

**THE ROLE OF LINE TRANSLATION IN THE STUDY AND TEACHING OF THE  
LEXICAL LAYER OF TURKISH LANGUAGES**

***O PAPEL DA TRADUÇÃO DE LINHAS NO ESTUDO E ENSINO DA CAMADA  
LEXICAL DAS LÍNGUAS TURCAS***

***EL PAPEL DE LA TRADUCCIÓN DE LÍNEAS EN EL ESTUDIO Y LA ENSEÑANZA  
DE LA CAPA LÉXICA DE LAS LENGUAS TURCAS***

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**ABSTRACT:** In the process of comprehensive study of the modern lexical layer of Turkic languages, fundamental research of words of Turkish origin, it is important to look at the historical picture of lexicon. Along with the materials available to us about the ancient Turkic period, written monuments of the Middle and New Ages should be studied both synchronously and diachronically. The change in the way of thinking and the formation of the worldview of the Turks, who worshiped different religions and beliefs, could not but affect their language. For centuries, factors influencing the life, lifestyle, culture and thinking of the Turks led to the emergence of new lexemes in the language, the use of equivalents and synonyms of lexemes in the language to show semantic shades. The study of these words chronologically on written texts helps not only to study the lexicon of Turkic languages, but also to determine the ability of Turks to create new words, their way of thinking.

**KEYWORDS:** Teaching and learning. Turkish languages. Vocabulary and line translation.

**RESUMO:** No processo de estudo abrangente da camada lexical moderna das línguas turcas, pesquisa fundamental de palavras de origem turca, é importante olhar para o quadro histórico do léxico. Juntamente com os materiais disponíveis sobre o antigo período turco, os monumentos escritos da Idade Média e da Nova Era devem ser estudados de forma síncrona e diacrônica. A mudança na forma de pensar e na formação da visão de mundo dos turcos, que cultuavam diversas religiões e crenças, não poderia deixar de afetar sua linguagem. Durante séculos, fatores que influenciaram a vida, estilo de vida, cultura e pensamento dos turcos levaram ao surgimento de novos lexemas na língua, o uso de equivalentes e sinônimos de lexemas na língua para mostrar nuances semânticas. O estudo dessas palavras cronologicamente em textos escritos ajuda não apenas a estudar o léxico das línguas turcas, mas também a determinar a capacidade dos turcos de criar novas palavras, sua maneira de pensar.

**PALAVRAS-CHAVE:** Ensinando e aprendendo. Línguas turcas. Vocabulário e tradução de linhas.

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**RESUMEN:** *En el proceso de estudio exhaustivo de la capa léxica moderna de las lenguas turcas, la investigación fundamental de las palabras de origen turco, es importante observar la imagen histórica del léxico. Junto con los materiales disponibles para nosotros sobre el antiguo período turco, los monumentos escritos de la Edad Media y Nueva deben estudiarse tanto sincrónica como diacrónicamente. El cambio en la forma de pensar y la formación de la cosmovisión de los turcos, que adoraban diferentes religiones y creencias, no podía sino afectar su idioma. Durante siglos, los factores que influyeron en la vida, el estilo de vida, la cultura y el pensamiento de los turcos llevaron a la aparición de nuevos lexemas en el idioma, el uso de equivalentes y sinónimos de lexemas en el idioma para mostrar matices semánticos. El estudio de estas palabras cronológicamente en textos escritos ayuda no solo a estudiar el léxico de las lenguas turcas, sino también a determinar la capacidad de los turcos para crear nuevas palabras, su forma de pensar.*

**PALABRAS CLAVE:** *Enseñando y aprendiendo. Idiomas turcos. Vocabulario y traducción de líneas.*

## Introduction

In the early stages of the adoption of Islam, even before the integration of Arabic and Persian words into the language, there was a need for new words of Turkish origin in order to understand and comprehend the rules of the new religion. Therefore, it is possible to see that many of the works that have come down to us after the 11th century rich in emerging lexemes of Turkish origin. An obvious example of this is the Qur'an translated into Turkish.

With the spread of Islam, the issue of translating the Qur'an arose. The first translations of the Qur'an were made in Persian and Turkish. Shahfur bin Tahir writes in the foreword to *Tajim at-Tarajim fi Tafsir al-Quran li-l-Aajim* that Salman al-Farisi translated the first surah of the Qur'an into Persian with the permission of the Prophet Muhammad (MURTAZIN, 2010). The complete translation of the Qur'an into Persian dates back to the Samanid period (ATA, 2013). Although scholars say that the first translation of the Qur'an into Turkish also belongs to this period (TOGAN, 1971), the first translation of the Qur'an into Turkish was not found. It is also believed that the Qur'an, translated by the Turks who converted to Islam, was written in Uyghur, as it had not yet been translated into the Arabic alphabet (HAMIDULLAH, 1964).

The first translations found date back to the Karakhanid period and are kept by the Manchester Ryland Library and the Istanbul TIEM (Museum of Turkish and Islamic Art No. 73). In general, there are many translations of the Holy Quran at different times, which Muhammad Hamidullah gave extensive information about in his article "Turkish Translations of the Holy Quran".

As for the Korans translated into Kharazm Turkish, one of them is Hakimoglu's copy in the Suleymaniye Library in Istanbul and was published in 1363 (SAGOL, 1993), the others are the Tashkent copies (ATA, 2013), Anonymous Tafsir (BOROVKOV, 1963) and three copies found in Mashhad.

Those known as the Khorasan or Mashhad copy are kept in the Astani-Qudsi-Razavi Library of Mashhad under numbers 293, 1007, 2229. Of these, copy number 1007 is 686 pages and each page consists of 11 lines. In addition to the Persian translation of Surat al-Fatiha, other suras have been translated into Kharazm Turkish.

Copy No. 2229 of the same library consists of 152 pages and covers the translation of the Qur'an from verse 92 of Surah Ali Imran to verse 24 of Surah Nisa. (USHENMEZ, 2017).

The article is about lexical equivalents in the 361-page (358-page translated) version of the Qur'an, which begins at Surat Sad, number 293, in Mashhad (USHENMEZ, 2020). This translation was made by Mahmud Ghaznavi (d. 1030), the ruler of the Ghaznavid state, in his mother's name. There is a note dated 1281 on the work (USHENMEZ, 2020).

## Methodology

In the early days, the translation of the Holy Quran was carried out using sub-line / inter-line translation techniques. Thus, words of Arabic origin were translated one by one, verbatim, under or over words with Turkish and Persian equivalents. An interesting aspect of the above-mentioned copy is the provision of Turkish equivalents of lexemes of Turkish origin, which are literally translated. For example, in the work (552/3) under the Arabic word من قبك the word *mundin aşnu* (before) is written, and under it the word nose of the oath meaning the same, and it is interesting that both translated words are lexemes of Turkish origin.

## Results

In our opinion, the reason for such development of lexemes was the use of words belonging to different Turkic tribes, and thus more Turks understood the Qur'an. In Mahmud Kashgari's dictionary we see the following words: nose “before” - be my nose “he came before me” (DLT I, 397) / *ashnu* “before”: I came from the moment “I came before him” (DLT I, 188).

The translation also uses the prefix lexeme in the sense of “before”: whoever preceded the moment (151/4) “sent them before him with calamity”. Similarly, in the sense of “after” it

is possible to come across several lexemes: *andu artuk* “then, after”, *anda kidin* “then, after” oath song “after”.

You swear on the Day of Resurrection that you will be hostile (43/2) “After that you will be enemies of your Lord on the Day of Resurrection”.

There are many equivalents used in the work. To study them more precisely, we grouped them as follows: lexemes of derivative-Turkish origin, lexemes of Turkish-Turkish origin. As the subject is very wide, this article focuses only on the equivalence of derivation and words of Turkish origin.

I. Parallel processing of derivations and words of Turkish origin expressing the same meaning: *sehr* (ə.) *qılğan* = *bügi itgən*.

(As we know, in many verbs the first part is a derivation, but the second part is of Turkish origin, as in the case of magic). The word magic of Arabic origin also means "magic". The boogie lexeme is used in boogie phonetics in Turkish. Both words in the work mean "sorcerer": this sorcerer is a liar (4/1) "this sorcerer is a liar".

In the translation involved in the study, the *atar-feili*, which means “to remember, to remember”, is given as a subtitle translation 11 times under the verb *yad*, and 2 times under the *ang-feil*. In general, in the translation, the *ang-feili* is used in 5 places, the *atar-feili* in 15 places, the *yad* verb in the compound verb in 74 places, and the *tut tut* in 2 places.

science (b.) = knowledge mind (b.) = wisdom (f.) = knowledge

In the work, the word knowledge shows semantic equivalence in two lines: with the first word and meaning of science; with the second, the lexemes of mind, meaning "mind, thought." If we look at the statistics, the word “knowledge”, which is used the most (37 times), is given in 22 places alone, ie without explanation.

In the example given in the manuscript above, the literal meaning of the phrase "great share", which is an interesting phrase, means "great share", and the words "wisdom" and "knowledge" are written under this phrase. So, for the Turks, intelligence is a great gift from God.

As can be seen from the example, the translation of the word hostility is given below with the beam lexeme. However, we did not come across this meaning of the word beam in ancient Turkish. In Uyghur (JAFEROGLU 1968), “*Divanu-lugat-it-turk*” (DLT I, 244) has the word *kirish*, but it means “beam, summer beam, summer” and is derived from *gar-* / *kerfeil*. In this translation, we find the beam lexeme meaning "enmity, enemy" in very few works. For example, it has been developed in *Nehju'l-Faradis* (ATA, 1998).

In the work, the verbs *khusumat kyl-* (19/1), *khusumat gilish-* (296/4) and the combination of *khusumat kylgan* (7/6) are written under the word *khusumat*. In addition, the introductory verb was given as the equivalent of the verb *shuru* (as), which means “to engage in idle activities” (181/2, 550/4, 580/7).

command = sentence (a) = decree (f) = order (f) = label.

The words in the synonymous line above differ from the others in number. Here we see that words of Arabic, two Persian and two Turkish origins are mentioned in the study as a translation of each other in certain cases. When we study the work, 5 times the label (198/1; 217/) of the explanation of the command word, which is used 7 times without explanation and translation (278/6; 280/2; 347/6; 385/5486/6; 496/6; 672/4; 411/6; 495/1; 71/4), in one place with the words decree (13/1) and in another place with the words *dastur* (92/2). The meaning of the lexeme of the label ("command, command; verse, Qur'an") that appears before us as a polysemous word is based on the meaning of "rule, command". In five places (70/6; 191/1; 322/3; 532/5; 595/2) the command lexeme is mentioned as a translation of the word judgment.

At the same time, it is possible to see that the words imperative and verb, which are used as verbs in the research, are also given as explanations of each other.

While researching the written monuments of the Turkish language, which has a rich vocabulary, we come across a large number of synonymous words derived from this richness. The words in the synonymous line mentioned above confirm our opinion. Thus, the word bribe of Persian origin is equivalent to six different words and phrases of Turkish origin. The equivalent of a lexeme is indicated mainly by a combination of more than one: 17 times. In addition, under the bribe lexeme, the words a little, once a cut, and once *ulug*, *ulush* are written in 6 places. Mahmud Kashgari wrote that the word "piece" is "part of an object, a part" (DANKOF; KELLY, 2007), and that the original word "*ulush*" is *ulug* (DANKOF; KELLY 2007). This indicates that both variants of the *ulug* / *ulush* lexeme, written in two forms under each other in the translation, were used in parallel at that time: The development of the *ulug* lexeme in this phonetic variant is still found in the monument of *Kül tigin: ülügim bar ölteçi*. (OYA, 74). In many works written in the Middle Ages, it is possible to see that the phonetic variant of *ulus* or *ulu* is already working (TS, VI, 4067).

In the translation, the word corruption, which occurs 4 times, is given in all cases together with the lexeme of cruelty as an explanation. The word *yawuz* and its derivation *yawuzluk*, *yawuz bol-*, *yawuz iş*, *yawuz işlig* “kafir”, *yawuzrak saray* “hell”, *yawuz söz*, *yawuz sözle-*, *yawuz* story-type words and word combinations (i.e. three-dot “fe”).

Mahmud Kashgari explains the sounds w and v on the word *uvut / uwut* and writes: “The letter *ف* w here should be pronounced between two denominators. The letter *ف* w can sometimes be replaced by the letter *و* vav. For example, the word *yalawach*, which means prophet, is also pronounced as *yalawach*. Such are the words *yawa* and *yava*, which mean *kulgan* thorn and turkey” (DLT, I, 149).

As can be seen from the first example given in the manuscript, in some cases the word *yawuzluq* is written under another word of Turkish origin - *isizlik*, which means "evil".

*pənd = ögüt*

The word *pand*, which means "reminder, advice" of Persian origin, is almost always written together with the lexeme of admonition.

*tutuk = cover = hijab (a.) = curtain (f.)*

When we examined the work, we noticed that the lexeme *tutug* was once written without explanation, but it was presented under two phonetic variants: *tutug* and *tutug*.

Underneath each of the words curtain (6 b / 2), hijab (76 b / 2) and cover (101 a / 6) the lexeme *tutug* is marked. However, we did not find the meaning of the word *tutug* in the translation "curtain, cover" in the ancient Turkic language, nor in the Uyghur written texts, nor in "*Divanu-lugat-it turk*".

*one = devil = devil = jinn*

In this translation of the Qur'an, the single word is written 13 times without explanation, i.e. alone. This suggests that there is no need to explain the single lexeme and that it is understood by all Turks. Only in one part of the work is "*jinn*" mentioned under a single lexeme.

Of the four words given above, only one is given, almost without explanation. Of the others, the word devil is used in 6 places alone, i.e. without explanation, in 7 places with a single lexeme, 2 times with the words satan, and 3 times with the words single and satan. The word "satan" is given twice alone, and in three places together with the lexemes devil and one. So, let's show in the table how many times each of the four words is used in translation with which lexical units.

*mehrab (ə.) - tapunqu*

One of the interesting words is the Turkish equivalent of the word *mehrab*. The word altar of Arabic origin means “1. a hollow in the wall on the qibla side of the mosque; 2. qibla; 3. (ed.) A place of belief” (KAL I, 14). The word *tapungu yir* (meaning "place of worship") is used in the work as a counterpart to this word. The verb "find" is used in the Orkhon-Yenisei monuments to "worship, serve" (OYA, 376), and in the ancient Uyghur texts it means "to worship, to respect" (JAFEROGLU, 1968). In general, in the ancient Turkic language it is



possible to come across the verb tap- “to worship, to find, to find, to serve” (OYA, 176) and many lexemes derived from this root: OYA, 176), in Uyghur texts *tapaq / tapıq / tapuq* “worship, respect, service”, *tapaqçı* “servant, worshiper”, *tabuq* “to be worshiped” (JAFEROGLU, 1968, 224), find in Karakhanli Turkish - “to worship, to serve” , *tapındır-* “to find, to serve”, to find “to be worshiped, god”, to find “service, worship”, to find “servant, to serve”, to find “to serve”, to find “to be worshiped: Allah” (USHENMEZ, 2006, p. 389) and so on.

In "*Divanu-lugat-it-turk*" in front of the lexeme of the *belek* is a gift brought by the guest to his relatives. This is what is meant by a gift sent from one place to another” (DLT I, 386). In modern dialects, the word is basically "a gift given at a wedding, a gift, a gift given in an engagement, etc." remained in semantic capacity. For comparison: in Ganja, Kalbajar, Kurdamir, Oguz, Ordubad, Shamkir, Zangilan areas of Azerbaijan, this word has a phonetic variant of the sign "sign from a boy's house to a girl's house" (ADL, 50), along with the meaning of "gift" in many Turkish dialects. wedding gift” (Iğdir), “a piece sent to close relatives for an invitation to a wedding” (Isparta, Denizli), “a gift given to wrestlers or participants in horse races at a wedding” (Afyon, Isparta) (DS, II, 609).

In the translation, it is possible to understand from the words written below that the verb *nida* has different shades of meaning. Thus, an exclamation meaning “to call, to call out” once with a recitation of the same meaning (who then exclaimed *anga* (recited if *anga*) 611/5), once with recitations and recitations (exclamation). He prayed (470/4), once he prayed in the sense of "supplicate" (who cried at that time (13/7)), and once in the sense of "shouting". developed with the lexemes of *squeak-* and *urla-*.

We come across some interesting facts in the example sentence. The first of these is the development of the lexeme of Turkish origin, which means the same thing after the word tyrant of Arabic origin. The second point is that under the word they shouted, they shouted at me, they stole, that is, they wrote the explanation "they shouted".

One of the most used words in the work is the word lazy. According to statistics, the phonetic variant of *yalavaç* is used 970 times, *yalavaç* 2, and the word prophet of Persian origin 21 times. In addition, in 33 places we find the lexical unit of laziness "prophecy", in 1 place we find the lexical unit "laziness". The word of Persian origin and the word of prophecy formed from the Turkish suffix morpheme were recorded 4 times. In the Orkhon-Yenisey monuments, the word used in the phonetic variant of *yalabach* as "rank name (ambassador)" (OYA, 358), in Uyghur monuments it is already in the form of *yalavach* and means "messenger, prophet" (JAFEROGLU, 1968). Interestingly, the Persian equivalent of many words in the translation,

which is the object of research, is almost indistinguishable in number from the Turkish equivalents. But this does not apply to the words of the prophet. In this comparison, the word *yalavach* of Turkish origin ranks first in terms of frequency of use.

In Uyghur texts there is a *soyurka*-verb meaning “to present, to offer” (JAFEROGLU, 1968), in “*Qutadgu bilig*” it means “to show mercy” (USHENMEZ, 2006), and in Uyghur monuments it means “to show mercy”. - lazy-combination (DTS, 513). The word was used in “*Muqaddumatul-adab*” to mean “do not give a gift”, and in the first translation of the Qur'an written in Karakhanid Turkish it meant “to show mercy, to show mercy” (ATA, 2013).

### Discussion and Conclusion

The Mashhad copy, which is the subject of research, is in the dictionary fund of Turkish Quran translation, shows how wide the possibilities of Turkish are. The use of several words of Turkish origin when translating an Arabic word in the translation is intended to be easily understood by different Turkic tribes. In general, as mentioned above, in the Middle Ages, two methods were used to translate the Qur'an: the first was sentence-by-sentence, and the second was literal translation, which was known as the line-by-line translation technique. While studying such translation techniques, it is possible to see the picture of the rich vocabulary of the Turkish language in full clarity. This helps to reveal interesting facts both from the lexical-semantic point of view of the dictionary fund of modern Turkic languages and from the point of view of studying historical lexicon.

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