of the same name were first opened in Iznik, Bursa, Edirne, and later in Istanbul. 5 (sometimes referred to as school-age 4) -10-year-old boys and girls studied in those schools. They were taught Persian, Arabic, Turkish, recitation of the *Qur'ān*, etiquette, Islamic law (*fıkḥ*), history, grammar, arithmetic, and literature, and got especially acquainted with Iranian literature through *Rūmī's "Maşnavī"*, *Sa'dī's "Golestān"* and *"Bostān"*, *Firdawsī's "Şahnāme"*.

The primary purpose of verse dictionaries was to introduce students to foreign languages - Persian, Arabic, as well as Ottoman Turkish (*elsine-i şelāşe*), to facilitate language learning, develop and spread literary speech and practice in prosody (especially in *ʿArūz* meter).

For studying Persian and Arabic, verse dictionaries such as Şāhidī's "Tuḥfe-i Şāhidī" and Vehbī's "Tuḥfe-i Vehbī" and "Nuḥbe-i Vehbī", Ferišteoğlu's "Luġat-i Ferišteoġlū" and Muḥammed (Meḥmed) ibn Aḥmed er-Rūmī's "Şubha-i Şıbyān" were often included in the curriculum.

Verse dictionaries have been valued for their choice of vocabulary, especially with the intention to facilitate the comprehension of the *Qurʾān* (*Kurʾān-i Kerīm*) and Hadith (*Ḥadīṣ*), as dictionaries significantly contain incomprehensible words (*ġarīb*) of them, and in classical Islamic literature the dictionaries were evaluated by the intricate vocabulary of the *Qurʾān* and in particular, by the 13th-century Persian *sufi* poet Mevlānā Cellāleddīn-i Rūmī's poem "**Meşnevī**".

Adjacent to these lexicons, dictionaries also include the everyday vocabulary of the vernacular of the time, Persian or Arabic words and idiomatic expressions (*iştilāḥāt*) that are currently obsolete (*arkaik, eskicil*) or preserved as synonyms in oral and literary speech. In some cases, the dictionaries also include the grammatical rules of the primary language with comments, linguistic, metrical and literary information, as well as religious sections.

Verse dictionaries were also evaluated as literary works. Bilingual and trilingual verse dictionaries were composed not only of simple word combinations, but there were also works created in two or three languages (like a *mülemma* 'poem') which developed artistic thought and interesting readability works, which enriched the languages with vocabulary and linguistic-structural means of expressions. In this case, the rich linguistic culture of the Persian and as well as the Arabic languages with the religious and fictional lexicon flowed into the Turkish language, automatically helping to form Ottoman Turkish as the official literary language of the Ottoman Empire [3:161].

In particular, the verse dictionaries are known by such titles as "Nişāb" ("Generation", "Beginning")²⁰, "Tuḥfe" ("Gift")²¹, "Naẓm" ("Composition"), "Manẓūme" ("Verse", "Poem"), "Luġat" ("Dictionary") [14:151].

The verse dictionaries generally start with the preface written in *meşnevī*²² poetic form where the author of the work glorifies God, prays for successful implementation of the work, then include a chapter explaining the purpose of writing the book (*Sebeb-i telīf*). The main portion of the dictionary consists of "Kıta"s or

²⁰ It was used by Ferāḥ (or Farāḥ) who was the author of the first bilingual (Arabic-Persian) verse dictionary titled "Nişāb us-Şıbyān". See [14:151].

²¹ The title "Tuḥfe" was firstly used by Ḥusām (Hüsām) who was the author of the first bilingual (Persian-Ottoman Turkish) verse dictionary called "Tuḥfe-i Ḥüsāmī" or "Tuḥfe-i Hüsām". See [5:9].

²² The poetical form with *Arūz* meter that is used in Iranian, Arabic and Ottoman Turkish literature.

"Baḥir"s²³ arranged in alphabetical order with different versification and an epilogue (*ḥātime*) written again in *meṣnevī* or only in other short verse-forms, where the author prays to God for the successful completion of the work, gives again the title of the work and author's name, at the end of which there is often a *beyt* representing a chronogram (in *ebced* form) where the year of dictionary's composition is stated by *mısrā'* (*hemistiche*) or by a phrase or word written in *mısrā'*. In some of the vocabularies after the epilogue include lists with the numerical value of letters (*hesāb-i ebced*) from *elif* to *gayn* (1-9 (ط-ا), 10-90 ص-ی-ع, 100-1000 (ق-غ)).

The *ḳıṭas* can be written both in *meṣnevī* and *naẓm*²⁴, *müstezād*²⁵, *terkīb-i bend*²⁶ and other verse-forms [14:151].

The titles of the *ḳıṭas* are in Persian or Arabic depending on the languages of the dictionary. The first part of the titles usually mentions the letters of the alphabet at the end of the poetic lines indicating the sequence of the *ḳıṭas* (*Ḳıṭa-i elif*, *Ḳıṭa-i bā*, etc.) or the following numbers (*Ḳıṭa-i evvel*, *Ḳıṭa-i s̱ānī*, etc.), and in the second part the *baḥir* (*meter*)²⁷ of the *ḳıṭa* is given (*Baḥr-i Hezec*, *Baḥr-i Kāmil*, *Baḥr-i Recez*, *Baḥr-i Remel*, etc.) (e.g. *اللق طعة للس ادس ع ش رف ي ال بح ر د ج*). In some cases, only the *baḥir* of the *ḳıṭa* is given as a complete title of the *ḳıṭa* (e.g. *ق ط ع ه ر ا ب ج د ج* *ق ط ع ه ر ا ب ج د ج* or both the *baḥir* and *vezin* (*mnemonic words of the meter or meter formula*)²⁸ at the same time (e.g. *ق ط ع ه ر ا ب ج د ج* *ق ط ع ه ر ا ب ج د ج* *ق ط ع ه ر ا ب ج د ج* *ق ط ع ه ر ا ب ج د ج*), and sometimes, the general formulation of group of words included in the *ḳıṭa* (e.g. *ق ط ع ه ر ا ب ج د ج* *ق ط ع ه ر ا ب ج د ج* *ق ط ع ه ر ا ب ج د ج* *ق ط ع ه ر ا ب ج د ج* trans. as "Ḳıṭa of heart taking, great festivity and beauty [*Ḳıṭa* of eloquent words]").

Each *ḳıṭa* ends with *taktī beyt* (metrical couplet)²⁹ where the *ḳıṭa*'s *vezin* (*mnemonic words of the meter*) and *baḥir* (*meter*) are given. In some dictionaries the *taktī beyt* was given both at the beginning and the end which are already perceived as additional metrical couplets, can refer to the same *ḳıṭa* or the next one, and even sometimes entitled "el-Mulṭeḥaḳ" ("Added") or "*Ḳıṭa*". This part has

²³ In this case, the *Ḳıṭa* and *Baḥir* are used in the sense of *part* or *section*.

²⁴ It is a form of descriptive poetry that has the same structure as *ḳıṭa* and *rubā'ī*.

²⁵ It is one of the poetic forms of classical literature, a poem consisting of long and short lines of poetry.

²⁶ A poem consisting of three or more *bends* (couplets). Each *bend* consists of 6-10 *beyts* and is called *terci'-ḥāne*, after which the next *bend* is repeated.

²⁷ The basic *baḥirs* of the Arabic poetry which are used in classical-Turkish-literature are 16: *Tavīl*, *Mezīd*, *Basīl*, *Kāmil*, *Vāfir*, *Hezec*, *Recez*, *Remel*, *Serī*, *Hafīf*, *Münserih*, *Muzārī*, *Muktedab*, *Muctess*, *Mütekarīb*, *Mütedarik*. The three *Cedīd*, *Müşākil*, *Karīb* *baḥirs* ("Buḥur-i Muḥatessa") are used only in Persian-literature and never used in Ottoman Turkish-literature. See [1:186-191].

²⁸ *Vezin* consists of 8 *cūz* or *teffīl*, e.g. *ق ط ع ه ر ا ب ج د ج* *ق ط ع ه ر ا ب ج د ج* *ق ط ع ه ر ا ب ج د ج* *ق ط ع ه ر ا ب ج د ج* and etc.

²⁹ It is equivalent to the terms *beyt-i humāyūn* and *beyt-i müzeyyel*. For example, Ibrāhīm Şāhidī calls the *beyt-i humāyūn* in following section *م د ج و ن* *م د ج و ن* *م د ج و ن* *م د ج و ن* of his verse dictionary. The term *ḳıṭa-i rubū'īyye* is also used in the commentaries of verse dictionaries.

been added especially in subsequent copies of the dictionaries that were missing in the original and earlier copies.

The numbers of *ķiṭās* (or *baḥirs*) are different. The bilingual verse dictionaries include 10-81 *ķiṭās* and 11-100 *ķiṭās* are in the verse trilingual dictionaries [16:433]. According to this the number of *beyts* are also different: about 100-1300, total 500-5,000 words [14:151-152].

The only exceptions are Nazīm's (Nezīm Frakulla) "Der Beyān-i Turkī Ma'a Lisān-i Arnabūd" Ottoman Turkish-Albanian verse dictionary consisting of 10 *beyts* (totally 60 words), Refī'i Kalayī's "Manzūm Luġāt-i Ermeniye" Armenian-Ottoman Turkish dictionary consisting of 79 *beyts*. The last one is Luṭfullāh's (known by the name Le'ālī) "Tuḥfe-i Muḳaddimet ūl-Luġāt" Persian-Ottoman Turkish dictionary consisting of 4 *ķiṭās* (84 *beyts*) and including 250 words.

In one *mıṣrā'* the definitions of three, sometimes four or five words are given. For the exact pronunciation of the words (also for studying) *hareke* or *ḥaraka* (vocalization) were given, which are often separated by red ink especially in handwritten examples of the dictionaries. Even Eastern Arabic numerals are indicated at the top or bottom of word units for easy search of bilingual or trilingual pairs from 1 to 9 ((١-٩) also from 1 to 10 (١-١٠) or from 1 to 12 (١-١٢) and etc.

Sometimes the initials of each language (Persian, Arabic, Ottoman Turkish) are written in the lower or upper parts of words to separate and differentiate languages, for example ف (Fārsī), ع (ʿArabī), ت (Turkī) and in Ottoman Turkish, for words borrowed from Arabic and Persian initials like ع (ʿArabī - Turkī) and ف (Fārsī - Turkī) are given.

In conclusion, the authors of dictionaries have always spoken about the importance, practicality, simplicity and the role of verse dictionaries in language-learning, eventually hoping that their dictionaries would become an important source of imitation and will be included in the learning process like their predecessors.

MS No. 1467 of the Arabic script manuscripts collection of the Matenadaran

MS No. 1467 is a newfound example of the "Collection of Verse Dictionaries" in the Arabic script manuscripts collection of the Matenadaran. It consists of 78 folios, where 1a, 10a, 28a-9a folios are blank, the paper is Western, written area is 14x19.5 cm, the text panel is arranged in two columns and one column (ff. 34b-44a), set within a complex red frame (9.5x15 cm.), between 8-15 lines to the page are written in *nesih* script, catchwords are at the left bottom of each verso page, the entire text is in black, subtitles, the numbers and letters at the bottom of words are in red, the binding is of marbled paper (red, white, brown) with a cover spine of brown artificial leather, board of cardboard, and a doublure of paper. The list of the works is written on doublure A^{b30}. The manuscript is in satisfactory condition. The

³⁰ Doublure A^b: The list of works:

binding paper and the artificial leather spine are worn out, the folios are newly stitched, and the quire is broken.

The collection³¹ also includes 3 bilingual and trilingual verse dictionaries, two of which are Arabic-Ottoman Turkish verse dictionaries: the first one known as the "Şubha-i Şıbyān" written by the 17th-century poet Bosnalı Ebū l-Fāzl Muḥammed (Meḥmed) ibn Aḥmed er-Rūmī, the "Luḡat-i Ferišteoğlu", written by the 14th-15th-century writer Ferišteoğlu 'Abdullaṭīf ibn Melek, and the Arabic-Persian-Ottoman Turkish verse dictionary known as the "Tuḥfe-i Zībā" written by the 19th-century poet-translator Adanalı Ḥōca Meḥmed Ḥayret.

On folios 10b-27b of the collection is the complete copy of the Arabic-Ottoman Turkish verse dictionary "Şubha-i Şıbyān" (ربيعه صبيحان *The Children's Bead*) [23:f.10b]³². The dictionary consists of a prologue, 31 *kıta* and 16 *baḥir* (47 in total) and an epilogue. The text panel is arranged in two columns and the number of lines is 15.

From the epilogue (ختمه), "Hātime"), which is also the scribal colophon, we find that the copy was compiled in AH 1258 on 2 *Receb*/on August 9, 1842 AD, without mentioning the name of the scribe [23:f.27b]³³.

In the prologue of the work the author highlights the importance of his dictionary, noting that it is as relevant as Ibn Ferište's dictionary (meaning the first Arabic-Ottoman Turkish dictionary - A.A) and like it contains words taken from the *Qur'ān* [23:f.11b]³⁴.

Unlike authors of similar dictionaries, Meḥmed ibn Aḥmed er-Rūmī does not say anything about himself in the preface. Researchers found out the name of the author of the dictionary from printed copies or commentaries (*şerḥ*) written on the dictionary. Hence the name of the author is given with variations such as Meḥmed ibn Aḥmed er-Rūmī, Ebū l-Fazl Muḥammad ibn Aḥmed er-Rūmī and er-Rūmī Bosnevî Ebū l-Fazl Muḥammed Aḥmed [11:91].

The dictionary was written in AH 1033/1624-1625 AD, according to the phrase الفتنارىخ اول من نظم جلى of the hemistich which is given at the end of

صبح فصيحى ان ۲ البقيش ته ۱ كتيبه ۴۹ قرى دفبرده ۱ الميخري ف ۸

³¹ In addition to these dictionaries, the manuscript also includes two small verse parts with other contents: On ff. 1b-6b is Imam al-Būṣīrī's famous "Kaṣīde-i Bürde" (قرى دفبرده), the Arabic ode dedicated to the Prophet Muḥammed; on ff. 7b-9b is an Arabic didactic ode (Islamic creed) by Imam Sirajuddin Ali al-Ushi's "Amālī Şerīf" (الملى شريف), that is commonly known by the title "Bad' al-Amālī" (بدء الملى).

³² The beginning of the vocabulary: نام ختار اید لملبتدا
منزل مقصوده اودر رهنما

³³ Colophon: فقد وقع اشروع ختام مذهب السخه الهيمى الى بح الفصيحى ان
فنى جب الفرى ولبثين ويطن سخن ثنى و الف

(This recopy of "Şubhat ul-Şıbyān" was begun and finished on 2 *Receb* [the seventh month of Islamic Lunar Calendar] in the year of [AH] 1258/[on August 9, 1842 AD]).

³⁴ برفش بلى غت بلى بلى ج
اولدى و قران غت بلى بلى ج

the prologue and written in *ebced* form (chronogram) [23:f.11b]³⁵. However, nothing is said about where the dictionary was written. It is suggested that it must have been written in Bosnia, according to the writer's birthplace and the research materials related to the dictionary.

There is no regularity for the number of *beyts* in a dictionary. It mainly consists of 455-465 *beyts*, of which only 420 *beyts* belongs to the dictionary part [10:6911:98]. In our copy, the number of total *beyts* are 458.

In the dictionary is given an explanation of about 2100 Arabic words with equivalents of 250 Persian and 1150 Ottoman Turkish words [9:22].

The author does not see the need for a quantitative calculation of the vocabulary (as stated in the preface of his work) in exchange for the complex work done, which is to cope with the translation of the words and the semantic interpretation [23:f.11b]³⁶. First, the Arabic word is given in the dictionary, then the Ottoman Turkish equivalent and semantic explanation of the word, and in some cases Persian as well. As the author also writes in the preface, "I bring the translation of the word next to every word [23:f.11b]³⁷ and then, I give both the *vezin* and *bahir* at the end of each *kıta* [23:f.11b]³⁸.

More than 60 manuscripts and 32 printed copies of the dictionary are known in various libraries around the world [10:73]. It has already been published in Istanbul and Cairo [9:20].

On folios 29b-46a of the collection is "Luġat-i Ferišteoġlū" (لغتشته اوغلی) *Vocabulary of Ferišteoġlū*) Arabic-Ottoman Turkish verse dictionary. It is a complete copy of the work and entitled "Hazā Luġat-i ibn Ferište" (هزال لغت ابن فرشته), translated as "This is Ibn Ferište's Dictionary") [23:f. 29b]³⁹.

³⁵ 50+900+40+3+30+10 = 1033. نظم چلی

³⁶ لفظ قید یغین جه مدام

نتر جم من یولنج اگا اقتران

لفظی لموعن اس ای دوب از رواج

قل مدی سرخ رقمه لختی اج

³⁷ نظم خصصین ده لیدوب منت مدام

احسن تر تللیله ویردم نظام

لفظ قید یغین جه مدام

نتر جم من یولنج اگا اقتران

³⁸ قطع تم ایده دخیلش کار

طریق ببحری و معوزنی وار

The dictionary is written in 12 meters: *Baħr-i Recez*, *Baħr-i Hezec*, *Baħr-i Muctess*, *Baħr-i Mutekārīb*, *Baħr-i Remel*, *Baħr-i Münserih*, *Baħr-i Haftıf*, *Baħr-i Vāfir*, *Baħr-i Mūzārī*, *Baħr-i Serī*, *Baħr-i Kāmīl*, *Baħr-i Tavīl*.

³⁹ The beginning of the preface: حمد ابنتدر اول الله كه غلامی عل مایل مبتدی نغایت نظری له كلفول كوزت دیف موم
طهر...

The beginning of the vocabulary section: خبراتم لقبله اوپمك ذرع الكمك قو غالم

خلف قیرتمق خرقیرتمق اولو لغزیدر مدام

The work's text panel is arranged in two columns, only 34b-44a folios are in one column, the number of lines varies from 8 to 15. Parts for the titles of the *kıtas* have been left to be supplemented later, but mostly they have remained incomplete, sometimes with the wording "Ve minhu eyzā" (و منه يضا), translated as "This is from it"). There is no colophon that refers to date the text.

The author Ferišteoğlu 'Abdullaṭīf ibn Melek wrote his work as a *gift* to his grandson 'Abdūrrahmān for the benefit of his education.

The dictionary begins with prose preface, consists of 22 *kıtas* with various meters (total 267 *beyts*)⁴⁰. It includes Ottoman Turkish equivalents of 1528 [5:10] Arabic words taken from the *Qur'ān*. If necessary, the dictionary includes semantic meanings of Arabic words explained in Ottoman Turkish rather than Persian equivalents. He assured that "the inclusion of Persian words will not benefit those who do not know the language" [23:f.29b]⁴¹.

The dictionary has been valued for being the first verse dictionary written in Ottoman Empire and having included the *Qur'ānic* vocabulary in the study-literature for the first time. Ferišteoğlu's verse dictionary is quite simple in artistic and poetic terms. It is mainly a simple list of Arabic-Ottoman Turkish word pairs, from non-literary, allegorical poetic lines, keeping the rhyme according to the choice of word-series.

There are 66 known manuscripts of the dictionary [18:72]. It has been printed 7 times from 1801 to 1900 [10:68].

On folios 47b-78b of the collection is the "**Tuḥfe-i Zibā**" (توضیحه زیبا) *The Beautiful Gift*) trilingual Arabic-Persian-Ottoman Turkish verse dictionary [23:f.47b]⁴².

This copy of the work is untitled. It is revealed at the end of the work, which is actually the author's colophon that the dictionary was written in AH 1234/1819 AD (chronogram). The title "Tuḥfe-i Zibā" and author's name, Ḥayret, are also given [23:f. 78b]⁴³.

The entire text of the dictionary is arranged in two columns, and the number of lines varies from 13 to 15. The sections for the title of dictionary and *kıtas* are left blank. The latter added equivalent words in Ottoman Turkish are written next to some Persian and Arabic borrowed words in the prologue.

⁴⁰ The dictionary is written in 6 meters: *Baḥr-i Remel*; *Baḥr-i Tavīl*, *Baḥr-i Recez*, *Baḥr-i Mūnserih*, *Baḥr-i Hezec*, *Baḥr-i Mūtekārib*.

⁴¹ سهت عمللغات جمعی دوبرآءنل غلن لده در ج قلددم بلوییل متر جم تمام سن کدر دمزیرا پوس یلحن فطالایت مدزن کل فلر سی دل یلن مزق صرد اف اطر صیه م غنیلن ی لیم کدر توک یتر جم دای الفیفات دو کعب عول من اشاء اللہ علی

⁴² The beginning of the vocabulary: حمد اول الله عظمی لشانه

قیل حتی لی می ازان سنه

⁴³ Author's colophon: یاز دلمت ام من اتای غیمین

ی ایدی بیت توضحه حیرت زیبا

In the prologue the author touches upon the circumstances of writing a beautiful trilingual (Arabic, Persian, Ottoman Turkish) verse dictionary in the Ottoman tradition. He also speaks about the circumstances of the lexical vocabulary of the trilingual dictionary and its poetic style. The circumstances of utility in the writing of letters are also raised. According to the author, the dictionary is the result of his travels in Rūm (Ottoman Empire), Iran and Arabic countries. He considers it also as a service rendered to the ruler of Egypt during his stay in Egypt, Meḥmed 'Alī Paşa, the dedication of the dictionary to his grandson Mīr 'Abbās, and the happiness bestowed on him. He points out that the words' equivalents are written one after the other, often with semantic explanations [23:47b-48b].

The reference studies of the dictionary also provide a general structural overview of the dictionary, according to which the work consists of a 35-*beyt* prologue, 74 *kıtas* and the epilogue consists of 13 *beyts*. The dictionary section alone consists of 821 *beyts*. There are 869 *beyts* in total. The dictionary includes 2900 words in total [14:152,17:135].

Our copy of the dictionary consists of the 35-*beyt* prologue, but only 71 *kıtas* and the ending consists of 5 *beyts*. The dictionary section consists of 816 *beyts*, giving us 856 *beyts* in total.

Of course, there are obvious quantitative differences in composition between the Matenadaran's copy and the above-mentioned comparative study, but the numerical difference of the *kıtas* may not prove the absence of this or that *kıta*, as extensive dictionary comparisons often show the presence of missing *kıtas* as they could have been joined to the other one and it might seem that the *kıta* is missing.

As a regularity, the dictionary ends with a message to the generations, which we want to quote at the end of our article in the hope that future generations will perceive it: "Let the speech of the reader be polished, which is the desire of the writer's heart" [23:f.78b]⁴⁴.

Conclusion

In fact, the primary purpose of verse dictionaries was to introduce students to foreign languages - Persian, Arabic, as well as Ottoman Turkish (*elsine-i şelāşe*), to facilitate language learning, develop and spread literary speech and practice in prosody (especially in *'Arūz* meter).

In particular, the dictionaries were used as textbooks in pre-schools, known as *şıbyān mektebī*, *mekātib-i ibtidā'i*, *ilk mektep*, and later also in *medreses* until the middle of the 19th century in Turkish and Turkish-speaking society.

The dictionaries were composed not only of simple word combinations, but there were also works created in two or three languages (like a *mülemma* 'poem') which developed artistic thought and provide interesting works for reading. They

⁴⁴ اوقۇلك فصیح لوسولنسانى
ىازنكولكلنوىرسون مرادى

enriched the languages with vocabulary and linguistic-structural means of expressions. In this case, the rich linguistic culture of the Persian and as well as the Arabic languages with the religious and fictional lexicon flowed into the Turkish language, automatically helping to form Ottoman Turkish as the official literary language of the Ottoman Empire.

Most of the verse dictionaries became important sources of imitation for each other and were included in the learning process like their predecessors. Even for teachers they were to become small methodological manuals, as they provided an explanation of the grammatical structures of the primary and transferable languages.

Thus "Collections of Verse Dictionaries" were compiled as language-textbooks, with the purpose of facilitating language learning (Arabic, Persian, Ottoman Turkish) with the simultaneous use of several verse dictionaries and to be involved in the process of learning languages through memorizing (learning by heart).

In fact, considering the colophons, the years of compositions, we should mention that our collection **MS No 1467** was compiled in the 19th or mid 19th century as a textbook. It was the time when such dictionaries were still used as textbooks in the Turkish educational system and were included in the language teaching or studying (in this case especially in Arabic) process.

It is not a coincidence either that the collection includes Imam al-Būṣīrī's famous "Ḳaṣīde-i Būrde" ode dedicated to the Prophet Muḥammed and as well as Imam Sirajuddin Ali al-Ushi's "Amālī Şerīf" (that is commonly known as "Bad" al-Amālī") didactic ode explaining the Islamic creed in Arabic. They were included in the religious elementary education curriculum as separate works in the original language.

So, even the comprehensive presentation of this collection can be considered sufficient for it to take its place in the manuscripts of four similar collections we have mentioned, which are known as the "Collection of Verse Dictionaries" in foreign collections. It may have all the preconditions to become a source of new studies for local and foreign researchers.

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ՄԱՏԵՆԱԴԱՐԱՆԻ ԱՐԱԲԱՏԱՌ ԶԵՌԱԳՐԵՐԻ ՀԱՎԱՔԱԾՈՒԻ Հ^Գ 1467 ԶԵՌԱԳԻՐԸ ՈՐՊԵՍ «ՉԱՓԱԾՈՒ ԲԱՌԱՐԱՆՆԵՐԻ ԺՈՂՈՎԱԾՈՒԻ» ՆՈՐԱՀԱՅՏ ՕՐԻՆԱԿ

Անի Ավետիսյան

Բանալի բառեր՝ Արաբատառ ձեռագրերի հավաքածու, օսմաներեն ձեռագրեր, բառարան, չափածո բառարան, չափածո բառարանների ժողովածու, Թուիֆե, Լյուդաթ-ի Ֆերիշթեօղլու, Սուբհա-ի Սըբյան, Թուիֆե-ի Զիբա:

Հոդվածագիրն առաջին անգամ հոդվածի շրջանակում ներկայացնում է Մատենադարանի Արաբատառ ձեռագրերի հավաքածուի մաս կազմող օսմաներեն ձեռագրերի շարքում թուրք ձեռագրագիտության մեջ որպես «Չափածո բառարանների ժողովածու» անունով հայտնի Հ^Գ 1467 եզակի ձեռագիր-օրինակը:

Նախքան ժողովածուի մատենադարանյան օրինակը ներկայացնելը, հեղինակը հոդվածի առաջին մասում հակիրճ անդրադառնում է ընդհանրապես ժողովածուների կազմման հանգամանքներին, նրանց նշանակությանը և տեսակներին, որոնց մեջ առանձնանում են նաև «Չափածո բառարանների ժողովածու» անունով հայտնի ժողովածուները:

Նշվում էձ, որ նման ժողովածուների կազմման միջավայր են մատնանշվում թեքքե կամ դերգահ, մեդրեսե կոչվող կրոնա-ուսումնական հաստատությունները: Դրանք կազմվել են լեզուների դասավանդման դասագրքերի նշանակությամբ: Այս կերպ ապահովվել է լեզուների (արաբերեն, պարսկերեն, օսմաներեն) դյուրին ուսուցումը մի քանի չափածո բառարանների միաժամանակյա գործածությամբ՝ դարձել են անգիրի միջոցով լեզուների ուսուցումն ապահովող կարևոր դասագրքային նշանակության աղբյուրներ:

«Չափածո բառարանների ժողովածու»ի մատենադարանյան եզակի օրինակում ընդգրկված են 14-15-րդ, 17-րդ և 19-րդ դարերի գրող-բանաստեղծ-թարգմանիչ-բառարանագիրների գրչին պատկանող թվով 3՝ Ֆերիշթեօղլու Աբդ էլ Լաթիֆ իբն Մելեքի «Լյուդաթ-ի Ֆերիշթեօղլու» և Բոսնալը Էբուլ-Ֆազլ

Մուհամմեդ (Մեհմեդ) իբն Ահմեդ էր-Ռումիի «Սուփա-ի Սըբյան» արաբերեն-օսմաներեն, նաև Ադանալը Հոջա Մեհմեդ Հայրեթի (բուն անունը՝ Մեհմեդ Բեհաեդդին Հայրեթ) «Թուհֆե-ի Զիբա» (հայտնի նաև «Թուհֆե-ի Հայրեթ» կամ «Թուհֆե-ի Դուրրի» կամ «Թուհֆե-ի Սե Զեբան» անուններով) արաբերեն-պարսկերեն-օսմաներեն չափածո բառարանների ամբողջական օրինակները:

Հոդվածագիրը չի բավարարվել միայն ժողովածուի համապարփակ ներկայացմամբ, այլ անդրադարձել է ընդհանրապես թուրք դասական գրականության, բառարանագրության մեջ ավանդույթ դարձած չափածո բառարաններ գրելու մեթոդաբանությանը, նրանց կառուցվածքային առանձնահատկություններին, թուրք հասարակությունում, կրոնական, գրական և կրթական բնագավառներում ունեցած նրանց նշանակությանն ու դերակատարմանը: Շեշտելով, որ չափածո բառարանների գրման նպատակները բոլոր դեպքերում եղել են՝ լեզուների ուսուցումը, գրական խոսքի տարածումն ու զարգացումը, տաղաչափական (մասնավորապես՝ *առուզին*) և չափածո խոսքարվեստին վարժեցնելը:

Ի վերջո ժողովածուի այս համեստ ներկայացումն անգամ բավարար է, որ այն նույնպես կազմի օտար հավաքածուներում «Չափածո բառարանների ժողովածու» անունով արդեն հայտնի չորս նույնանուն ժողովածուների ձեռագրաշարքերի մի մասը, դառնա տեղի և օտար մասնագետների համար նոր ուսումնասիրությունների աղբյուր:

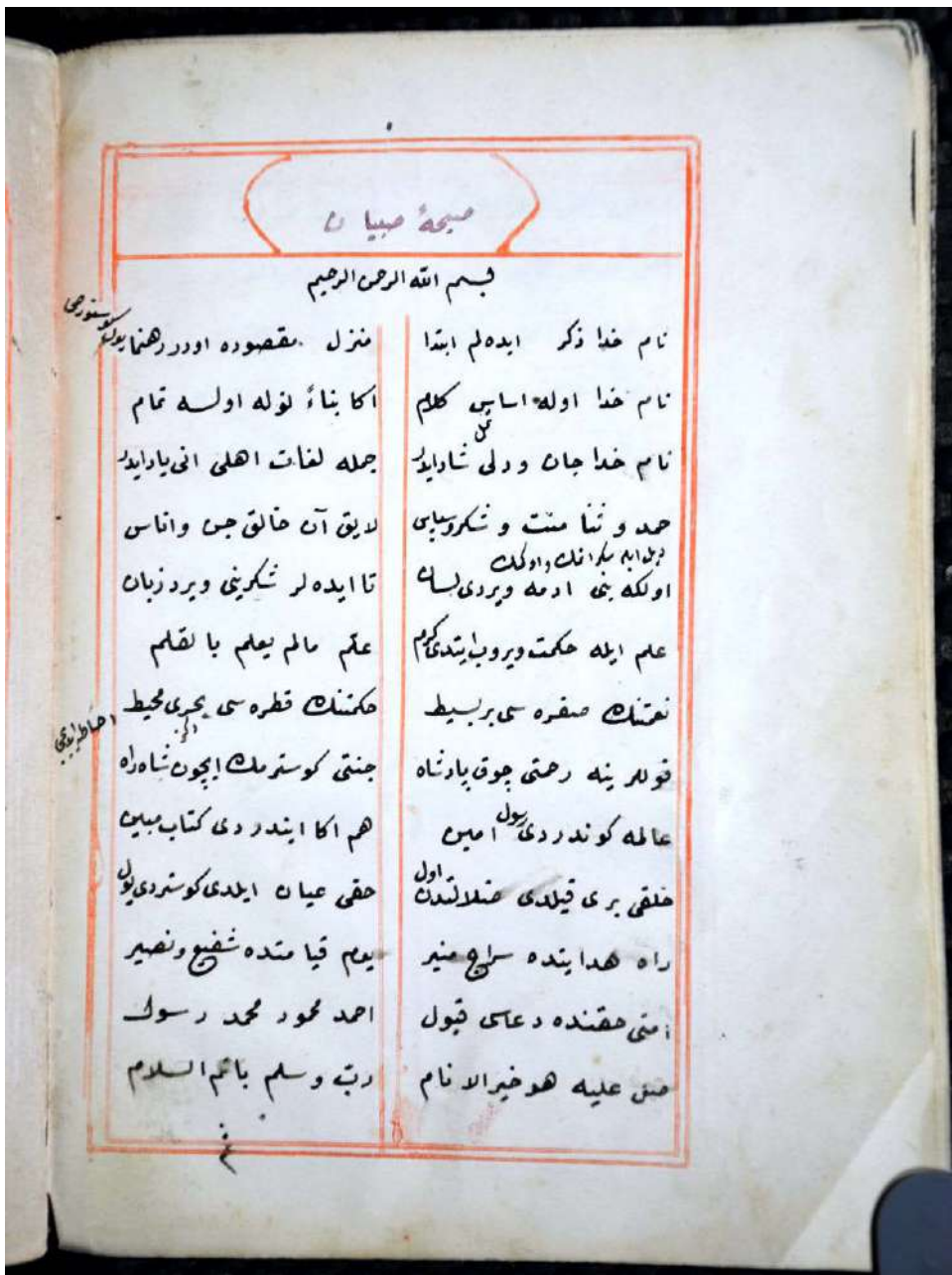
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1. MM MS Arb. No. 1467, Bosnalı Ebū l-Fāzıl Muḥammed (Meḥmed) ibn Aḥmed er-Rūmī, "Şubha-i Şıbyān", f. 10b.

ՄՄ Ձեռ. Արբ. Հ^մ 1467, Բոսնալը էբուլ-Ֆազլ Մուհամմեդ (Մեհմեդ) իբն Ահմեդ էր-Ռումի, «Սուփա-ի Սըբյան», էջ 10բ:

2. MM MS Arb. No. 1467, Ferišteoğlu ‘Abdullaṭîf ibn Melek, "Luğat-i Ferišteoğlu", f. 29b. ՄՄ Ձեռ. Արբ. Հ^մ 1467, Ֆերիշթեօղլու Աբդ էլ Լաթիֆ իբն Մելեք, «Լյուղաթ-ի Ֆերիշթեօղլու», էջ 29բ:

3. MM MS Arb. No. 1467, Adanalı Hōca Meḥmed Hayret, "Tuhfe-i Zībā", f. 47b. ՄՄ Ձեռ. Արբ. Հ^մ 1467, Ադանալը Հոջա Մեհմեդ Հայրեթ, «Թուհֆե-ի Զիբա», էջ 47բ:



هَذَا الْفَتْحُ ابْنُ فَرَسْتَه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حمد تا بندر اول الله که عالمی علما ایلله برتندی عنایت نظریه کورن
 کوزندی فهم طر حفر نده چپ چهرین بلورندی علوم بکار لر نده
 ار صفیرین آتندی صلوات سلام سید الانام رسولنا و وزیرین اوست که
 جلاله انو کلاه بر کندی دخی ال و اصحابنه اولسون که شریعت انو کلاه
 بر تندی بوند نصرت فرشته او علی عبد اللطیف حق ار زولرین روزی
 قلمون ابد که جون او غم او علی عبد الرحمن ابنه الله نیا تا هفت
 او قومه بقتلندی بنده اکا بر باد کار رساله نظم ایندم مستقر اولان
 لغای جمع ایدوب قرآن شریف لغات انده درج قلمم باری ایلله ترجمه ایلیم
 کیدردم زیرا باری بینه فائده اینتر انکلاه باری دخی بلند مقصود الفا
 عربیه معناس بلکدر ترکی ترجمه ایلیم نافع اوله اده شانه

خبر انک قبل او بیت ذریع کلک قول
 خفا برتن خرق برتن او کونین دهام
 بیت بندک فقدا بیت دخی کوتک قال
 نهرا برتن عی بولون نقل برتن بل عام
 خفا
 خفا
 خفا

