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## ABOUT SANSKRIT WORDS IN THE OLD TURKIC DICTIONARY (On Basis of Materials in the Dictionary 'Древнетюркский словарь')

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**Abstract.** This article deals with Sanskrit words in the Old Turkic Dictionary (Rus. Древнетюркский словарь). The Sanskrit words in this dictionary are analyzed and divided into thematic groups.

**Key words:** Sanskrit words, borrowings, ancient written monuments, excerpts from Turkish (Uzbek) - Buddhist (Sanskrit) literature, thematic groups

**Annotatsiya.** Ushbu maqolada gap „Qadimgi turkiy til lug’ati“ (Древнетюркский словарь)da qayd qilingan sanskritcha so’zlar haqida ketadi. Mazkur lug’atdagi sanskritcha so’zlar tahlil qilinib, tematik guruhlar ajratiladi.

**Kalit so’zlar.** Sanskritcha so’zlar, o’zlashmalar, qadimgi yozma yodgorliklar, turk (o’zbek) – budda (sanskrit) adabiyoti namunalari, tematik guruhlar

**Аннотация.** В данной статье речь идёт о санскритских словах, упомянутых в "Древнетюркском словаре". Санскритские слова в данном словаре анализируются и делятся на тематические группы.

**Ключевые слова.** Санскритские слова, заимствования, древние письменные памятники, тюркские (узбекские)- буддийские (санскритские) литературные образцы, тематические группы

**Introduction.** It is obvious, today's linguists estimate that the number of languages and dialects in the world is about 7,000. [12; p. 7] They are in constant contact, cooperation, reciprocity, and the words are borrowed interchangeably. "There is no language in the world that does not contain more or less borrowed words or have become mixed in some degree". [9; p.14] In this sense, our national language has also borrowed a number of words from kin and even non-kin languages throughout its historical development. Linguist E.A.Begmatov classifies the foreign words in the national language in layers in his book "Lexical Layers of the Uzbek Literary Language" and distinguishes the Russian-international words, Mongolian, Arabic words, Persian-Tajik words, Turkish words in the table of historical-etymological layers of borrowings. [5; p.114] Another compatriot, the great poet of Uzbek people Erkin Vahidov wrote his book *So`z Latofati (The Subtlety of the Word)*, he states that " the great sea of the Uzbek language ... drank water from Turkish, Arabic, Persian, and enjoyed the ancient Latin, Chinese, Indian, Mongolian, Russian, and European languages." [7; 13-14-b]

In fact, in addition to the words belonging to the above-mentioned lexical layers in the vocabulary of the Uzbek language, there are also words borrowed from other languages. Certainly, borrowing is, one of the main sources for the formation and enrichment of the vocabulary of any language. The fact that foreign words enter

national language and take a permanent place in its vocabulary does not happen all of a sudden, it takes several years and important reasons. In this sense, we take a closer look at the Sanskrit words which are important to us in this article, and the reasons for the abundance and variety of these words in the dictionary in the Old Turkic Dictionary (Rus. Древнетюркский словарь).

**Materials and methods.** It is known that our modern Uzbek literary language is historically derived from the ancient (old) Turkic language (6-8 to 11-14 centuries) [1; p. 60; 3; p. 7; 13; p. 96] or ancient (old) Uzbek language (14th-15th centuries to the end of 19th century) [1; p. 60] or Uzbek language (late 19th-early 20th century) [1; p. 60]. This article focuses on the words "Dictionary of the Old Turkic Language", which contains the lexicon of the mentioned language of the first period (ancient Turkic language). The period of ancient written monuments up to the 6th century has not yet reached us, to study the features of the Turkic language after the 6th century monuments in the Urhun-Yenisei (Qultegin stone inscriptions, To'nyuquq stone inscriptions, O'ngin stone inscriptions, Mo'yun stone inscriptions, Enisey stone inscriptions, Bilga xoqon stone inscriptions monuments in the Urhun-Yenisei (Turkish runic) alphabet, Xuastuanift, a story of Princes Qalyanamqara va Papamqara, Oltun yoruq, a legend about Atavaka Giant, monuments of old Uyghur script Oghuzname, *Kutadghu Bilig* (Knowledge that Leads to happiness), *Devonu lughatiyt turk* (The dictionary of Turkic Languages), *Hibatul-hakqoyiq*, *Qissasul— anbiyo* (The story of prophets) and other monuments in the Arabic and Uyghur languages) scripts can be enumerated on this topic.[3; p. 9] From the foreign words found in these memoirs, it is clear that the ancient Turkic language was in close linguistic contact with Chinese, Sanskrit and Soghdian languages. [6; p. 27-28]

The reason for the large number of Sanskrit words in the Old Turkic language is obviously related to the historical, literary relations of the Indian and Turkic peoples. Indeed, if we look at our nation's long history, there are many common sources of Turkish (Uzbek) - Buddhist (Sanskrit) literature. We may come across various literary genres, proverbs, divination books, songs, mourning songs, stories and narratives, sutras, poems, prayers of repentance, esoteric texts

Many of these texts were written under the influence of Buddhism, and included works translated from Sanskrit, Chinese, Tokhar, Sogdian, and other languages, as well as original literature. One of the most famous works of ancient Turkic Buddhism in the 11th century is *Suvarnaprabkhasa*, or *Oltin Yoruq* (Golden Light) [2; p. 130] One of the most popular works among the Turkic peoples has been *Saddharmamapundarika* (the white lotus flower of the Good Law). As a result of the efforts of researchers of ancient Turkic-Buddhist literature, fragments related to such collections as "Harichandra", "Maxendrasena", "Priyankara" were discovered. Scholars such as A.F. Lecock and V.K. Mueller have used these passages to recreate the text as a whole, for example, the story of the "Hungry Tiger" in *Oltin Yoruq* (The Golden Light) is noteworthy. According to N.I. Imamkulov, who was seriously engaged in these issues (the above information about the Turkish-Buddhist relations also belongs mainly to this scholar), the works by S.E.Malov, V.V.Radlov, V.K.Myuller, V.Bang va A.Gaben, G.Elkers, R.Finch, P. Zieme, K.Roxborn,

G.Shimin, R.R.Arat, S.Chighatoy, Ch.Qoya, Sh.Tekin, Q.Barat, N.A.Rahmonov, Q.Sodiqov on Turkic-Buddhist literature are noteworthy.

Due to such literary and religious relations, the Sanskrit words in the Turkic language at that time was widely and actively used and *The Dictionary of old Turkic* (Древнетюркский словарь) can serve as evidence, published by the Institute of Linguistics of the former USSR Academy of Sciences, edited by well-known Russian scholars V.M.Nadelyaev, D.M.Nasilov, E.R.Tenishev, A.M.Shcherbak. (Leningrad, Publish Office 'Nauka' 1969). What matters to us is the Sanskrit words that we have found in it. A.Berdialiev and M.T. Zokirov also touched upon the words in this dictionary, emphasizing that there are many words typical of Sanskrit, such as luchan (luminous), luchanta (shiny), maxaruk (a type of mythical being), namo (worship), prat (dev) and dozens of other religious concepts, such as ansmur (epilepsy), living (pepper), lodur (plant type), matulung (lemon) belong to a number of medical and plant worlds cited the words as examples. [6; p. 27]

We can see in the dictionary that the Sanskrit words are diverse, and that, of course, translations from Sanskrit into Turkish played an important role in this process. It is fact that this dictionary is based on 5 written monuments of our ancestors in the VII-XIII centuries - Orkhon-Enasay, Arabic, Uyghur, Monism and Brahma. The dictionary includes: Yusuf Khos Khojib's "Qutadg'u bilig" (XI century), Mahmud Qashqari's "Devonu lughotit turk"(XI century), Namangan manuscripts (XIII century), Cairo (XIV century) and Herat. (15th century) written sources, Ahmad Yugnaki's poem "Atäbät-ul-haqajiq", Uyghur sutras "Suvarṇaprabhāsa" (Altun jaruq (Golden Light), "Khastvānift" (Repentance), "Türkische Turfan-Texte" (Turk- Turfan-Texts), "Türkische Manichaica aus Chotscho" (Hotan Turkic monism), "Uigurica" serial series monuments and "Sekiz jükmäk", "Tišastvustik", "Kuanshim puser", "History of princes Kalyanamkara and Papkara" from the translations of the sutras (bilinguals) [14; Volume VI-VIII.] Widely were widely used.

**Result and discussion.** If we talk about the quantitative and qualitative analysis of Sanskrit words in this dictionary, this dictionary confirms the huge number of the words that came from the Sanskrit language in the ancient Turkic writings. As we get acquainted with this dictionary, its pages contain more than 20,000 famous, geographical and ethnic names, as well as a number of linguistic units of the Turkish-Sanskrit bilingualism. But most of these words are out of use today. They have not been able to take a permanent place in our language. [4; p.22]

To confirm these considerations, we cite examples from the dictionary that were considered active for the time and space described in the inscriptions, but which have now become archaic and are completely unfamiliar to modern language speakers. They were related to various spheres of human life at that time, including personal names (kesari, kumāra, kumuda, lakṣmi, lambikā), plant names (lavaṅga, lodhra, padma, bimba, visada), place names (*kapilavastu, madhyadeśa, purvadesa, sindhu, kailāsa, kāśmira*), folk names (licchavi, mathurā, piśāca, sākyā, vrji), time notions (kṣana-moment, lava- instant, muhurta-one-thirtieth of the day, mahākālpagreat period of time, kalpa-legendary period), constellations (*magha-* one of the 28 constellations), *śukra-* the planet Venus, *hasta-* the name of a star, *mithuna-* twin stars), zodiac names (*kumbha-qovg'a*), uy-joy, saroy nomlari (*kūtagāra, lena*),

tabobat (*lavāṇa-dorivor modda, naktā- drug name*), names of animals (*mātaṅga- elephant, rohita- the name of fish*), jewelry names (*nūpura -ornament, puṣpaka- valuables, vajra-diamond*), sehr jodu so'z'lari (*maṇḍala, mantra-dhāraṇi-evil pray*), military sect (*ḷsatriya- one of four sects*), poems and epic names (*kavya, padaka- poem*), the name of the music genre samo (*kiṃnara*), coin names (*kārsāpaṇa*), buddalar nomi (*mahendra, maitreya, krakucchanda, kalyānaprabhā*), names of gods (*kāmeśvara, kumbkīra*), the abode of the gods (*lokadhātu*), words of repentance (*mudrā- the gesture of bow with folded hands, kṣanti-repentance*) the name of the evil forces (*kalaśodara, kapila, māṇicara, maṇi, marut*) and etc

According to B.B.Abdushukurov, some of the Sanskrit words that mentioned in this dictionary "... preserved in the Turkic language are almost close to becoming their own words as the second interpretation' includes only the words *sholi*-(śāla) (rice), *sart*-(sārtha) (tribe name), *nilufar*-nilutpal(nilotpala or lily) and *murch*-marica (pepper) " [4; p.22].

**Conclusion.** Concluding this topic, we can say that the influence of Sanskrit on the Uzbek (Turkish) language and their relationship to each other is reflected in the following statements of N. Rakhmonov, K. Sodikov in the textbook "*History of the Uzbek language*" "A number of Sanskrit, Chinese, Sogdian and Tibetan words, which entered the ancient Turkic language, have become important as a means of expressing various religious and moral concepts and beliefs." [15; p. 226]

Alternatively, we can see that , "the terminology of the various spheres mentioned in the ancient Turkic language sources consists of pure root and derived Turkic words and borrowings mainly from Sogdian, Sanskrit, Chinese languages under the influence of **Buddhism and Monism**', as the well-known linguist H. Dadaboyev noted before.[ 8; p.13 ]

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