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Abstract

One of the valuable sources for historical linguistic research is bilingual dictionaries. They allow to provide the documented proof concerning the role and the place of certain languages in the history of culture during certain historical periods, the relationship of these languages, including their connection with third languages. At the same time, dictionaries are the indicator of linguistic modification, i.e. the innovations that appear in the language under the influence of religious, social factors, manifested as linguistic variability at different linguistic levels of the language, including lexicographic one. The bilingual Tatar-Russian dictionaries of the XIXth century are considered as the objects of two cultures: Tatar and Russian, as well as the modification of the language content. Studying bilingual dictionaries, the authors set the goal to determine the role of dictionaries compiled by missionary societies in the development of modern Tatar literary language, to characterize the lexical composition of dictionaries. In the linguistic aspect, the study of Tatar-Russian and Russian-Tatar dictionaries is associated with the analysis of Tatar language vocabulary development patterns, including literary language, dialects and professional terminology. On the basis of this specific linguistic material, the origins and the stages of evolution can be established, they can determine the chronological framework for the emergence and the transformation of individual words or the whole groups and categories of words in the Tatar language.

Keywords: dictionary, bilingual dictionary, lexicography, Tatar language, modification, missionary.

Introduction

Culture is a semantic principle for Russia, and its spiritual experience serves as a kind of alternative to the practical mind of the West in the development of foundations for a common European civilization of the future. But the culture of Russia is heterogeneous and is a bed of various elements. Language dictionaries are one of the elements of culture. Dictionaries record the language state at a certain segment of the historical development of a given people - a native speaker. Language dictionaries perform very important social and cultural functions [1]. In a multilingual society, dictionaries play an important role facilitating the achievement of communication tasks between the speakers of different languages: bilingual dictionaries become a multifunctional tool that represents more information than just a "translation service". According to the outstanding philologist of the XIXth century, the member of the academies of dozen countries I. Sreznevsky: "A good dictionary should satisfy each of those who use it ... The more educated people are, the greater the mass of educated people, the better, the richer, the fuller the language vocabulary" [2].

Many bilingual dictionaries have been created during the preceding centuries. They use various systems of material development and interpretation, sometimes more successful, sometimes less. The identification of features of these lexicographic monuments, the scientific description of their compilation principles, the interpretation of the vocabulary unit content included in them, etc. - these are the questions answering which you can reconstruct the most important processes in the development of the Tatar language vocabulary of the XIX century.

Tatar-Russian and Russian-Tatar dictionaries of the XIXth century are considered by us as a single historical and cultural phenomenon [3, 4]. Only for the convenience of scientific analysis, the linguistic facts recorded in them can be conditionally considered taking into account their chronological, cultural-

historical, ethnosocial, semantic affiliation and correlation with one or another language concept-sphere [5]. At the same time, we are aware that the issues about the forms and the methods of lexical unit translation and interpretation in the Tatar-Russian and Russian-Tatar dictionaries of the XIXth century, as well as other theoretical and methodological problems of Tatar lexicography, can be considered by different experts from different positions [6].

Materials And Methods

Currently, a systematic approach is acquiring a special significance in linguistic studies. The material we examine is so vast and diverse by origin, content and purpose, that without a systematic approach it is simply impossible to find certain trends and patterns in it.

In the process of research, we relied on the theoretical and the methodological principles presented in the fundamental works of Russian and foreign linguists - L.V. Scherba, V.V. Vinogradov, S.I.Ozhegov, O.N.Trubachev, Yu.S.Sorokin, A.A. Ufimtseva, F.P. Sorokoletov, R.A. Budagov, V.G. Gak, V.P. Berkov, L.S. Kovtun, P.N. Denisov, S.I.Baevsky, Yu.A. Rubinchik, G.Paul, H. Kasares, Yu.N. Karaulov, L.L. Kutina, V.V. Morkovkin, and others. In their works on the basis of extensive material analysis on lexicology, the foundations of verbal unit lexicographical interpretation were formulated. Their theoretical and applied achievements served as the methodological basis for the analysis of bilingual dictionary features of the 19th century.

In modern Tatar linguistics, one of the urgent problems is the linguistic-theoretical interpretation of Tatar-Russian and Russian-Tatar dictionaries of the XIXth century, the study of their language arsenal evolution in the diachronic-synchronous aspect. These dictionaries are informatively mentioned in the "Bibliographical Dictionary of Domestic Türkologists (Pre-October Period)" by A.N. Kononov [7], in the article by M.Z. Zakiev "Kazan School of Türkologists and Tatar Language Grammar" [8]. In the textbook "Modern Tatar language. Lexicology" [9] F.S. Safiullina gives a brief description of the dictionaries by I. Giganov, A. Troyansky, L. Budagov, K. Nasyry, A. Voskresensky, and a number of works by the professor A.Sh. Yusupov are also devoted to the study of bilingual dictionaries.

Results And Discussion

The Orthodox missionaries of the XIXth century played a major role in the study of languages, folklore and ethnography of the Turkic peoples. The teachers of the Tatar language in religious schools for Christians were also the supporters of this movement. They considered the dialect of baptized Tatars as an ideal Tatar language, therefore it was the subject of their training.

Many missionaries became real experts in the Tatar language and they proved themselves as such in the leading oriental centers. The school of Türkologists is established in Kazan University during the 30-40-ies of the XIXth century, among which there were quite a few experts in the Tatar language, including the leaders of the missionary movement. Orthodox missionaries played a large role in the study of languages, folklore and ethnography of the Turkic peoples of Russia. One of the reasons for the publishing of a large number of Tatar-Russian and Russian-Tatar dictionaries was the activation of the missionary movement in Russia during the XIXth century. His prominent representative was N.I. Ilminsky.

Ilminsky N.I. developed the system of "non-ethnic" minority enlightenment - the Turkic and Finno-Ugric peoples of the Volga-Ural region, aimed at religious education distribution via the language of non-Russian peoples and their gradual Russification through special missionary schools created on the initiative of N.I. Ilminsky and with an active support of the St. Gury Brotherhood.

Erudite philologist N.I. Ilminsky was the compiler of a number of alphabets based on Russian graphics for some ethnic groups of the region, the translator of Christian literature into the languages of the Volga region, the Urals and Siberia peoples. The attitude of N.I. Ilminsky's attitude to the enlightenment of these peoples was determined by missionary attitudes. For example, his preferential attention to the

study of the national, rather than the book Tatar language was dictated by the fact that the book language with its Arabic-Persian elements made the process of Tatar Christianization difficult. In his writings and letters, N.I. Ilminsky spoke with great respect about the Tatar language, considering it as an object of scientific research [10]. He noted the following in the introductory lecture of the Turkish-Tatar language course read at Kazan University: "Every linguistic study should be based on an actual fact, on a living, popular dialect."

The first teacher of the Tatar language in the Kazan Theological Academy was A.A. Troyansky - the compiler of the well-known two-volume "Dictionary of the Tatar language ..." [11]. The full title of this work is the "Dictionary of the Tatar language and some common Arabic and Persian dialects, compiled by the teacher of the Tatar language, the Priest Alexander Troyansky at the Kazan seminary and published by the approval of Spiritual School Commission. The first volume of the dictionary, published in 1833 by the printing house of the Kazan Imperial University, contained 6,490 words; The second volume, published in 1835, contained 3,400 words. A.A. Troyansky's dictionary structure is initially simple: it consists only of a corpus, the surrounding text is absent; the lemmas in the dictionary are arranged in alphabetical order; the phonetic variants of words are presented as separate lexical units. The dictionary also includes geographical concepts and ethnographic designations.

Three missionaries took part in the compilation of the "Tatar-Russian Dictionary" by N.P. Ostroumov in 1892: N.I. Ilminsky, N.P. Ostroumov, A.A. Voskresensky [12]. The dictionary includes 1,710 words. Unlike predecessor dictionaries, the dictionary was written only in Cyrillic, and the words are arranged in the alphabetical order of the Russian language. However, the derived words that stand close in alphabetical order to the root ones were connected to its root and, representing sometimes quite significant groups, were distinguished from others as special families of single rooted words led by their ancestor. Other derivative words, separated by the alphabet from their rooted, are written separately. Therefore, сак, саклан, сакландыр and others are connected in one group; the same root word карай is set separately. During the compilation of this dictionary, the goal was to familiarize the Tatar people with the basics of Christianity, but his work also played the role in teaching the Russian language for Tatars, and the Tatar language for Russians.

"The brief Tatar-Russian dictionary with the addition of some Slavic words with Tatar translation" is published in M.A. Gladysheva's publishing house during 1880 [13]. The dictionary, consisting of 55 pages, is compiled on a thematic basis. 43 thematic groups are identified in the dictionary and 983 words are recorded in total. The appendix contains the "Church Slavic words." Only 315 words are recorded here that fully relate to church life.

"The brief Tatar-Russian and Slavic-Tatar dictionary with the addition of Russian grammar foundations" [13] is the fourth edition of the dictionary by the Orthodox Missionary Society. The body of the dictionary consists of 45 thematic groups. The names of the groups are given in Tatar and in Russian. The composition of the vocabulary is identical to the previous dictionaries. The reflection of a kind of spelling norm of words indicates that the authors strictly adhered to the missionary principles in the sense that they, first of all, turned to the dialect of baptized Tatars. The name of the dictionary indicates that it is also Slavic-Tatar one. This is shown by the last thematic group, and Church Slavonic words are provided there. This part clearly expresses the main missionary goal of the dictionary.

In addition to the corpus, this dictionary, unlike its predecessor, has a linguistic application in grammar. The authors explain the grammatical category of gender in a very accessible way, the declension of nouns in different genders and numbers is given, they indicate the declension of nouns in plural, the attention is also paid to such a grammatical category as the conjugation of verbs and original grammatical terms are presented. At the end of the dictionary they present the sentences in Russian for analysis and for exercises

in spelling. They provide the collection of various non-related sentences, which consist of two or three words.

Summary

Orthodox missionaries left a noticeable mark in the field of Tatar lexicography. "A brief Tatar-Russian dictionary with the addition of some Slavic words and Tatar translation," compiled by the missionary society, was published 5 times, but unfortunately, its publications, as well as the lexical composition of the dictionary, were not studied [13].

Two dictionaries (1880, 1882) were published in the printing house by M.A. Gladysheva, which was located on Nikolayevskaya Square in Kurmanaev's house. These works were the intellectual property of the Orthodox Missionary Society. The permission to print was given by the Council of St. Gury Brotherhood on July 8, 1880.

The Brotherhood of St. Gury (the Missionary Society of St. Gury) was established in 1867 in Kazan to spread Christianity among the non-Russian population of Kazan province. The main trends of its activity were the opening of schools for "non-residents", translations and the publication of church literature in the languages of the Volga region peoples, etc. The brotherhood ceased to exist in 1917 [14].

By decision of the same Council in 1886, 1888, 1891, new versions of this dictionary were published in the printing house by M.A. Chirkova. Grammatical material was added in its new editions, and this was reflected in the vocabulary title: "The brief Tatar-Russian and Slavic-Tatar dictionary with the addition of Russian grammar foundations." All dictionaries are compiled on a thematic basis.

The dictionaries issued by the Missionary Society of St. Gury [13] provide only the translation of words and there is no philological information in them.

The well-thought-out structure and the composition of these lexicographical sources indicate that their authors possessed a method of dictionary compilation. The bilingual Russian-Tatar dictionaries of the XIXth century were compiled alphabetically or thematically. In the bilingual dictionaries by A. Troyansky, S. Kuklyashev, L. Budagov, N.P. Ostroumov, K. Nasyry, A. Voskresensky, M. Yunusov the words are placed in alphabetical order, in many dictionaries (Tatar-Russian) - by Arabic alphabet and presented in three columns: Arabic - Tatar - Russian. In Russian-Tatar dictionaries the Russian alphabet is observed strictly. The second thematic type was used by I. Giganov (1801), Sh. Gabelgaziz (1893) and the Missionary Society (1880-1891). These dictionaries were structured according to the systematic macrostructure: the words in them are not arranged alphabetically, but are grouped by semantic proximity.

Conclusions

Thus, it should be said that these dictionaries were very convenient for Tatar language learners since the authors took into account all the features of another language teaching during their compilation. The inclusion of only active units necessary for communication, their division into subject groups, the attempt to reflect the phonetic laws of the language in writing, the work in large cases with word equivalents during translation, the presentation of grammatical material indicates the rich lexicographic experience of the authors of these dictionaries.

The emergence of bilingual dictionaries in the 19th century, authored by representatives of the Kazan School of Turkology, who also participated in the missionary movement, was conditioned by political, economic, and social needs. The Tatar language was the functional state language and the language of diplomacy in the relations between Russia and the countries of the East. Diplomatic documents sent along the state line to Turkey, Central Asia, Iran, India and Mongolia were drawn up in Tatar language. This was one of the main reasons for the emergence of bilingual dictionaries. Such dictionaries, along

with the activities of missionaries, played a large role in the introduction of Tatars to the Russian language.

N. Roerich describes the mutual influence of the peoples of Russia cultures with the following words: "Without noticing, the Tatars took the most ancient cultures of Asia and spread them across the Russian plain unwittingly" [18]. Until recently, the problem of the Tatar component in the Russian civilization was considered in the plane of political culture borrowing, such as state management, but the aspect of cultural borrowing is equally interesting [19, 20].

These bilingual dictionaries, created by scholars, teachers and missionaries, brought to us the richest lexical material of that era, which reflected the ongoing cultural-historical dialogue of Russian and Tatar peoples.

Conflict Of Interests

The author confirms that the presented data do not contain a conflict of interest.

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