

Lezgiler

Enver M. Şerifgil

Türk Dünyası Araştırmaları Der.  
c.2, s.7, sf.125-126, Ağustos 1980

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#### WORKS

*Untersuchungen zur Anatomie und Histologie der Thiere*. Bonn, 1883. [14-800-3]

**LEYS, HENDRIK**, Born Feb. 18, 1815, in Antwerp; died there Aug. 26, 1869. Belgian painter.

Leys studied at the Academy of Arts in Antwerp. He traveled in France (1835-39), Holland (1839), and Germany (1852-53). One of the founders of 19th-century romantic historical and genre painting, he depicted scenes of national daily life of the 15th to 17th centuries. Leys' paintings are noted for their careful manner of execution, poetic quality, and subtle psychological imagery. They are often devoted to the theme of man's intellectual freedom. Leys creatively used motifs and styles from Dutch and German Renaissance art (*Restoration of Catholicism in Antwerp*, 1845, Museum of Modern Art, Brussels; *The Workshop of Frans Floris*, 1866, Museum of Modern Art, Brussels; the murals in the Antwerp Town Hall, from 1863).

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**LEYSIN**, a mountain health resort in southwestern Switzerland, located 25 km from Montreux in a valley, at an elevation of 1,300-1,500 m; protected against the cold north winds by the Bernese Alps. Winters are mild (average January temperature, -1°C), and summers are moderately cool (average July temperature, 13.9°C). Annual precipitation totals 1,200 mm.

Treatments include climatotherapy, aeroheliotherapy, and terrain cure. Those suffering from respiratory diseases, functional disorders of the nervous system, anemia, and excessive fatigue are treated here. There are sanatoriums, hotels, boarding-houses, and athletic facilities. The sanatoriums and clinics are for the treatment of patients with pulmonary tuberculosis. Leysin is a center of sports and tourism. [14-788-1]

**LEYTE**, an island in the Philippine archipelago, north of the island of Mindanao. Length (from north to south), 183 km. Area, 7,200 sq km. Mountain terrain predominates, with elevations up to 1,350 m (Mount Lobi). In the west Leyte is composed of sandstones, shales, and coral limestones, and in the east it is composed of alluvial deposits. The island is capped by numerous extinct volcanoes. It has a subequatorial, monsoonal climate, with up to 2,000 mm of precipitation per year. Evergreen and deciduous (monsoon) tropical forests are found on the island. There is cultivation of coconut palm, sugarcane, abaca, and corn. Tacloban is the chief city and port. [14-817-1]

**LEZGHIAN**, language of the Lezghians, who live in the southeastern part of the Dagestan ASSR and in the northern part of the Azerbaijan SSR. It is related to the Lezghian group of Caucasian (Ibero-Caucasian) languages. The number of Lezghian speakers totals 311,000 (1970 census).

Lezghian is divided into three dialect groups: Kurin, Samurian, and Kuba. There are independent subdialects: Kurush, Giliar, Fiisk, and Gelhen. The sound system of Lezghian includes five vowels and a rich consonant system. Nouns have the categories of case (18) and number; the stem of the ergative case is used to form the oblique cases of nouns. Numerals are classed as cardinal, ordinal, fractional, and multiple (or distributive). The Lezghian verb is not inflected according to person and number; there are seven moods and a complex system of tense forms. The simple sentence in Lezghian employs nominative, ergative, and dative constructions. The Arabic-based alphabet was not widely used, and a Roman-based alphabet was created in 1928; a Russian-based alphabet has been used since 1938.

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**LEZGHIANS** (self-designation, Lezgiar), a people living in compact groups chiefly in the southeastern part of the Dagestan ASSR and in neighboring regions of the Azerbaijan SSR. In prerevolutionary literature the entire mountain population of Dagestan was often erroneously called Lezghians. The total number of Lezghians in the USSR is 324,000 (1970 census), including 162,700 in the Dagestan ASSR and 137,000 in the Azerbaijan SSR. They speak the Lezghian language, although many also speak Azerbaijan and Russian. Those who profess a religion are Sunni Muslims.

The Lezghians are one of the indigenous peoples of Dagestan. A people known as the Legs living in the eastern Caucasus is mentioned in classical sources. Arab sources of the ninth and tenth centuries, give information about the kingdom of the Lakzi in southern Dagestan. Until the 19th century, the Lezghians did not constitute a single political unit. They generally entered into small unions of independent agricultural communities, or "free societies"; some became part of the feudal formations of Azerbaijan (the Kuba, Derbent, and other khanates). The economy of the contemporary Lezghians consists of agriculture, horticulture, and stock breeding. Some Lezghians are employed in industry. During the years of Soviet power, the Lezghian intelligentsia has grown, and a national literature, theater, and art have developed.

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**LEZGHINKA**, a folk dance of the Lezghians known throughout the Caucasus. The Kabardins, Ossets, Avars, Chechens, Ingush, and other peoples have their own versions of the dance. It is done in 6/8 time; the melody is distinct and dynamic, and the tempo quick. The *lezghinka* is a competitive dance that allows male dancers to demonstrate their dexterity, virtuosity, and endurance. [14-787-3]

**LEZHA** (also Olidovka), a river in Vologda Oblast, RSFSR; right tributary of the Sukhona (Severnaia Dvina basin). Length, 178 km; basin area, 3,550 sq km. It is fed by mixed sources (predominantly by snow). The mean flow rate 47 km from the mouth is approximately 10.5 cu m per sec. High water occurs in the spring, with the maximum water level in late April; low water occurs in the summer and winter. The Lezha River freezes in early November and thaws in April or early May. Timber is floated on the river. [14-784-2]

**LEZHAVA, ANDREI MATVEEVICH**. Born Feb. 19 (Mar. 3), 1870, in Signakhi, Georgia; died Oct. 8, 1937. Soviet state and party figure. Member of the Communist Party from 1904.

Lezhava was the son of a peasant. After graduating from the Tbilisi Teachers' Institute he joined the populist movement at the end of the 1880's. In 1893 he was arrested for participating in the organization of an underground press in Smolensk. He was imprisoned in the Peter and Paul Fortress for more than two years and was in exile in Yakutsk for five years, where he became a Marxist mainly under the influence of N. E. Fedoseev. After his exile he conducted party work in Tbilisi, Voronezh, Nizhny Novgorod (present-day Gorky), Saratov, and Moscow. After the October Revolution of 1917 he held high posts in the economic administration and the soviets. In 1919-20 he was chairman of the Central Union of Consumers' Societies of the USSR; he was deputy people's commissar of foreign trade in 1921-22 and people's commissar of domestic trade from 1922 to 1924. From 1924 to 1930 he was deputy chairman of the Council of People's Commissars of the RSFSR and simultaneously chairman of Gosplan of the RSFSR; he next served as chairman of the All-Union Fisheries Trust. From 1930 to 1937 he was chief of the Central Board for Subtropical Crops of the USSR.

Lezhava was a delegate to the Tenth and Thirteenth through Seventeenth Party Congresses; at the Fifteenth Party Congress he was elected a member of the Central Control Commission. He was a member of the All-Russian Central Executive Committee

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**LEZHNEVO**, an urban-  
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**LIANOZOV, STEPAN G**  
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(Tietze, 40); an observer in Ankara in 1029/1619 saw them as tyrants over the citizens (Andreasyan, 162); in 1069/1658 they supported Abāza Ḥasan Paṣha's [q.v.] massive rebellion, crushed by Köprülü Mehmed Paṣhā (Na'īmā, vi, 347-9). By 1131/1719 a *fetwā* had abolished the *lewends* from the empire, but a new war with Persia demanded an extension of their enrolment by eastern frontier governors until 1136/1726 (Uzunçarşılı, 47). Two decades later, 10,000 *lewends* deserted Yegen Mehmed Paṣha in his ill-fated battle against Nādir Shāh (*ibid.*); the Ottomans reacted angrily and those caught were executed, but many continued the sale of their services to any provincial officer or man of wealth ('a'yān [q.v.]) who could pay. By 1190/1776 the government again ordered the *karā lewends* to be abolished; most were absorbed into acceptable military units by the turn of the century. Others fled to Syria, where they found employment with Djazzār Aḥmad Paṣha of Sidon, Muḥammad Paṣha al-'Aẓm of Damascus, acceptance among the local Kurdish *lewends* (*lewend al-akrād*, Rafeq, 37), and work in Palestine as mercenaries (Cohen, 282). By the beginning of the 13th/19th century, most *karā lewends* had been eliminated from the empire or had been absorbed into the modernised armies of Selim III and Maḥmūd II.

**Bibliography:** References to *lewends* may be found in many official documents (*Mühimme defterleri*, the *İbnülemin tasnifi*, the *Cevdet tasnifi: askeri, dahiliye, maliye*, and others) in the Baş Vekâlet Arşivi, Istanbul. Many references occur in standard Ottoman historians like Muṣṭafā Na'īmā, *Ta'riḫ*, Istanbul 1280/1863, and *Silâḥdār ta'riḫi*, Istanbul 1317/1899, as well as the other chroniclers of the period, both published and manuscript. The emphasis on *lewends* as seagoing irregulars may be studied in Hammer-Purgstall, *Staatsverfassung*, ii, 234 ff.; Zinkeisen, iii, 307 f.; and M. d'Ohsson, *Tableau général de l'Empire Ottoman*, iii, Paris 1825, which includes pictures, 416, 432. Several encyclopaedias and dictionaries give pertinent information, the best being I. H. Uzunçarşılı, art. "Levend", in *IA*; also M. Pakalın, art. "Levend", in ii, 358-9; and Miḥat Sertoğlu, art. "Levend", in *Resimli Osmanlı tarihi ansiklopedisi*, Istanbul 1958, 188-9. The only major work devoted to the subject is Mustafa Cezar, *Osmanlı tarihinde levendler*, Istanbul 1965, which follows Uzunçarşılı's general outline and includes many useful photographed archival materials and their transliteration into modern Turkish. The major work explaining the social conditions of Anatolia (990-1020/1582-1611) in which *lewends* flourished is Mustafa Akdağ, *Celdli isyanları*, Ankara 1963. Translations of contemporary observations of *lewends* as well as documents include H. D. Andreasyan, *Polonyalı Simeon'un seyahatnâmesi, 1608-1619*, Istanbul 1964; N. H. Biegan, *The Turko-Ragusan relationship, according to the firmāns of Murād III (1575-1595) extant in the State Archive of Dubrovnik*, The Hague 1967; Cengiz Orhonlu, *Osmanlı tarihine âid belgeler telhisler, 1597-1607*, Istanbul 1970; A. Tietze, *Muṣṭafā 'Alī's description of Cairo 1599, text, translation, notes*, Vienna 1975. Münir Aktepe, *Patrona isyanı, 1730*, Istanbul 1958, related the history of a *lewend* who precipitated the downfall of an Ottoman sultan and his government. General works referring to the activities of *lewends* include Şerafettin Turan, *Kanunî'nin oğlu Şehzade Bayezid vak'ası*, Ankara 1961; Abdul-Karim Rafeq, *The province of Damascus, 1723-1783*, Beirut 1966; A. Cohen, *Palestine in the*

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(J. H. KRAMERS-[W. J. GRISWOLD])

✧ **LEXICOGRAPHY** [see KĀMŪS]

✧ **LEZGH** (self-designation: Lezghî, pl. Lezghiar; Russian variants: Lezgintsy, Kyurintsy; others: Lezg, Lezgin, Kürin), a Muslim people of the Caucasus.

The Lezgh language belongs with Agul, Rutul, Tsakhur, Tabasaran, Budukh, Khinalug, Krlz, Dhzek, Khaput and Udi to the Samurian group of the Northeast-Caucasian (Çeçeno-Lezgian) language family. The Lezgh language is comprised of three closely-related dialects, all of which have been strongly influenced by the Azeri Turkish language, sc. Kürin (Günei) and Akhtl, spoken in southeastern Dāghistān, and Kuba, spoken in northeastern Ādharbāyjdjān. The Kürin dialect forms the basis of the Lezgh literary language, since it is the most widespread of the three, and since it is the dialect spoken in Kurakh (the most important cultural and economic centre in the Lezgh territory, and former seat of the Khānate of Kürin).

Lezgh became a written language in the late 19th century (using the Arabic script), although it did not replace Arabic as the common literary language among the Lezghs until after the Russian Revolution (in the late 1920s). Early attempts at using the Cyrillic script (1904-5) for writing the Lezgh language met with utter failure. In 1928 the use of the Arabic script was abolished, and writing in Lezgh was changed to the Latin, and in 1938, to the Cyrillic script. Lezgh is at present one of the nine official languages of the Dāghistān ASSR, although it is no longer used as a medium of instruction in the schools. Formerly (between the late 1920s and 1960s) Lezgh served as a language of instruction among the Lezghs of Dāghistān (and between the late 1920s and 1939 among the Lezghs of Ādharbāyjdjān) up to the 5th grade. Lezgh was also the official language used among the Aguls between the late 1920s and 1950s. Since that time, all education among the Lezghs has been in Russian in Dāghistān, and in Azeri in Ādharbāyjdjān. The term "Lezgin" had been used by Russian authors to refer not only to the Lezghs proper, but also at times to all mountaineer Dāghistānis, or only the southern Dāghistānis (including all the peoples in the Samurian group).

The Lezghs inhabit for the most part the south-eastern portion of Dāghistān (Akhtl, Dokuzpara, Kasumkent, Kurakh, Magaramkent and Rutul rayons) and contiguous northeastern Ādharbāyjdjān (Kuba, Nukha and Shemākha rayons). The 1970 Soviet census listed 323,829 Lezghs residing in the USSR. Of them, 50.2% lived in the Dāghistān ASSR and 42.4% in the Ādharbāyjdjān SSR. Of the Lezghs, 93.9% considered Lezgh their native language, while 3.7% considered it to be Russian and 2.4% other languages (mainly Azeri).

According to legend, the Islamic religion was originally introduced among the Lezghs by Arab conquerors in the 7th and 8th centuries. The final conversion of the Lezghs to Islam came in the middle of the 13th century with the conquest of the Lezgh territory by the Shāh of Shīrvān-Khalil Ulloī.

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## Lehri

See under Ghumiar

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## Lezgh ✓

### Community of USSR

The Lezgh are a Muslim people of the Caucasus. The language belongs with Aguo, Rutul, Tsakhur, Tabasaran, Buduh, Khinalug, Kriz, Dhzek, Khaput and Udi to the Samurian group of the Northeast-Caucasian (Ceceno-Lezgian) language family. The Lezgh language is comprised of three closely-related dialects, all of which have been strongly influenced by the Azeri Turkish language, sc. Kurin (Gunei) and Akhti, spoken in southeastern Daghestan, and Kuba, spoken in northeastern Adharbayjan. The Kurin dialect forms the basis of the Lezgh literary language, since it is the most widespread of the three, and since it is the dialect spoken in Kurakh (the most important cultural and economic centre in the Lezgh territory, and former seat of the Khanate of Kurin).

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See under Sri Lankans

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